



Pembangunan Spiritual dalam Mata Pelajaran Reka Bentuk dan Teknologi Sebagai Benteng Terhadap Pemikiran Inovatif Negatif Murid

Spiritual Development in Design and Technology Subjects as a Fortress Against Students' Negative Innovative Thinking

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Abstract

The Standard Secondary School Curriculum (KSSM) Design and Technology (RBT) is to produce students with positive innovative thinking. These skills will enable students to create unique, useful, and harmless products. However, the current era of digitalization pushes students towards negative innovative thinking. Negative innovative activities carried out by a few students are increasing and worrying all parties. Therefore, spiritual development should be applied in RBT subjects as a fortress against the negative innovative thinking of students. This study aims to discuss the importance of spiritual growth in Design and Technology subjects so that it can be a fortress against the negative innovative thinking of students. The bibliography method is used in this qualitative study to better understand the subject being studied. This study refers to material from scholarly sources such as books, articles, and proceedings papers. The results of the research show that spiritual development is very important to produce students who have faith in God, responsibility as a servant, and caliph as a fortress against negative innovative thinking. This study shows that spiritual development in Design and Technology subjects is very important to be a fortress for students from negative innovative thinking. Next, this study can guide educators to produce more quality and meaningful education.

Keywords : Spiritual education, negative innovative thinking, Design and Technology

Abstrak

Kurikulum Standard Sekolah Menengah (KSSM) Reka Bentuk dan Teknologi (RBT) adalah untuk melahirkan murid yang mempunyai pemikiran inovatif positif. Kemahiran ini akan membolehkan murid mencipta produk yang unik, bermanfaat dan tidak memudaratkan. Namun begitu era digitalisasi masa kini mendorong murid ke arah pemikiran inovatif negatif. Aktiviti inovatif negatif yang dilakukan oleh segelintir murid semakin meningkat dan membimbangkan semua pihak. Oleh itu, perlu ada penerapan pembangunan spiritual dalam mata pelajaran RBT sebagai benteng terhadap pemikiran inovatif negatif murid. Kajian ini bertujuan untuk membincangkan kepentingan pembangunan spiritual dalam mata pelajaran Reka Bentuk dan Teknologi supaya dapat menjadi benteng terhadap pemikiran inovatif negatif murid. Kaedah sorotan kepustakaan digunakan dalam kajian kualitatif ini untuk mendapatkan pemahaman yang lebih baik tentang subjek yang dikaji. Kajian ini merujuk kepada bahan daripada sumber ilmiah seperti buku, artikel, dan kertas



kerja prosiding. Hasil penelitian menunjukkan bahawa pembangunan spiritual sangat penting untuk melahirkan murid yang mempunyai kepercayaan kepada Tuhan, tanggungjawab sebagai hamba dan khalifah sebagai benteng terhadap pemikiran inovatif negatif. Kajian ini menunjukkan bahawa pembangunan spiritual dalam mata pelajaran Reka Bentuk dan Teknologi adalah sangat penting untuk menjadi benteng kepada murid daripada pemikiran inovatif negatif. Seterusnya, kajian ini dapat memberi panduan kepada para pendidik untuk menghasilkan pendidikan yang lebih berkualiti dan bermakna.

Kata Kunci : Pendidikan spiritual, pemikiran inovatif negatif, Reka Bentuk dan Teknologi

INTRODUCTION

Standard Secondary School Curriculum (KSSM) Design and Technology (RBT) is to produce students who have positive innovative thinking. These skills will enable students to create unique, useful, and harmless products. However, the current era of digitalization pushes students towards negative innovative thinking. Negative innovative activities carried out by a few students are increasing and worrying all parties. Negative innovative thinking means the ability to think to create something new but violates the limitations of norms and religion that hurt society and the environment (Zaini, 2010). Negative innovation not only hurts individuals but also all members of society (Zaini, 2010) and also harms the organization, the country, and the community in the long term (Mohd Azhar et al, 2017). Among the innovative negative examples that took place from January to November 2023, the Traffic Investigation and Enforcement Department (JSPT) issued 43,157 summonses for various motorcycle modification offenses across the country, where the exhaust modification offense recorded the highest number of 33,996 summonses (PDRM, 2023).

Therefore, spiritual development should be applied in RBT subjects as a fortress against the negative innovative thinking of students. This study aims to discuss the importance of spiritual development in Design and Technology subjects so that it can be a fortress against the negative innovative thinking of students. In addition, this study is in line with the Sustainable Development Goals (SDG), especially SDG 4 (Quality Education) and SDG 9 (Industry, Innovation and Infrastructure), by emphasizing the integration of intellectual and spiritual knowledge education to produce students with positive innovative thinking and noble character.

