

## **THE SCIENTIFIC PARADIGM OF ISLAMIC EDUCATION MANAGEMENT: PHENOMENOLOGY PERSPECTIVE**

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### **ABSTRACT**

This paper intends to explore the possibility that phenomenology can be used as one of the foundations of scientific epistemology of Islamic education management. Scientific management of Islamic education would not be sufficient if only positivistic approached scientifically. Behaviors that contain messages of moral, theological and ideological embraced by managers, implementers and users of Islamic educational institutions are very complicated. To be able to describe these phenomena with a reasonable and until the deeply meaning (eidos), so phenomenological approach is needed. This approach can be used as a basis in developing others the science of Islamic education management. The science of Islamic education management can have a number of scientific fields (The science of diniyyah, madrassas, Islamic schools, and Islamic higher education management) and gave birth to a number of expertise (administrative staff, headmaster and superintendent at the madrasah level).

Keywords: Paradigm, Phenomenology, Islamic Education Management

### **ABSTRAK**

*Tulisan ini bermaksud mengeksplorasi sejumlah kemungkinan bahwa fenomenologi dapat dijadikan sebagai salah satu landasan epistemologi keilmuan manajemen pendidikan Islam. Keilmuan manajemen pendidikan Islam tidak akan memadai jika hanya didekati secara ilmiah positivistik. Perilaku-perilaku yang mengandung pesan-pesan moral, teologis dan ideologis yang dianut oleh para pengelola, pelaksana dan pengguna lembaga pendidikan Islam sangat kompleks dan rumit. Agar dapat menggambarkan fenomena-fenomena tersebut dengan wajar dan sampai kepada makna yang terdalem (eidos) maka diperlukan pendekatan fenomenologis. Pendekatan ini dapat dijadikan sebagai landasan dalam mengembangkan ilmu*

*manajemen pendidikan Islam. Ilmu manajemen pendidikan Islam bisa memiliki sejumlah bidang keilmuan (ilmu manajemen madrasah, pesantren, diniyyah dan perguruan tinggi Islam) dan melahirkan sejumlah keahlian (tenaga administrasi di madrasah, kepala madrasah dan pengawas madrasah).*

*Kata Kunci : Paradigma, Fenomenologi, Manajemen Pendidikan Islam*

## **INTRODUCTION**

Around the year of 2009s, a study of Islamic Education Management often done in almost all Islamic Religious Higher Education Institution (PTKI) in Indonesia. This phenomenon is gaining momentum after a number of State of Islamic Institute (IAIN) (Jakarta, Yogyakarta, Malang and Bandung) in the time frame of 2004-2006s, successfully transformed institutional and management become State of Islamic University (UIN). In the same year, Majors of Department of Islamic Education (Kependidikan Islam) was renamed the Department/Studies Program of Islamic Management (Manajemen Pendidikan Islam) (PMA No. 39 of 2009). Since then, a number of Islamic Universities (UIN, IAIN, STAIN and other STAI) began to open MPI Programs and rename KI Study Programs be MPI program.

In 2012s, the Faculty of Tarbiyah and Teacher Training of UIN Sunan Gunung Jati Bandung changed the KI program into the Department of MPI and got accreditation A in the 2013. In this year, the Post Graduate Program of UIN Sunan Gunung Jati Bandung was opened for Magister Program of Islamic Education Management. Until the year 2013, there are approximately 40 MPI graduate programs throughout Indonesia scattered UIN, IAIN, STAIN, and some Islamic Higher Education Partikelir Indonesia. In that year, they agreed to make an MPI graduate program Communication Forum in Indonesia. On May 24, 2014, they declared the establishment of the Association of Islamic Education Management Scholars (ASMAPI) Indonesia in Bandung. This association is independent and focused on scientific development and Islamic education management in practice. The first Conference of ASMAPI-Indonesia take place at Bandung on 25-27 November 2015. In 2015 changed be ASPIMAPI-Indonesia (The Indonesian Association of Islamic Education Management Scholars, Professions, and Institutions).

This paper intends to respond to the rapid development of Islamic education management study to formulate a foundation of epistemological scientific MPI, so that MPI had a basic science that clearly so that its existence as a science recognized as part of science education Islam (Islamic Education/Tarbiyah science) and a branch of Islamic Sciences (Studies). Epistemological approaches that are used to build the science of Islamic

education management in this paper is phenomenology. In phenomenology, the whole event, events, actions and activities of management of education in Islamic educational institutions into ground of data construct theories of Islamic education management. The basic of epistemic principles are then formulated a design of MPI-based research methodology of phenomenology, the paradigm of natural and typically the scientific Indonesian MPI.

## **DISCUSSION**

### **The Spirituality of Management**

So many management change projects that integrate spirituality in their organizational development. This spiritualization of corporations is not a return to Weber's traditional mode of legitimating, but rather an integrated part of a modern project of aesthetization and spiritualization of the discourse of management. There are the focus on values in the corporations (i.e., to make them be conscious of values and to refer to the vision and missions of the corporation) is made easy through the creation of collective spiritual values expressed through New Age mythology (Rendtorff in Koslowski, 2010. p. 19).

Spiritualized management allows for personal development and individual self-realization in corporations, rather than reducing human beings to work machines; employees are taken seriously as complex beings. From the New Age perspective of Eastern mythology, the justification for business ethics and corporate social responsibility are based in ideas of the soul. Each individual should demonstrate the capacity to take responsibility for him or herself, for their community, and for society. The anthropologist Karen Lisa Salmon argues that this position can easily be integrated into a neoliberal conception of the economy, because it is based on individualism. We see that it starts with the feelings and emotions of individuals and their spiritual understandings of themselves and their responsibility. Moreover, it is a dogma of the New Age movement in management that personal success is based on the holistic integration of spiritual, private, and professional life. This is why management has become "whole-life management". Spiritual management is based on a kind of the law of Karma, where the journey into the self contributes to the enrichment of organizational life. Whole-life management helps to integrate the individual in the cosmos, to bring about a closer relationship between the self and the world. The idea is that whole-life management integrates personal desire and the sense for the community so that the journey into the self will in the end, be better for the common good (Rendtorff in Koslowski, 2010, p. 38).

