

# Vitality of Educators' Work in Counteracting Students' Immoral Behavior: The Study of Nafs, Qalb and Aql Approaches and Their Theoretical Implementation

Abd. Muqit<sup>1\*</sup>, Moh. Nawafil<sup>2</sup>, Mohammad Tohir<sup>3</sup>

<sup>1</sup>Universitas Islam Negeri (UIN) Sunan Ampel Surabaya, Surabaya, Indonesia

<sup>2</sup>Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Malang, Indonesia

<sup>3</sup>Universitas Ibrahimy, Situbondo, Indonesia

<sup>1</sup>[h.abd.muqit@gmail.com](mailto:h.abd.muqit@gmail.com), <sup>2</sup>[moh.nawafil.98@gmail.com](mailto:moh.nawafil.98@gmail.com), <sup>3</sup>[matematohir@ibrahimiy.ac.id](mailto:matematohir@ibrahimiy.ac.id)

**Abstract:** Various problems are often presented in the world of education, especially regarding the immoral behavior of students. The role of the teacher as a key subject who has more dominant portion of communication time with learners becomes very vital to his/her existence to complete the deviant behavior problem. Therefore, this paper discusses the important role of educators in counteracting deviant behavior and character planting. The approach of nafs, qalb and aql can be used as a wasilah to form the ideal character of educators before the habitus process that will be replicated by learners. Bourdieu's theoretical constructions were used to frame the nafs, qalb and aql approaches to a more massive praxis state, the social environment. Bourdieu emphasized the modus operandi and habitus of internalizing values to individuals, with the intention that the individual will automatically replicate the values represented by the role model and at the same time negate the questions that could potentially arise in the individual. Primary and secondary pedagogy carried by Bourdieu can be applied by teachers in the school environment by presenting social values of society.

**Keywords**—Educator Gait, Immoral Behavior, Nafs, Qalb, Aql, Bourdieu Theory

## 1. INTRODUCTION

The shackles of life's problems are not always be an acute disease that spills out all human potential to be in a situation of powerlessness. Through the application of sense and mind, it is expected that humans can solve all of their problems that they are experiencing. Hopefully, the situation which initially felt heavy can be overcome easily through the application of the mind possessed. Sense and mind are gifts given by God to human which other creatures do not receive them. Therefore, sense and mind are one of the differentiation aspects between all creatures of His creation. As a very popular principle is echoed, *Al-Insanu Hayawanun Natiq* [1].

The forging activity of sense and mind generally occurs in the educational process. It is strengthened from the definition of education as an attempt to generate human's awareness, both in terms of sense and mind, in order to be able to understand the reality of the world he or she is facing [2]. In fact, education is indeed a thing that aims to prepare individuals to be able to overcome various complexities of the reality of the world which surrounds them. Thus, in the end it can achieve an educational goal stated by Plato that education is to make the life of the person who learns it happy [3].

Indubitably, it is not easy to achieve the education goal as stated by Plato. It is because various problems also often occur in the internal of education scope, such as juvenile delinquency. In the past decade in Jakarta area, there are 1,318 students who belong to the primary level until secondary level that often exposed to the action of fighting between students. This number is increasing every year, followed by various

types of other juvenile delinquencies such as drugs, theft, free sex, and drunk [4].

One of the other aspects that shakes education scope is not only juvenile delinquency, but also the action of radicalism. Abu Rokhmad described the results of research by the Institute of Islamic Studies and Peace toward PAI educators and students (Junior High School until Senior High School) in Jabodetabek in the period of 2010-2011, stated that 49% of students agreed to the action of radicalism in the name of religion [5]. This is supported by the indication of affective transformation of learners who tend to be unexpectedly exclusive such as being alone, "pretentious", easy to forbid or disbelieve other people, and often proclaim with militant tones [6]. It is undoubtedly because the relatively easy "brainwashed" subject is the students whose minds are still shrouded. Naturally, the increase number of juvenile delinquencies is consecutive with the growth of radicalism in the educational institutions which are ultimately vulnerable to trigger moral damage and acts of terrorism that should get special concern as early as possible.