RESEARCH METHODS

The bibliography method is used in this qualitative study to better understand the subject being studied. This study refers to material from scholarly sources such as books, articles, and proceedings papers.

RESULTS AND DISCUSSION

Spiritual Development

Humans are unique and glorified creatures according to the views of some experts such as Syed Muhammad Naquib al-Atas and Abu Nasr. They think that humans have an important responsibility to keep the environment from being destroyed (Hantono & Pramitasari, 2018). Humans have the freedom to make good or bad choices, but with that freedom also comes the responsibility to be responsible for their actions and serve God. The true freedom of man, according



to Syed Muhammad Naquib al-Atas, can only be achieved through returning to his original nature, which is the knowledge of surrendering to God (Hantono & Pramitasari, 2018).

Therefore, spiritual development based on servitude and caliphate needs to be developed together so that there is a union between physical and spiritual potential. Physical and spiritual development involves human development to enable humans to carry out their responsibilities as caliphs. If people fail to develop trust and the nature of servitude only to Allah, they will fail to play their role as caliphs (Rohana, 2010). The human soul consists of four elements, namely the heart (Qalbu), spirit, soul (al-Nafs), and intellect (a'ql). Heart (Qalbu) means feelings or emotions. The soul (al-Nafs) shows man as a living being that has lust. Spirit is abstract. Spirit is given by God to man to live. Intellect is human thought (Hassan Langgulung, 2003; Kamarul Azmi and Siti Fauziyani, 2016). Imam Al-Ghazali explained the nature of humans based on the Qur'an and the Hadith as well as the results of his observations throughout his travels. Human existence consists of physical (body) and spiritual (spiritual). The inner aspect of man consists of spirit, soul (nafs), heart, and intellect. However, the aspect of the heart is very important because it is an intermediary to others (Abu Hamid Muhammad, 2015).

A meaningful educational process must be able to bring people to realize the existence of God through the evidence of the sky, earth, stars, trees, animals and the entire contents of this universe as the owner of the greatest power. In addition, students need to be given knowledge and awareness of the secrets behind the existence of the physical world through the senses, thoughts and emotions, able to develop spiritual potential, confidence and faith in the Creator (Rohana, 2009).

Belief in God

Spiritual development is seen as an important initial step in the process of human development. Al-Attas emphasizes that awareness of the essence of oneself and the purpose of life leads to spiritual development which in turn brings responsibility to oneself as a servant. When a person's spiritual development reaches a mature level, the individual will appear as a caliph who is responsible for always improving oneself in a better direction. In addition, individuals will also feel responsible to society and the environment, showing love to all creatures on earth to ensure harmony and goodness remain in this world. With a strong foundation of spiritual development, people who are advanced and progressive will be produced (Ali, 2016).

Responsibilities as Servants

Man needs to realize that he is only a servant and owned by Allah S.W.T. at the beginning and end. God S.W.T. who has created man from nothing, gave spirit, sense, and movement, granted hearing, and sight, and bestowed with various other gifts. According to Mualimin (2017), the definition of the human concept as a servant means that humans can use their physical potential and interact with nature to create confidence in the existence of the Creator. The exploration of nature by observing God's creation and believing that the Supreme Creator is only one will train the spiritual development of human beings towards the concept of servanthood and submission only to the One and Only Allah S.W.T.

Every human being needs to surrender to God accompanied by efforts towards continuous improvement born of the self-awareness that humans will never be perfect. This concept of submission will produce people who appreciate the meaning of the lifelong learning process, progressive and viable. Humans by using wisdom can use the contents of nature to meet their needs.



However, the way to manipulate nature should not contradict God's orders and prohibitions. Humans have the freedom to choose. When people have confidence in God, they will be born responsible for using freedom of choice in making good decisions in line with the will of Allah S.W.T (Mualimin, 2017).