An example of this kind of whole-life management can be found in the book *Corporate Religion* by the Danish marketing expert, Jesper Kunde.

Kunde is a very good example of the New Age approach in his dissatisfaction with the secularization of business and with the demotivation of those working under increasing bureaucratization. His work can be conceived as an effort to reckon with the dissolution of Protestant ethics in modern business. Kunde argues that clearly focused strategies, which are based on strong values, are conditions for corporate survival in a society of fragmenting values. Both employees and customers have to be bonded emotionally to the corporation, if the corporation is going to have a chance for survival and growth in a competitive world economy (Rendtorff in Koslowski, 2010, p. 38).

Kunde argues for a return to a religiously based corporation and a strategy of corporate religion that is not only based in rational and economic bottom-line values, but that also grounds strategy and management holistically in the qualitative and emotional values of the corporation. According to this conception, "religion" (conceived as common visions, ideals, and ideology) is necessary for creating a well-functioning modern corporation. In a number of case studies of corporations such as Microsoft, Coca Cola, Walt Disney and The Body Shop, Kunde shows how these corporations can be said to operate according to a concept of corporate or brand religion, where the corporation is organized around strong common values and where the consumer is strongly emotionally related to the products (Rendtorff in Koslowski, 2010, p. 39).

This idea of corporate religiosity can be considered as a response to the lack of spirituality in modern management strategies—from scientific to total quality management. It is also a reaction toward the growing fragmentation and dissolution of work life in times where the Protestant ethos has been weakened. Without corporate religion it is not possible to tie together a corporation, which encounters many secular and multicultural challenges, to its corporate identity and unified culture. In order to cope with the loss of meaning in modern society, Kunde presents strong and very well-formulated values and values-driven management as responses to the problems of leadership in corporations. The firm should work with immaterial values in values-driven management by formulating its vision and mission in order to ensure commitment and action from its employees. The conscious religious strategy of values-driven management is about belief, community, strong management, and commitment and engagement in work. The product of the firm should be branded as something very special so that it is not just some other thing to buy: It should be endorsed by consumers as something vital for their identities and existence (Rendtorff in Koslowski, 2010, p. 39).

A very classical example is the American motorbike corporation Harley Davidson, which can be characterized as a corporation with a strong brand

that understands the necessity to cultivate immaterial corporate values should be viewed as a good thing. It shows that a company has a clear idea and that this brand has been communicated efficiently to the environments. Kunde's concept of corporate religion is not designed to be cynical or nihilistic, but a rather loose concept, in the sense that "religion" means to have values and believe them. I think that this concept of corporate religion is, however, still problematic because the metaphor changes the corporation into a kind of religious sect with all the implications of manipulation, domination, and ideology that such a characterization entails (Rendtorff in Koslowski, 2010, p. 40).

Even though they are not necessarily better than other motorbike products, a Harley Davidson motorcycle is considered as much more than a simple motorbike. It is rather a lifestyle signifier, a form of identification, and possessing one is even viewed by many as the key to freedom and a part of achieving the American dream. At a time when the corporation was about to go bankrupt, Harley Davidson invented a new strategy whereby the firm focused on brand value, which, in this context, we might call the religious and emotional image of the corporation. They actively worked to create a community where customers and employees became emotionally linked to the firm. We might even say that they were encouraged to become disciples of the congregation of Harley Davidson (Rendtorff in Koslowski, 2010, p. 40).

Kunde draws our attention to the branding and strategy of the cosmetics company The Body Shop. The Body Shop operates as a political company, which has been able to combine the political and the religious content in the image of its products. Their brand is not only about selling cosmetics but they are perceived as a knowledge-based company, which uses its product to encourage an environmental consciousness and lifestyle among its customers. With the concept of "caring cosmetics". The Body Shop has produced cosmetics as a specific brand value for customers. The firm uses its products to signal larger political values and ideals and to connect them with strong emotional content. In this sense, The Body Shop has turned its green profile into a religion (Rendtorff in Koslowski, 2010, p. 40).

We can mention many other examples of companies that have worked to foster immaterial values, who have increased the emotional significance of their brand and their products for customers, and that also have intensified employee motivation. As mentioned previously, it is the task of corporate religion to link the customers to the firm by emphasizing that the products of the firm are expressions of attitudes and values. In this context, corporations organize events and other initiatives (e.g., making slogans that contribute to the promotion of a lifestyle through the image of the firm) in order to ensure

the loyalty and emotional binding of individuals to the firm (Rendtorff in Koslowski, 2010, p. 41).

This ideological and strategic concept of corporate religion as the basis for promoting the legitimacy of corporations in modern society is based on a number of simple values and statements, which are imbued through all levels of the organization through its mission statement. This mission statement should function like a Bible for the corporation. In the fight to establish an emotional engagement among employees and customers in the firm, it is important to work with simple and strong formulations of values in order to give the vision and mission of the firm strategic power and weight. Moreover, it is important to emphasize that corporate religion, based on a powerful and charismatic style of leadership, is an important condition for realizing the values of the firm. As a strong leader, the manager and CEO must present him- or herself as an incarnation and symbol of the values and personality of the totality of the corporation (Rendtorff in Koslowski, 2010, p. 41).