Several efforts against the problems that mentioned above have been made. This can be seen from the results of research on successful teachers' efforts to make students have disciplined character, which are obey the existing regulations, discipline in terms of time and fulfill *fardu* (main) worship [7]. Another role of the teacher is establishing the students' character in language modesty [8]. Another study also mentioned that the gait of educators with character will give positive implications for the speech, behavior, habits, and attitudes to the learners, both in school and in the community environment [9]. Efforts to prevent radicalism are also applied by various parties. One of them is the government that

establishes a close relationship with educators, where the government offers a curriculum that can be accepted by all communities and the selection of learning materials [10]. It is predominantly based on the discovery of teaching materials and work texts which are still widely filled with radicalism material in order to stimulate students to hate religion or nation [5].

It can be seen that educators actually have potential role in influencing the morale of learners. Therefore, this article aims to discuss and strengthen teachers' strategic role in establishing students' character which are not only expected to be applied in school, but also in broader community. Thus, first thing that will be discussed in this article is about the movement of radicalism and juvenile delinquency as a crucial character problem nowadays. Furthermore, the second thing that will be discussed is the educators' concern to raise students' good personality, and the last is a discussion of *nafs*, *qalb*, and *aql* approach in order the educators can get depth understanding with them. The concept of moral acculturation between learners and educators will be negotiated by using Bourdieu's theoretic lens, with a purpose that the educators surely get the concept of the approach and the character development of learners up to the social scope.

## 2. DISCUSSION

### 2.1 Religion Radicalism and Juvenile Delinquency

As a sovereign nation, the legality of formal law and government bureaucracy in Indonesia must be carried out as it supposed to be and must be obeyed by all of the nation elements. However, after the collapse of the New Order era, there were many conflicts in Indonesia, especially the increasing number of terrorism and Islamic radicalism. It is evidenced by the existence of a bomb explosion which is less than just a decade. For examples, a book bomb that occurred in the Mapolres Cirebon Mosque, and a book bomb intended for a few influential figures, a suicide bomb that occurred in GBIS (*Bethel Injil Sepenuh* Church) in Solo. Furthermore, the most astonishing thing was the bomb explosion that occurred in Bali, known as 1<sup>st</sup> Bali bomb, 2<sup>nd</sup> Bali bomb, JW Marriot 1 Hotel bomb, JW Marriot 2 Hotel bomb, Ritz Carlton Hotel bomb, until the bombing intended to the Australian Embassy [11].

The outbreak of terrorism that occurred, indicates that Indonesian society has not fully understood the meaning of social diversity and mutual respect or tolerance. Those things need to be [12] specifically considered from all levels of society, especially the government bureaucracy, because if those things are ignored, what will happen is not only a threat to the society, but also to the government stability. If these acts of terrorism hit the central of a country, which is a legitimate bureaucratic order, then permanent conflict would be happen. Blocking radical acts and terrorism are not as easy as flipping palms, because this is related to the cognitive scope, which is someone's viewpoint. Then, when a person with such a viewpoint is being interrogated, he or she would

say that the motive for committing acts of terrorism and radicalism based on religious orders. Instead, those who commit these radical acts always claim that everything they have done is right and commendable. However, in the concept of a sovereign state and a peaceful society, it is surely not appropriate to do so.

The definition of radical is movements or thoughts that seek to focus on reaching the essence of the thing. It can be seen in terms which radicalism derived from Latin, *Radix*. When it refers to the Great Dictionary of Bahasa Indonesia, the word radical has meaning that the flow wants a revolution through violent or drastic acts [13]. However, there is a more universal or essential sense of a radical word, an idea or action which intends to change and eliminate a sovereign political bureaucratic order with a system that is desired unilaterally based on its wishes.