Responsibilities as Caliph

God did not create humans and place them on the face of the earth only as dumb puppets who do not perform activities and do not live a social life in society, but some tasks must be performed by humans throughout the process of their life journey in this world. Humans are assigned to be the prosperous of the earth who carry out His orders and stay away from His prohibitions (Agus Riyan Oktor, 2021). In the process of forming human beings, the main need is to form the attitude of human responsibility as a caliph on this earth. Where his duties and responsibilities are towards the needs of himself, society, and nature. If the values that are emphasized are not directed towards this primary responsibility then the resulting attitude will be directed towards negativity and bring destruction. As the words of Allah Taala mean:

“Remember when your Lord said to the angels, indeed, I want to make a caliph on this earth”.
(Al-Baqarah: 30)

By the word, it proves that humans on this earth are made as caliphs who will prosper this earth and prevent this world from destruction and destruction. Therefore, the application of spiritual elements is a very important effort so that the goal of producing human beings with noble character is achieved.

Self-responsibility is a *fardu ain* that is important in forming the values of kindness, self-reliance, high ambition, courage, honesty, craft, and awareness. According to Kamus Dewan (2007), responsibility refers to the obligation that a person must bear for everything that must be borne (Rani et al., 2022). Ibrahim (2000) states that individuals who are moral and ethical will get physical benefits and peace of mind and feelings (Larasati & Gunanto, 2021). Values such as honesty, courage, and awareness that are part of self-responsibility can shape a person's character. Spiritual development, which involves the cultivation of those values, aims to shape the individual's personality in making decisions, being honest, respecting others, and behaving well in everyday life (Agustia, 2018).

Social responsibility includes values such as respect, love, cooperation, and community spirit, as well as responsibility towards the country and nature such as justice, cooperation, and rationality, which is the science of managing the system or *fardu kifayah*. Ethics towards society and the environment involves doing good things that are supported by society and avoiding doing things that are not desired by them. This includes holding trust, acting fairly, not betraying, and not oppressing anyone in society (Wang et al., 2022; Herawati et al., 2021; Nauli et al., 2019). Social responsibility, such as cooperation and helping each other, is important in building an atmosphere of unity, harmony, and understanding in society (Ratih et al., 2020; Kurniawan et al., 2019). Through kinship, the community can eliminate the spirit of racism, foster the nature of helping each other, being friendly, balancing feelings, forgiving each other, and guarding the honor of others (Kartikawati et al., 2021).

Spiritual education and social education aim to build a society that has good individuals, *wara'*, God-fearing, fair, tolerant, full of love, compassion, and noble character. Through social



education, individuals can enjoy freedom of thought, carry out responsibilities, and live with superiority, peace, and happiness (Fakhriyah et al., 2021; Ikhnadito, 2023). By fostering the spirit of cooperation, helping each other, and other positive attitudes, the community can achieve harmony in friendship, family, school, society, and the country as a whole. This shows that social values and responsibility towards others play an important role in building a prosperous and harmonious society (Sawaludin et al., 2023; Mulyadi et al., 2019).

Human responsibility towards the environment (physical) is important in arranging and organizing the contents of nature correctly (Fathurrahman, 2021). Syed Ali (1997) supports this concept by emphasizing three main principles that form the basis of human responsibility towards the environment, namely knowledge of nature, the prohibition against actions that violate the laws of nature, and the prohibition to produce scientists who have the potential to violate the laws of nature that have been established (Aji & Kartono, 2022). For example, Malaysia is the fifth largest contributor to ocean plastic waste. Malaysia throws 2.29 kg of plastic waste into the ocean per person every year (Azrina, 2024). Therefore, taking care of the environment including plants, animals, rivers, and hills is important to prevent destruction and natural disasters. The principles of sustainable development are also emphasized in the context of human responsibility towards nature. Sustainable development involves harmony between environmental sustainability, economic sustainability, and social-political sustainability (Jazuli, 2015). A paradigm shift in the management of natural resources is needed to ensure that policies taken consider long-term aspects and sustainable development.

In addition, the values of local wisdom from the Balinese Hindu community are also reflected in environmental management. This local wisdom shows a strong ecocentrism view in looking at the environment (Dameria & Bratanata, 2021). In this context, it is important to understand and respect traditional values in caring for the environment. Thus, human responsibility towards nature involves understanding, appreciation, and protection of the environment. The principles of sustainable development, the values of local wisdom, and knowledge about nature are important aspects that must be considered in efforts to maintain the sustainability of nature for future generations.

CONCLUSION

This study shows that spiritual development in Design and Technology subjects is important to help students have a fortress to protect themselves from negative innovative thinking. When students have good spirituality, they will not engage in bad innovative activities. Through spiritual development, students have faith and obedience to God, and are responsible as servants and caliphs on this earth. Finally, students can create good products that are not harmful to themselves, others, and the environment. In addition, this study can guide educators to produce a more comprehensive and integrated education.

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