In strong opposition to the idea of corporate religion we find the existentialist approach to management, which considers corporate religion as purely manipulative. This existentialist approach to business ethics has been proposed recently by a number of authors, including the provocative young consultant Kirstine Andersen, in her book *Kierkegaard*. These authors are trying to apply existentialist thinking to the relations of management and work life. An existentialist approach to management can, at the same time, be considered as continuing to search for a deeper meaning to business life. Existentialism in management refuses to reestablish a mystical new spirituality, but rather the aim is to make the existentialist search for individual meaning the basis for the social legitimacy of the firm (Rendtorff in Koslowski, 2010, p. 41).

From a critical view of capitalism we can, however, ask whether there is an existentialist philosophy of management. Critical authors would state that existentialism and management cannot be combined and that this approach is an indication of an ideological use of existentialism to justify management. They would say that there is no room for singular existence and search for meaning in the large contemporary economic organizations and social systems. It looks very difficult to reestablish the individual meaning of life within the modern organization of work and it seems impossible to unite the private search for existential and religious meaning with specific work requirements in large organizations. This existentialist approach can be seen as a response to a Protestant ethics based on the search for meaning in organizations with the recognition of the conditions of economic life in modernity (Rendtorff in Koslowski, 2010, p. 42).

Inspiration for basing corporate legitimacy on the existentialist calling can be found in the work of Soren Kierkegaard. Kirstine Andersen argues that Kierkegaard contributes to understanding management and governance by providing a poetic language of the working life. In existentialist philosophy, the search for dialogue and communication implies confidence and engagement with other human beings. Existentialism takes seriously the original signification of being a director, namely to search for a direction in existential terms. The manager is somebody who points to the direction of life and the experiences of life in organizations are concrete and existential. Existentialism can help us to perceive this concrete life in organizations. In the existential sense, managers are confronted with something larger than themselves when they have to make important decisions. Managers are choosing themselves and the situation when they make large decisions. They would have to deal with their professional life from the point of view of their existential engagement. Because it is impossible to ignore personal life and existence in professional life, its legitimacy is dependent on a harmonious relation between the personal and private convictions of individuals. Moreover, existential management is about recognizing the importance of human dignity and respect for employees and other stakeholders as human beings with infinite value (Rendtorff in Koslowski, 2010, p. 42).

Applying existentialist philosophy to management we can resume the existentialist challenge of management: The task of the manager is to come to terms with the fact that his/her role is a condition of life that he cannot escape, which is also a fact for the other human beings who are subordinate. Given this condition of his existence, the manager cannot avoid being forced to become him- or herself with a certain character, set of values, and particular conceptions of life. Indeed, it is an existentialist requirement fact that the ethical challenge is greater than the individual. There is a requirement of the ideality of the infinite in the ethics of existentialism, which assumes that moral and ethical choice involves existential engagement for the individual. As such, the strategy of legitimacy in existentialism implies a return to the personal conscience and engagement of the individual behind the mask of professional life as the basis for real professional commitment and responsibility (Rendtorff in Koslowski, 2010, p. 43).

As a modern version of Protestant ethics, existentialism puts the value of personal responsibility for one's action in the center of corporate legitimacy. But at the same time, the kind of existentialism that is proposed is in danger of losing its roots in the critical attitude towards corporate life and becoming a new philosophy of meaning in the corporation, which after all is based on New Age philosophy. This would be the end of existentialism which means that the approach can indeed be criticized. Can we really build

professional life on personal values? Isn't it better to work with strict separation of spheres of values, of ethics, law, economics, and religion? In this sense an existentialist turn in business ethics is dangerous because it moves from formal rules of professional life towards individual emotions and conceptions that are outside the objectivity of professionalism. However, the counter argument is that you cannot separate personal responsibility from public functions and that government and management is a kind of decision making, which implies great personal responsibility, accountability, and integrity (Rendtorff in Koslowski, 2010, p. 43).

The question arises whether this reintroduction of the individual and his or her responsibility to the center of management in the existentialist approach inspired by Kierkegaard, does not hide some new forms of subjugation and domination that pose the danger of becoming a new kind of corporate religion. This may require analyzing these new kinds of management as forms of power. As Michel Foucault has shown, power is not always coercive. It has to be more subtle to remain strong. Governmental power can, in this sense, include responsibility and spirituality by manipulating the liberty of the employees. There is not, as such, a contradiction between power and liberty. On the contrary, power becomes more intense and efficient if it is not limited to individual initiative (i.e., the possibility to decide and to resist) but rather is based on individual freedom, action, and the search for meaning in life. The placement of the individual in the center of management in corporate religion and in the existentialist search for meaning can, therefore, still imply powerful discipline and coercion. Thus, modern technologies of management have understood that. it is important to insist on spiritualization and individualization of management. As the sociologist Richard Sennett-a close friend of Michel Foucault-has shown, the organization of work leaves organization hierarchical structure of traditional government in order to substitute this power with a more subtle, personalized, and polycentric form of management. Without opposing the importance of an existentialist criticism of the concept of corporate religion, these contemporary approaches are very powerful as expressions of the hidden discipline of management technologies (Rendtorff in Koslowski, 2010, p. 44).

Accordingly, we can emphasize three important dimensions: 1) A general theory of organization, which is built on systems theory and poly-contextual understandings of the relation between firms and their environments. 2) Conceptualization of a concept of leadership as opposed to management, which implies a discussion of the role of the good leader and how the virtues of integrity, dignity, and judgment can be determinants for the right development of organizations. 3) Understanding how the strength



and power of discipline are hidden in the management technologies of corporate religion and existentialism. The general conclusion is, therefore, that these elements of theories and conceptions of the philosophy of management can help contextualize the importance of the emergence of corporate citizenship, CSR, business ethics, and values-driven management in the Danish and Indonesia context.