Based on internal religion, the radicalism movement is actually a response to the dissatisfaction of the application of religious values which are usually done by violence by some parties. According to this party, the religious values must be done correctly and straightly, but not all the values are done and absorbed by some people. However, the dictions as they are the perception of radicalism groups are still not necessarily true. In fact, the religion of Islam was revealed to improve the morals of people who were chaotic through the noble *da'wah* of the Prophet Muhammad (peace be upon him). Along with improving the morals of the companions who converted to Islam at that time, the Prophet Muhammad also taught them the firm laws of *Shari'ah*.

Indeed, as we already know together, the position of sharia law in Islam is very firm and binding. No compromise can weaken the legal standing of Islam. These radical groups want to enforce strict sharia law in a harsh way. Certainly, it is contrary to the historicity of the Prophet Muhammad's *da'wah* which is very important. Evidently, the first time he preached was by perfecting his morals first, then followed by enforcing firm sharia laws.

In this modern era, the alleviation side of poverty and social welfare as a means to the *ukhrawi* world is not less important by enforcing sharia law firmly without violence. As stated above, that one of the efforts to alleviate poverty is through education. But ironically, education today has many Islamic organizations that founded. Surely, each Islamic organization that established an educational institution (kindergarten/elementary/junior high school) has its own characteristics in the chase system.

Usually, the characteristics attached to the institutions include: (1) The pattern of Middle Eastern Islam; (2) Sources or teaching materials used in gaining an understanding of Islam; (3) Orientation towards new meanings such as *dawrah*, *halaqah*, *mabit*, and so on [5]. Naturally, the introduction of terms such as *dawrah*, *halaqah*, *mabit* to learners from an early age is very good, since it is a learning system which one of them is also implemented in the era of the prophet Muhammad. Teaching about sharia and creed will be more natural delivered by teachers. However, on the other hand, the

teachings mentioned above tend to have implications for the birth of intolerant attitudes of learners towards others.

As a suggestion, the world of education should be more careful against radical viewpoints that are constantly trying to be preserved. It was reinforced by Azyumardi Azra who stated that students in schools were targeted specifically for the recruitment of radical groups and terrorists. Moreover, a professor from UIN Syarif Hidayatullah Jakarta revealed that there were several studies proving the existence of recruitment efforts to educational institutions, known as "brainwash" toward students, who are further filled with certain radical ideologies [12].

Problems in the world of education are not only limited to radicalism, but also moral damage, one of which is caused by juvenile delinquency. There are several classifications of adolescent phases; first is early adolescence in the range of 12-15 years, then the age of 15-18 years is the middle adolescence phase, while the age of 18-21 years is the final adolescent phase. In general, high school and junior high school students in Indonesia are in the age range of 12-18 years. Adolescent phase is often referred to storm and stress because in this phase an individual has the complexity of life experiences caused by physical and glandular changes. Naturally, as the golden generation of a nation, great expectations for teenagers always put them under pressure which has implications for the rise of emotions.

The existence of stress often makes teenagers disable to find the way out of their problems. There are many perceptions say that adolescence is the age which concerned with problems. Therefore, handling of problems experienced by teenagers needs to get extra attention. It is due to excessive haughtiness in adolescents, as if they can handle the problem and can find solutions on their own without the help of family, parents, or teachers.

Juvenile delinquency can result from many factors, one of them is family background. The family background of an individual does have a lot of influence on a person's behavior or attitude. The main causes of juvenile delinquency are messy families, poverty, and so on. However, there are skills that can stem teenagers from staying away from violent things beyond family positions and even the economy. This skill is emotional intelligence. Emotional intelligence has the meaning of recognizing your own feelings and those of others and having the ability to manage those emotions with self-motivation [14].

Radicalism and emotional intelligence both have similarities in terms of cognition, and they are in need of a clear sense forging. It means that radicalism can be controlled through firm viewpoint, while emotional intelligence is formed through sincere and noble viewpoints. The place to form students' viewpoint is at school. Thus, the role of teachers is really considered to establish emotional intelligence and counteract radical understanding among students. These educators who will eventually become the first mediators to translate the values of tolerance, pluralism and multiculturalism to their students who in the later stage

will play an active role in transforming tolerant awareness more intensely.