### **Moral Goodness in Education**

Kierkegaard stands as an opponent of Hegel and all who seek to find systematic scientific explanation of human existence and behaviour including in education of field. He stands see moral goodness as the most important thing in life and also in education. With regard to Hegel and the scientists, Kierkegaard is relenting an explanation of human existence impossible in human life. It is this uncertainty and risk which provide the material for human freedom. While there may not be any logical reason why men could not be both free and have comprehensive, proven knowledge (and not merely beliefs) Kierkegaard thinks that human nature is psychologically or spiritually so constructed that freedom and absolute knowledge or certainty are incompatible. Human beings require difficulty, uncertainty, conflict and the like in order to develop a moral and spiritual disposition (Curtis & Mays, 1978, p. 1).

With regard to science Kierkegaard fears that the tendency towards objectivity through observation will delude man into thinking that he understands himself through understanding his physiology or anatomy. All such scientific methods become particularly dangerous and pernicious when they encroach upon the spiritual field. Plants, animals, and stars may be handled in that way, but to handle the spirit of man in such a fashion is blasphemy which only weakens moral and religious passion. Man is qualitatively different from plants and animals (Curtis & Mays, 1978, p. 2).

Kierkegaard writes, “ My task is a Socratic task, to revise the definition of what it is to be a Christian”. Kierkegaard back on the study of nature and science in order to study man and ethical-religious aspects of life. These are the only subjects worthy of the regard of free agents. Like Socrates, Kierkegaard spurns public life in order to serve his fellow citizens as a gadfly, calling into question the cliches and popular dogmas of the day. One can find striking parallels of Socratic ignorance, irony, introspection and maieutic in Kierkegaard's writings as well as in his wider public behaviour. The aspect of Socrates' thought that Kierkegaard has most ingeniously appropriated to his own uses is the doctrine of moral knowledge: Virtue is knowledge. Kierkegaard appropriated this doctrine, but in doing so he changed it radically. For Socrates morality is thoroughly intellectualized. It is made a

science. The emotions and irrational part of the soul are eliminated. For Socrates, to know the good is tantamount to doing the good whenever the occasion calls for it. Weakness of will (*akrasia*), as is well-known, is a concept conspicuously absent in the Socratic dialogues. Wrong doing is simply involuntary, due to ignorance. "My own opinion is more or less this: no wise man believes that anyone willingly sins or willingly perpetuates any base or evil act; they know very well that every base or evil action is committed involuntarily" (Curtis & Mays, 1978, p. 3).

Kierkegaard's doctrine of morality is related to Socrates' dictum conversely. For Kierkegaard "virtue is not knowledge" but rather "knowledge is virtue". That is, unless the knower approaches the subject matter of ethics (and religion) with a good will he will not understand the subject matter. Unless a person is already committed to the good, he will never significantly understand what morality is about. Unless one is already striving to live within the light he already has, he will not be given any further light. This relation of will to knowledge has wider implications than the above suggests. For Kierkegaard all knowledge involves volition. It does so in as much as in every act of knowing interpretation is necessary and every interpretation involves, at some level, decision. There is no such thing as purely neutral perception. All perception involves interpretation, seeing something 'as something' and from a particular perspective. According to Kierkegaard, we are responsible for the interpretations we place on our sensations. This is part of what being a free agent means (Curtis & Mays, 1978, p. 3).

The Kierkegaard's theory of 'The Principle of Cognitive Particularity', has affinities with the Latin, *'Quidquid cognoscitur, per modum cognoscentis cognoscitur'*. That is, whatever is known must be known in a way appropriate to the knower. Everything I know, I know by virtue of my situation, capacities, and choices. There is no such thing as knowing simpliciter. The Principle of Cognitive Particularity is only part of the truth. There is a second epistemological principle which I find implicit in Kierkegaard's ideas, a principle which constitutes the unformulated backdrop against which his theory of subjectivity is to be understood. I call this Kierkegaard's Cognitive Principle is known must be known in a mode appropriate to the thing known. This principle recognizes that there are objective structures in reality which, if certain results are to obtain, must be adhered to. This principle is especially applicable to competence-knowledge (knowing-how, learning skills). If I would bring about the state of affairs of my riding a bicycle, I must obey certain laws of nature, correlating my innate capacities and personal peculiarities with a specific two-wheeled machine. Unless there is an attitude or mood of obedience present I shall not learn to ride a bicycle.

There is no logical necessity in correlating a mode of approach with a skill. Nature could have been different. However, this is how things are. There is a certain orderliness in nature which requires recognition if any learning is to take place. Learning is not an arbitrary process. There are objective factors. It should be clear that the Cognitive Principle are not contradictory but complement one another (Curtis & Mays, 1978, p. 4).

The next factor which we should note in approaching Kierkegaard's epistemology is that learning (or developed knowing) is progressive. In order to understand a complex subject, I must necessarily understand its simpler components. In order to be able to solve problems of calculus I must understand simpler arithmetic. In order to use words to write an essay in philosophy of education, I must know how to use words in ordinary language. This is true in spite of some appearances to the contrary. For Kierkegaard his doctrine of 'stages of existence' relies on this principle. Unless a person goes through an 'aesthetic stage' (where pleasure and self-interest dominate), he cannot appreciate or understand an ethical way of life. Unless he has lived in an ethical stage, he cannot appreciate or understand religious existence. Unless he understands through participation what it means to be religious, he cannot understand what it means to be a Christian. Existence has a certain teleology. Unless a person works through the particular dilemmas and tasks which he finds at hand, he will never make progress to a further and more complex state of existing (Curtis & Mays, 1978, p. 4).

Next we must consider the specific difference in Kierkegaard's thought between 'subject' and 'object'. In every relationship of knowledge a subject knows an object. When the manner of presentation is emphasized in the knowing relationship we call the relation 'objective'. What is being focused upon is the fact itself. It is a fact regardless of how I feel about it. It is true that I may not understand it unless I approach it in a certain mood (Cognitive Principle), but here the focus is on what is known, not on how I know it. Kierkegaard readily grants that all science must be, in this sense, objective: logic, natural science, psychology, mathematics, economics and the like are to be treated objectively so far as possible. However, sometimes it is more appropriate to focus attention on the knower rather than the object known. Or rather what the object demands is that the knower consider his feelings, his subjective state in the knowledge relation (Curtis & Mays, 1978, p. 4).

Let me try to illustrate this. If I want to know whether Germany invaded Holland in the Second World War or Holland Germany, I make a proper study of the records available. I assess the evidence impartially. My feelings on how I wish things had been — say I am a German youth who

wants to be proud of my Fatherland — has nothing to do with the matter, except in so far as it motivates me to make the study in the first place and concentrate carefully on the nature of the evidence. I cannot interpret the evidence simply any way I wish to. To make the wish father to the facts is simply subjectivism —something Kierkegaard has often been accused of through misinterpretation. Any objective mode of inquiry is appropriate to objective knowledge. My feelings about how I wish things were make not the slightest difference to how they are. I must strive for impartiality and disinterestedness in my judgment (Curtis & Mays, 1978, p. 5).

However, there is a large zone of life where my feelings do make I lie decisive difference and ought to make the decisive difference. This is the area of life which is most important to me personally: i lie general area of ethical and religious knowledge. Here the way I feel about things makes all the difference. My intuitions, passions, and partiality are vital. This is not merely because I do not have the necessary facts with which to operate impartially —though this is part of the situation. It is rather that knowing here involves a passionate dialectic between the knower and the subject matter. Even if I had proofs for the objective reality of religious and cilileal propositions, I would dismiss them and even detest them I w, cruse they would tend to falsify the mode of subjectivity. Ethical and religious truths are not known 'objectively' but only subjectively (Curtis & Mays, 1978, p. 5).

Kierkegaard calls ethical-religious problems 'existential' problems. He uses the term 'existence' here to distinguish a higher mode of being from 'life' or merely living. Unreflective, uncommitted p-ople have life but do not exist as self-conscious potentiated persons. Self-consciousness, that which transforms life into existence, arises through the choices, the commitments we make (Curtis & Mays, 1978, p. 4-5).

One may object that there is a certain ambiguity here. Earlier we said that all perception qua interpretation involves choice. Hence, everyone makes commitments of one sort or another. This is true. The difference between the person who merely has life and the person who exists is like the difference between the hill and the mountain. It may be impossible to point to any exact line where the one ends and the other begins. Kierkegaard's concern is to articulate clearly defined types not because we ever find any instances of these types but because it may help us understand what our lives are really about (Curtis & Mays, 1978, p. 6).

The choices we make involve our whole being. They are not simply an intellectual matter. Our reason, emotions, and imagination are all involved. A person wills as a whole unitary being. Hence, it is wrong to elevate reason above the other aspects of man in valuing man. The true springs of action are deep within man, bound up with the passions (emotions and intuitions). The

elevation of reason where it does not belong usually produces merely a state of deceptive rationalization. 'In existence thought is by no means higher than imagination and feeling. In existence all the factors must be co-present (Curtis & Mays, 1978, p. 6).

Because ethical-religious choices affect us fundamentally, they cannot help but involve the emotions. Passionless thinking about these matters is a contradiction of a sort. As Kierkegaard sees it:

All existential problems are passionate problems, for when existence is interpenetrated with reflection it generates passion. To think about existential problems in such a way as to leave out the passion, is tantamount to not thinking about them at all, since it is to forget the point, which is that the thinker is himself an existing individual (Lowry, 1941. P. 64).

Let me try to illustrate what Kierkegaard is getting at in the distinction between objective and subjective knowledge. Consider the proposition, 'All men are mortal'. We all acknowledge the truth of this assertion whether we like it or not. It is a fact, objectively true. It is so incontrovertible that although it is not provable, it can be safely used as a major premise in the classical example of a deductive argument. Although I have heard this sentence uttered hundreds of time, I have never heard anymore manifest much emotion about it (Curtis & Mays, 1978, p. 6).

Now consider the statement. 'You are going to die within a few days' (or alternatively, 'Your loved one is going to die within a few days') uttered by an authority (e.g. your doctor or a kidnapper). If you consider this assertion, no doubt it will arouse in you a great deal more emotion than the general proposition about the general mortality of mankind. You are forced to think with some feeling about what the implications of your death will be. What will your wife do? What will your children do without you? How will your work be judged? If you do not raise questions like these, if you do not feel intense emotion at the threat to your (your loved one's) being, I think we would be justified in concluding there is something inhuman about you. Such is the remarkable case of Camus' *Stranger*. It may be possible to produce individuals who are like the *Stranger*, disinterested about their own and other's spiritual welfare, regarding themselves as objects, but it is not a good thing. There are some things about which it is positively inhuman to be objective. Unless I respond with appropriate emotion in certain facts, I cannot be said to have understood what is involved in those facts (Curtis & Mays, 1978, p. 7).

The next step in our analysis of Kierkegaard's theory of subjectivity is to distinguish its epistemological aspect from its ethical aspect. We have already noted in our discussion of the Cognitive Principle and the subjective-

objective distinction some features of I lie epistemological aspect, especially that there is a class of relationships between the person (subject) and the cognitive object in which the relationship, if it is to be a satisfactory one, must be subjective. Here the emphasis is strongly on the mode of approach. Indeed, Kierkegaard uses the adjective 'true' to characterize the relationship regardless of the objective truth value of what is believed.

When the question of truth is raised in an objective manner, reflection is directed objectively to the truth, as an object to which the knower is related. Reflection is not focused upon the relationship, however, but upon the question of whether it is the I rush to which the knower is related. If only the object to which he is related is the truth, the subject is accounted to be in the truth. When the question of truth is raised subjectively, reflection is directed subjectivity to the nature of the individual's relationship; if only the mode of this relationship in the truth, the individual is in the truth, even if he should happen to be thus related to what is not true (Lowry, 1941, p. 64).

Kierkegaard illustrates what he means by the parable of the two worshippers.