## 2.2 Educators as the Spearhead to Form Students' Personality

In the world of education, teachers have a very strategic central position in establishing communication to students. Sometimes, teachers also play a role as "referees" who judge and evaluate the students. However, on the other hand teachers are also required to be partners for the learners, which is considering the duties transformation of an educator from traditionalist to professionalist. Traditionalist teachers often do one-way communication orientation, where the students' position as the object of learning activities and the position of the teacher as a subject of learning or more popularly called teacher centered. This position makes learning only centered on teachers. Learners are like knowledge collectors who must record all the information that has been given by the teacher to them [15].

Indubitably, the activity of collecting information conveyed by teachers without the provision of basic critical thinking skills, temporally will disappear by itself. Learners are not "savings books" that are required to accommodate and record all the information in their brain. The ability of traditional teachers is often based on the perception of students who are made as if "*tabula rasa*" (blank paper). This certainly assumes that there is no outward potential attached to the learners towards a competent personality. Learners are considered as human beings who were born without innate potential. Thus, that education type is more likely to be the means of filling knowledge and skills over the void of learners' innate potential, which is entirely like blank paper without ink scribbles [16]. Various collections of data stored in the memory of the student's mind are forced out periodically in the framework of the National Examination.

Then, what happened? Based on the assessment results delivered by Trends in International Mathematics and Science Study stated that the students' thinking competency in Indonesia became low. Colluding with the same thing, which are students' low competency in Mathematics, Science, and literacy are also seen in the results of assessments conducted by the Program for International Student Assessment (PISA) which assesses the ability of students to solve problems faced in reality by implying the knowledge they already have. Therefore, there needs to be a reorientation of teacher duties that initially always negate on the traditionalist paradigm towards professionalist.

A professional teacher is an educator who always give students the position as the subject of a learning activity. Students are creatures that have myriad of innate potentials which grow and develop with the environment that surrounds them. Professional teachers will provide dialogical opportunities between students and teachers or between fellow students. Thus, the educational model which emphasizes two-ways position will be realized perfectly by the efforts of professional teachers. What becomes his or her

egocentrism as knowledgeable creatures and doing a lot of paternalistic instruction, will automatically being removed and focused on honing the development of self-competence with learners.

Closeness and openness with learners in the learning process are needed in this era of modernity. However, despite having closeness and openness with learners, the teachers must still be authentic. It means the teacher do not pretend to assess the competence of learners or provide feedback to develop their potential. The attitude of authority in themselves is to make infantile attitudes that will potentially become the gossip among students. That is why the authoritative attitude of an educator grows from the sympathy of learners, because of the competence that he or she has.

There is absolutely nothing wrong in the nature of being a traditional teacher or the professional teacher. Both have noble value for all their dedication and services in honing or developing the potential of students. However, if those are analytically compared, there will be advantages and disadvantages of each between the two teacher models. The implications of the two existences of the model in its implementation are the quality produced and the quality of individual educators.

The quality of educators in some literature mentions that; first, verbal competency and intelligence in pouring ideas, exploring and thinking diagnostically. Second, the skills on how to teach the field of study that he or she has, in addition also related to the mastery of strategies and techniques in teaching to stimulate the emergence of higher order thinking skills. Third, competency skill to analyze students' needs, problems experienced, and the learning style from learners which further becomes a holistic understanding for a teacher who will be used to design learning to obtain autetic value from a learner. Fourth, adapt skills that must be owned by a teacher to live everything that becomes learners' needs and apply policies in the scope of education [17].

There are various types of quality models, one of them is through the perspective of expert models. This one quality model emphasizes the cultivation of values, behavior, character and professionalism that can provide an educational service. As a professional, the teacher is the closest person and has communicative dominance to learners and the complexity of knowledge that can be used to make decisions regarding learning activities in school so that the right decisions can be realized through an in-depth analysis of a teacher and personal relationships that are so familiar with learners. The most fundamental thing about the success of a professional teacher is the extent on which they can produce or prepare qualified learners. Therefore, quality is a value that cannot be bargained at the same time with high achievement.

Simply, quality is often associated with students' academic achievement, knowledge and skills transformed between teachers and students, also the impact of graduates with regard to employment needs for graduates. However, from a broader side, the quality of education can be viewed through value, attitude, behavior in students to produce a critical thinking frame and be open to things that are different

from them, including tolerance, empathy, sincerity, responsibility, and others [18].

If the teacher truly performs the task of professionalism, indeed the quality of education related to the students' character will not only be as an imagination in a scientific papers. At the end, the key figure who will realize them all is a teacher. In principle, learning is not identical to an activity which transfer knowledge from one brain (teacher) to another (learners) as known as conventional theory of learning. Hence, learning is a process of transformation that produces values, character, and attitude to be provision in facing all of the problems.

Through proper learning, then learners not only gain academic knowledge but also a noble personality. Someone's personality cannot be formed as simply as that. It needs systematic and ongoing efforts of an individual who becomes a model of character or *uswah*. These individuals are teachers in schools who always interact with the learners every day. The person exemplified by the teacher every day is what will be imitated by students [19]. Based on this, the role of the teacher in forming the student's personality is very important.

Character, values, attitudes that should be a parameter of educational success, in this case teachers, are almost not obtained in the media, even public discourses are less outlining it. Even if you follow the news that has been exposed by some media both printed and *online*, the majority of juvenile delinquency, violence, brawls, abuses, even the obscene actions of a teacher against his students which became the headline *news*. Surely, this has been a crushing blow to the world of education that must be fixed for the better. Although deviant behaviors are carried out by individuals, not all individuals in the world of education do this. However, reminding the purpose of education whose main focus is self-enslavement to God in totality is an important thing to do, which intend to the quality of learning that is not only oriented to the cognitive side, but also the personality that contains noble characters.

The word "character" comes from Greek, *kharaseein*. In Greek epistemology, a *kharaseein* was a device used to load gravir or make a stroke. In addition, *kharaseein* is also interpreted as a precious gem, sign or stamp or characteristic that can distinguish [18]. Simply, it is a sign that can distinguish one from another or accentuate the characteristics of a person referred to as a character. The formation of a noble character aims to form someone who excels and asserts his or her existence. Because in essence, character is the personality of a person who has mental and moral qualities, self-qualities, a base of thinking that can distinguish from others.

Education aspects consist of learning to understand, learning to act, learning for the future, and learning to live as a social being are still not all perfectly absorbed. Even if there is a lot of thing absorbed, maybe it is only limited between learning to know and learning to do. While learning to live together is felt less undigested in the personality of learners. This is characterized by the rise of fights between students which does not understand the learning aspects to live

together, in which the principles are to live together, get along well and respect each other'.

Then, how can character, attitude, values be embedded in learners through learning activities? There are two approaches in character education, the first is the traditional approach and the second is comprehensive approach. Indubitably, these two approaches toward character education have fundamental differences. Character education through traditional approaches often reflects on aspects of modeling, habituation, instruction and reward. While character education through an integrative or integrated approach can be seen from three sides. First is thinking, it is the cognitive activity of learners to think about what has been learned. Second is affection, which is the attitude or a sense of learners in living all the subject matter that has been thought at the level of cognition then appreciated into morality among learners. Third is praxis, which is the effort of educators in bringing learners to a more real level, where learners are not only limited to discuss the learning materials but they also can practice it into the reality [20].