If one who lives in the midst of Christendom goes up to the house of God, the house of the true God, with the true conception of God in his knowledge, and prays in a false spirit; and one who lives in an idolatrous community prays with the entire passion of the infinite, although his eyes rest upon the image of an idol: where is there most truth? The one prays in truth to God though he worships an idol; the other prays falsely to the true God, and hence worships in fact an idol (Lowry, 1940, p. 36).

In existential matters, the mode of approach is decisive. Only the person who has the right attitude is in truth. The corollary of this thesis is that the proper 'how' leads inexorably to the right 'what'. That is, the properly subjective person will, letting his conscience be his guide, arrive nearer and nearer to a correct objective understanding. As Kierkegaard writes in his journals:

In all that is usually said about Johannes Climacus being purely subjective and so on, people have forgotten, in addition to everything else concrete about him, that in one of the last sections he shows that the curious thing is: that there is a 'how' which has this quality, that if it is truly given, then the 'what' is also given; and that it is the 'how' of 'faith'. Here, quite certainly, we have inwardness at its maximum proving to be objectivity once again. And this is an aspect of the principle of subjectivity, which, so far as I know, has never before been presented or worked out (Journals 45).

We turn now from the form of subjectivity, the epistemological aspect, to the content of subjectivity: the ethical aspect (i.e. ethical in a broad sense, as including all existential concerns). Climacus makes a distinction between essential knowledge and accidental knowledge. Essential knowledge relates to one's personal existence. Accidental knowledge is related to the intellect

alone. It has no fundamental significance for my life. 'Only ethical and ethicoreligious knowledge has an essential relationship to the existence of the knower.' The essential-accidental distinction seems to be based on Kierkegaard's anthropology. Man is essentially dual. On the one hand, he is body-soul, a highly developed animal. On the other hand, he is spirit, that is a free agent capable of making ethical and religious decisions, capable of self-knowledge. In being spirit he is higher than the animal world. Implicit in this priority of I lie spiritual over the animal is an ordering of values. Whatever is more distinctly spiritual is of a higher value than what is less distinctly spiritual (Curtis & Mays, 1978, p. 8-9).

Sometimes Kierkegaard calls these dual properties of man 'infinity-finitude', 'eternal-temporal', 'freedom-necessity'. The goal of life is to become as spiritual as possible, to die to the flesh in order to live in the spirit. Only the spiritual man is the free man. He is free from the bondage of guilt, free for service to God and man. At the top of the value-hierarchy is the religious existence, spirituality at its pinnacle, but the ethical is the necessary condition for the religious and is incorporated within it (Curtis & Mays, 1978, p. 9).

Realizing one's ethical-religious task is a lifetime affair. One is never done with it. Hence there is no time to become complacent about results, but rather the individual must constantly be looking forward towards an ideal self. Climacus sums up the ethical religious task in saying that the individual ought to commit himself absolutely to the absolute and relatively to everything relative. That which is essential to his highest development is his God-relationship. Everything else is of secondary importance (Curtis & Mays, 1978, p. 9).

Before leaving our analysis of subjectivity we must examine a final claim made by Kierkegaard, the claim that 'subjectivity' is truth. We have already noted that Kierkegaard has often been accused of subjectivism. The charge is founded on a misunderstanding of this epigram. Kierkegaard himself is not altogether free from blame, for there are passages which lend themselves to such an interpretation. I can only hope that my analysis has shown this to be a rather crude and poor interpretation of a more complex theory. It is not at all the case that my subjectivity determines objective truth, but it is simply that subjectivity is the only way to approach the truth or to understand the truth. Concerning existential concerns passionate concern is the only appropriate expression. Just as objective truth is expressed as a correspondence between, wence and state of affairs, so subjective truth is a correspondence between the individual's inner disposition and the ideal he insiders to be true. Subjective truth is the mutual fit of the personality with the object of belief. Whereas the image that comes to mind in objective truth

is a photograph of a state of affairs, the image expressing subjective truth is one of a work of art. The individual with his eyes on the ideal, uses imagination, reflection, the emotions, and above all, the will in order to create a personal existence approximating the ideal. "The only fundamental basis for understanding is that one himself becomes what he understands and one understands only in proportion to becoming himself that which he understands. In calling 'subjectivity' the truth Kierkegaard is, of course, using a secondary meaning of 'true', true as 'conformable to a standard'. Ultimately, for Kierkegaard 'subjectivity' alone is 'untruth'. It must have objective truth as its correlate or it must give up the predicate 'truth' (Journals....396, 488).

I turn now to the application of Kierkegaard's theory to education. Just as I have divided the theory of subjectivity into two separate aspects: the epistemological and the ethical; so I shall briefly discuss Kierkegaard's contribution to philosophy of education under those two headings. Regarding the ethical aspect, we see that according to his theory all knowing has an ethical dimension. We are responsible for what we learn in that we have the obligation to use it for the furtherance of moral ends. Furthermore, the knowledge which is most to be sought is ethical knowledge. The primary aim of all the institutions of society should be to produce morally sensitive persons — even if success can never be guaranteed (given the assumption of human freedom). It is better to have good people than clever or materially successful people. It is better to be a good person, one absolutely committed to the ethical-religious dimension of life, than to be cultured or distinguished or successful. It follows from this premise that there can be no such thing as neutral teaching regarding moral values. Either you are committed to handing down the tradition of ethical truths to children from the earliest ages upwards or you have failed to see the significance of moral truth (Curtis & Mays, 1978, p. 10).

Knowing how to make ethical decisions, knowing how to treat other people, are of far more importance than knowing anything else. Kierkegaard certainly sounds out of step with current educational policy when he writes:

The main objection ... to natural science may simply ... be expressed thus, it is incredible that a man who has thought infinitely about himself as a spirit could think of choosing natural science ... as his life's work and aim (Swenson & Lowrie, 1941. P. 176).