There are five principles in character education through an integrated approach. The first is about *the subject of matter*. It should be a subject of educational character, not as a single subject, but a material that is integrated with other materials. Second, character education is a praxis whose main purpose is the practice of noble values so the material obtained by the students does not only become cognitive knowledge itself, but also can be meaningful by the form of action. Third, character education should be instilled in the school environment, with a purpose that the students and the teachers have a commitment to practice the value or character which intended to be instilled in the learning process. Fourth, the real character education must be reflected in one part of the school's vision, mission, and policy. It is not only become pure verbalism, but also there is a set of targets that must be achieved. Fifth, character education is so complex and requires a large portion of time, which is become the reason why character education should be taught by educators who have brave souls to do innovative things.

The method of learning character education can be in the form of cultivation of virtues and basic values, one of the examples is story, since story is full of values and morals. Moral will be the basis of life. Story gives a display of moral examples, such as religiosity, history, literature, and socializing the nature of people who have good values. In their activities, teachers will always find challenges. The challenge of a teacher is a way to assess the learning method based on the needs of learners, so that the learning goals can be achieved well [21]. However, if the challenge can be passed well, surely the competence of teachers will be increasing.

### 2.3 In Depth Study of *Qalb, Nafs* and *Aql* for Educators and Their Implications

As a qualified educator, the basic competencies in educators must be well embedded. One of these competencies is pedagogical competence or professional competence. This competence requires teacher's ability in understanding learners' personality as well as the materials that must be well understood. Certainly, in forming the attitude of noble learners is not a form of discourses that are neatly scratched on newspaper and academic writing. There needs the efforts that squeeze the energy of various parties, especially for teachers who have a fair large portion of interaction intensity to learners.

As for the learning materials that should be owned by the teacher is related to *qalb, nafs*, and *aql*. Since this material is a material that can specifically understand the true noble personality so that it can be instilled in the learner. Through a depth study of *qalb, nafs*, and *aql*, it is expected to be the identity of a noble educator and win the values of goodness. Hopefully, it is not only limited to cognitive transformation, but rather *uswah* which is really ideal to be imitated by learners.

In terms, the word "*nafs*" comes from Arabic which means soul [22]. However, it is only a general meaning, which the soul also has a universal meaning. The soul is defined as a sense of spirit, life, and character. In some certain philosophy and religion, the soul is not defined as a physical nature, but rather an immaterial essence. There are similar equivalents to *nafs* in Arabic, one of them is the essence of a creature, a spirit, a bloodstream, or something soft [23].<sup>1</sup> Thus, the term soul relating to internal qualities *batiniyah* is already quite strong existence. However, there is a development, the term soul shifts on the physiological aspects of the individual.

The Qur'an defines the word *nafs* in four aspects. The first is lust. The second is breath. The third is the soul. The fourth is self. This is contained in the word of Allah SWT which is *kullu nafsin dzaikatul maut*, where every living creature will surely find its end. The aspect that experienced the death still raises serious debates among theologian.

Sayyid Qutb for example, he explained that the existence of death is characterized by the disappearance of *nafs* (soul). However, on the other hand, death is not synonymous with the disappearance of the *nafs* or soul, because the aspect that is destroyed is the outward aspect, in this case the body, while the spirit or soul does not experience death. This last expression is the popular statement of Ar-Razi. In such a way, *nafs* is called *nafs* in the sense of life, since the existence of life has implications for the existence of *al-hayat* [24].

According to Al-Ghazali, the soul is an essential order that has an independent nature, a subject that is knowing and

<sup>1</sup> Ahmad Arisatul Choliq, "The Relationship of Reason and Heart According to Al-Ghazali", *Journal Kalimah*, Vol. 3, No. 2, (September: 2015), 291.

permanent [25]. The soul is an essential identity that stands alone without dependence by not being housed. This is certainly a fundamental difference with the physical or physical function of human which the essence of an individual is in his or her immaterial substance. For something which has a place is referred to physical and something which cannot stand alone is a physical function. Therefore, in a quality statement, Al-Ghazali revealed that the physical is not like the only outward trinkets that adorn the soul, because if the physical member is dead, both at the end of the *mind*, then it is not the case with the soul. In fact, the soul is not fragile, extinct, and destroyed with the *batiniyah aspect* [23].

A person's actions are influenced a lot by the state of his soul. If a person's soul is good, then his or her behavior will also be good and vice versa. Although some literature describes the existence of a good potential in humans is more dominant than the evil potential that resides in the individual. In line with the interpretation conveyed by M. Quraish Shihab that the human soul is closer to do positive things than to do negative things. This is the interpretation from a verse of Al-Baqarah: 286, *Laha Ma Kasabat wa Alaiha Maktatsbat* [3]. Therefore, human should always maintain the sanctity of his soul through positive actions.

There is an important role of *qalb* and *aql* to maintain the sanctity of the soul so that it can move *nafs* at the level of *mutmainnah* lust. *Mutmainnah* lust is a lust that acts as a human motivation against positive things with a frame of tranquility of the soul. If the lust of man is already at the level of lust doing good things, then by itself the lust of *anger bissu'* will be exceeded. Furthermore, it is explained that lust anger is a lust that stimulates the individual to do the gratification of his body's needs only. This desire usually pushes humans to low desires which can later cause a person to continue to act negatively.

Negative behaviors that occur in the world of education are student fights, religious radicalism, and so on. To alleviate this, it is important for the existence of the heart and mind to encourage the soul to be a sincere soul by always identifying on good things. The heart and mind can be characteristic of human *nafs* dimension. In addition, it also acts as a determinant of human psychiatric levels and values [26].

In the Great Dictionary of Indonesian, the heart has meaning as an aspect of the upper stomach contents, has a blackish-red color that serves as a food juice taker in the blood and produces bile [13]. Al-Ghazali gives two definitions of the heart. The first meaning of *qalb* is a lump of meat stuck in the body on the left side position of the creature's chest, which is specifically in a cavity full of black blood clots. *Qalb* is given by Allah SWT to His creatures whether it is animal or human, so that the source of the human spirit and all the secret places of Allah lies in the *qalb* itself.

The second definition of *qalb* is something that God bestows upon human until it becomes a meaningful essence that can be used to distinguish what is *alim* and what is wise. Through *qalb*, this acts as a pointer and determinant of things that people want to do, whether they are bad things or positive

things. Departing from *qalb*, the degree of human can be higher than that of angels. Conversely, the degree of a human being can also be lower than an animal if their heart is filled with liver impurities.

As for the cure for a heartache is through reading the Qur'an and understanding its meaning, multiply *dhikr* at night, must reduce eating, evening prayers, making friends with people who are *sholeh*. This is as stated in the verses that are often used in *dhikr* before prayer among the *ahlusunnah waljamaah community*.

From the origin of the word, the word *aql* comes from Arabic which means binding or charming [22]. Thus, sense also means binding or controlling a thought, soul, behavior and words. Al-Ghazali divides sense in two parts. The first is theoretical sense. The theoretical sense has the function of perfecting its substance. The substance is immater and abstract. There are levels of sense from *hayuulani* sense to *mustafad* sense.

*Hayuulani* sense is a position of sense that is still in the form of potential. *Bil malakah* is a sense that is property and is usually used for reflection. In addition to *hayuulani* reason and *bil malakah* reason, there is also a sense of *bil fi'li* which is a sense that has function to respond the matters of reality in the form of actions. Next is the highest sense, the *mustafad sense*, which is a sense that is forever actual. Practical sense is the force responsible for organizing a body that is inderged by desire by stimulating human to perform a variety of partial behaviors, whether it is happy, reticent, embarrassed, laughing, crying and so on. The function of practical sense is to control lust so that it can lead humans to more perfect behavior.

The perception of *nafs*, *qalb* and *aql* by educators, is expected to be an essential science that leads to a good role model for learners. As explained above, the role of repairing the soul, heart and mind can be used as an educator's willingness to prevent deviant behaviors of learners. Relying on intellectual intelligence itself is not enough, there needs to be a pure heart so as to produce a calm soul. Furthermore, it has an impact on the noble behaviors that are mirrored by individual learners.