No doubt this is an exaggeration. There is no good reason why science and morality cannot cooperate, why a man with spiritual insight cannot also be a person of moral and spiritual force. The question is one of priorities not of exclusions. Kierkegaard's contribution is not that he rightly understood the role of science but I hat he got his priorities right. He saw with



remarkable clarity that the moral existential dimension of life is what is of first importance (Curtis & Mays, 1978, p. 10-11).

Regarding the epistemological aspect of subjectivity and its relationship to learning, the following must suffice. Only what is learned through experience, personally appropriated, is truly known. In this sense life is education. It is 'the curriculum one has to run through in order to catch up with oneself, and he who will not pass through this curriculum is helped very little by the fact that he was born in the most enlightened age (Swenson & Hong, 1962. P. 38).

Formal education should be an art, wherein the teacher aids the pupil to discover knowledge for himself, arousing his interest.

What is really important in education is not that the child learns this or that, but that the mind is matured. That energy is aroused.... One can make oneself [a good head] if one will. Give a man energy, passion, and with that he is everything (Swenson & Lowrie, 1942, p. 177).

This view of formal education may be contrasted with what Kierkegaard regards as a systematic, scientific process of education in which children are treated as products. 'If children could be shut up in the dark and force fed on an accelerated schedule like chickens, everything would certainly be organized to this end (Swenson & Lowrie, 1942, p.176).

Finally, the teacher has an incomparable role to play in the education process. The teacher does not merely teach a subject. In teaching a subject he or she teaches a way of life, whether the teacher realizes this or not. The teacher conveys values every Moment he is in the presence of the pupil. He 'gesticulates with the whole of his existence (Lowrie, 1941, p. 45).

For Kierkegaard, as for his teacher Socrates, all learning comes down to self-learning, even if it has originated in a dialogue. The person is responsible for what he learns and how he uses it. Only that which really is appropriated and made his own is his truth (Curtis & Mays, 1978, p. 11).

One may have known a thing many times and attempted it; and yet it is only by the deep inward movements, only by the indescribable emotions of the heart, that for the first time you are convinced that what you have known belongs to you, that no power can take it from you; for only the truth which edifies in truth for you (Swenson & Lorie, 1942, p. 311).

### **Rationality of Islamic Education Management**

Now, one way to go about reflecting about rationality and both "education" and "education management" is simply to claim that we already know what true scientific rationality is all about- and both "education" and "management" must "conform" to this model in order to be a truly rational or truly scientific practice itself. And this view in some ways goes back to

Plato/Aristotle - who determined that the way out of the resultant relativism and scepticism of pre-Socratic science was not to determine the right content or “object of science – but rather the right” form” or “method” of science. So a very dominant way of thinking about science in general in Western thought has been that the key to success is to know “theoretically” what science is, and then to judge any particular practice, such as “education”, that claims to be scientific, against that particular theory. And at least from the enlightenment onwards (but really – already present in Plato and Aristotle), failure of an activity to meet a standard of science has meant that said activity was considered second rate at best and pernicious at worst (hence a denigration, for example, of the arts and religion). Of course, this general approach to defining scientific practice does not in the least solve all the problems – because even granting this model: what then ensues is a few thousand years of debate about precisely what that “method” or “form” of science is to be. Just to mention a few recent examples: we have “positivist” agenda of amassing facts thought inductive principles in order to “verify” a theory, or the idea that science progresses through an unending cycle of perhaps unjustified conjectures which one attempts to test and potentially “falsity” – a theory of scientific praxis associated with Karl Popper. But what interest me is that whether on is a “positivist” or a “popperian” – these apparently different ways of thinking about science actually share some very basic premises (Buckley, 2014).

First, they share the notion that “theory” is something distinct from “practice (praxis)” and that theory “prescribes” or dictates practice: second, share presuppositions about “objective” reality being something one can have pure “facts” about – basically an assumption about “nature” as some sort of self-subsistent reality; and third, that methods is itself something non-questionable once established. Put strongly, the principle of falsification, for example, is itself not open to falsification. These are highly questionable presuppositions, rooted in a long tradition of thinking about science that can be challenged, and is often challenged today (Buckley, 2014).

### **Narrative Model**

Because these challenges go deep enough – they call into question entire ways of thinking about science: in short, is it, in fact, the case that we have a crystal-clear theoretical sense of what science is and that is simply a matter of this clear sense dictating practice? The answer in many quarters is “no”, and those who propose such a negative answer often are looking for other ways to describe “science”—and in doing so they often turn the ancient theory/practice dichotomy on its head: saying lets look at “practices” and see what they tell us about “rationality”. They want to show that practice

is not always driven, or best understood by some preordained theory, but is guided by different models of knowing. What sort of models do these anti-theorists propose? One of note might well be called the “narrative” or “discursive” model (Buckley, 2014).

I attended an Osler lecture a number of years ago at McGill (I can’t remember the speaker but I do more or less recall the content) wherein the essence seemed to be that when one describes medical learning – it (medical learning) is seen to possess a narrative structure. Not surprisingly then, she placed a great deal of emphasis on the role of case histories. Her argument was then strongly opposed to the rational-theory model: medical students learn most (or perhaps, she was implying, they learn “best”?) not by apprehending some theory of scientific practice and applying to medicine; rather they learn “most” or “best” by injecting themselves into a vast textual network of case histories. Learning medicine on this account is somewhat akin to a child learning to read: children surely do not apprehend some complicated semiotic theory and then read! Rather, they learn by being read to, by imitating their parents, by internalizing the stories themselves and then mapping them on to the squiggles on the page. Once having mastered this skill, they can then go on to enrich their textual network – and a truly skillful reader is one who has entered into a complex web of stories – such that a reference to Dante in Joyce’s Portrait of an Artist as a Young Man is grasped (either implicitly or explicitly) and the next is alive with meaning. There are many intriguing aspects to this notion, and it does seem to bear thinking about in terms of social work education and practice (Buckley, 2014).