## 2.4 Framing the Approach of *Nafs*, *Qalb* and *Aql* in Bourdieu's Theoretical Construction

Deep perception of *nafs*, *qalb* and *aql* as mentioned above needs to be herded on a practical level that can stimulate students in good character behavior. After *nafs*, *qalb* and *aql* are integrated both in the personality of educators, then the educator formulates into a material arrangement that becomes a sign of learners in acting. Thus, the theoretical construction needs to be considered by teachers so that the application of materials sourced from the teacher's own example can be internalized in the learners well.

According to Bourdieu, each individual has an unconscious aspect and imitates the praxis of others in himself or herself without a handful of questions. Even the source of the [27] *role model* praxis that is imitated by a particular

individual so that it is later internalized in him has implications for the shadow results of understanding spontaneously and without intentionality [27]. It can be seen that Bourdieu wants the naturalness of praxis replicated by the individual, so that later practical questions in a person can automatically be negated because of spontaneous practical internalization.

In observing the social phenomena which is internalized unconsciously in most people, Bourdieu emphasizes the aspects of the process or the procedure rather than the consequences of a praxis itself. Thus, the process is an urgency in itself for Bourdieu who created habitus later. The person's learning and experience processes which are designed in such a way through habit and habituating unconsciously is called habitus [28]. Bourdieu therefore wanted social phenomena not only to stop at the state of ideas, but he also wanted that the social phenomenon could be herded to be applied through logical and possible procedures.

Naturally, the individual or in this case is the learner has great potential to replicate all the example of the teacher automatically and negate the question, so that it is surely applied to the social level. Indubitably, teachers must also emphasize a process that is really mature for the internalization of values in learners. This process can be initiated to be applied in the educational environment. This can be correlated with the pedagogical class of Bourdieu's perspective. According to Bourdieu, there are two types of the pedagogy classification; first is primary pedagogy and second is secondary pedagogy.

Primary pedagogy is intended to convey the initial communication activity projected on habitus changes. An example of primary pedagogy is a systemic and structured source of material. While secondary pedagogy is the provision of *space* with the aim of obtaining internalized reinforcement habitus. In this way, the teacher gives examples of how people behave in social life and conveys formal or non-formal endorsement of what has been learned at school [27]. If these two pedagogies are properly integrated, they will have implications for individual opinion or understanding spontaneity without questioning the objective framework that has been considered prevalent.

One of the practical frames of Bourdieu's theory that has been applied is how a *kiai* (theologian) can have a major influence on *santri* (students). In this case, *Kiai* is an educator and *santri* is a student. *Kiai* not only gives a pattern of scientific paradigm to *santri*, but also affective, cultural, to the level of specific practice though. This shows bourdieu's theory of how a *santri* originally had a variety of different backgrounds, but after they study in a boarding school, they both carried a uniform pattern [29]. Certainly, the linearity of the *santri* pattern can not be separated from the contribution of *kiai* who teaches both in the classroom and outside the classroom.

### 3. CONCLUSION

The problems of juvenile delinquency and religious radicalism need to be addressed intensively, one of them is by educators. It is because the educators who have an important existence in influencing the character of adolescents. Through the school environment, educators have a strategic role to stimulate all aspects that will direct learners towards an ideal character. Some research results say that educators are indeed the spearhead in creating student character. Therefore, the approach of *nafs*, *aql* and *qalb* becomes important in creating *uswah* educators. The role of repairing the soul, heart and mind can be used as an educator's will to prevent deviant behaviors of students. It also references the theoretical approach for educators to be the ideal character before the habitus process of learners. However, the character of learners is not only applied to the realm of the school environment, then Bourdieu's theoretical construction described in order to frame the approach of *nafs*, *aql* and *qalb* towards a more massive order, which is the social environment.

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