If I recall correctly, I thought at the time and probably still do think that this speaker may have pushed the “narrative” model a little too far; in a way swinging to the opposite pole from our first rational-theory model – science/medicine is basically what we say it is. In doing so, she did not provide any genuine account of the basic structure of narrative – what makes something identifiable as a story, nor any principle of discrimination about what makes one story better than another. And so while I deeply appreciated her motives to provide a more descriptive rather than prescriptive account of medical learning and practice – I think more must be thought out before I accept wholeheartedly the “narrative” model (Buckley, 2014).

### **Political Model**

A third model I can be envisioned – and here I am relying on sociologists of science such as Bruno Latour: might be called the “political” model. Here we enter a middle ground between a scientific ideology that dictates praxis and a descriptive approach that ends up not able to give a thorough account of the conditions of possibility for there being such a thing

as a narrative. The result is that Bruno Latour gives a far more sophisticated – and complex account of scientific rationality. A few highlights: first, contra model #1, he is very critical of the idea of “nature” as some sort of external, unifying entity that could always be turned to as home base. Put another way, he assaults the classic fact/value distinction as a certain type of “two - chamber” system – where discussion takes place in the realm of values but the arbitration of that discussion takes place in the realm of nature. He introduces in his typology of science an extremely complicated “four-chamber” model wherein within each chamber facts and values were recognized as co-existing – but in differing hierarchical relationship. What “nature” “is” (and I think the corollary to what “nature” is for science in general could probably be called “knowledge for educators”) – what this “nature” or “welfare” “is” – is no longer something outside the practice of science that seeks to know it or of the practices which seek to promote it – but nature/knowledge is itself the product of political discussion (and here he might be said to be ending towards the narrative side); nevertheless the political discussion has strict constitutional requirements which generate its stability and informs it with principles of distinction. Hence, to say that “all” science (and hence, “all” social work too) is politics is not to make science or education or management into some sort of free for all, nor to divest it of its concern for “nature” or “welfare”, but it is to recognize that the “concern” itself is part the process of establishing “nature” and to set fort rules of legitimization (legislation) which guide the process, lend it some stability, but do not petrify the system (laws change, after all) (Buckley, 2014).

### **Athletic Model**

Running in Jakarta earlier this week; I cannot resist proposing a further model: which I name the “athletic” model. This model incorporates some aspects of the previous models. On this account, being a good scientist or a good teacher/educator or a good manager is somewhat akin to being a good athlete. Athletes like our young child learning to read, surely do not learn nor master their sport through theory. No amount of theory is going to make me into an NBA player – though even I might be able to help the Toronto Raptors at this point. There are politically determined rules of the game, but these rules are conditions having the rules does not in itself produce “generate” a good hockey. And as we know, these rules are not immutable; though, it must be said, they also cannot be tinkered with lightly. One advantage of athletics, and the formation and practice of good athletes as a model for thinking about education and management is that it adds a more explicit bodily dimension to the previous models. Being a skillful athlete means possessing a type of knowledge – but surely not of a theoretical type

(!) [It would indeed, it seems to me, disqualify most professional athletes were we to demand such theoretical knowledge]. The knowledge is probably best named “body-knowledge”, and it is a combination of natural ability, physique, training, aptitude, personality, and so forth. It seems to me not inappropriate to think of the skillful educator or the caring manager as having acquired just such a bodily knowledge, expressed in good decisions under pressure, the right word or touch at the right time (Buckley, 2014).

### **Towards an “artistic” and an “ethical” model**

What I am doing here is not really trying to champion one model (though I clearly have my favorite), but simply to get our minds thinking about the different ways one imagine scientific rationality in general and social practices such as education and management in particular. But of course, as one runs through these models, a strange conclusion emerges. Since our view of scientific rationality has for so long been enframed by model number one – that is, we almost cannot imagine “science” when it comes to describing activities, such as social work perhaps, that more closely correspond to our other models. What other name could we call these activities? Well, two rather old names come to mind. The first is “arts”. Here we may simply be invoking yet another model – an aesthetic model – that in some way incorporates successfully as well many of the elements of the models we have discussed: a successful artist too seems to be skilled in a bodily way in a manner akin to an athlete; with perhaps one additional advantage made more explicit. Namely, the work of art lives on after the artist disappears from the scene; producing effects not imagined and bringing pleasure to unknown admirers. This seems particularly appropriate to the labour of education, where the benefits and effects of success live on in countless ways and touch lives unknown to you at the moment (Buckley, 2014).

Which brings us to another model, also very old. And I suppose we would have to call this the “ethical” model. For Aristotle, the virtues were divided into two groups: the moral virtues and intellectual virtues. And while he gave preference to the intellectual virtues (and hence, he does in some ways lay at the base of model #1); it may be appropriate to look the moral virtues as interesting models for the “virtue” of practicing social work. To be morally virtuous for Aristotle is to act in a manner appropriate to the situation. This is why a virtue such as “courage” can shift from event to event. For Aristotle, it is not courageous to run alone into an army of spear-waving charging Spartans – it is, rather, not only stupid but displays the vice of recklessness however it is also a vice, “cowardice”, to run away from a mouse. Being courageous is to learn by practice, by listening to your elders,

by hearing the ancient stories and emulating the heroes of old, to do the right thing in the right situation. This learning is not the mastery of a theory, but is rather a learned practice that he calls – interestingly - a “habit”. It is an intuitive, bodily, habituated sense of what is right, of what is just. Virtue may not always lead to success, but it places one in a position to assess one’s past failures and to aim for improvement in the future (Buckley, 2014).

It occurs to me that by ending with this vague suggestion that social work skill may be acquired and practiced in a manner rather analogous to Aristotle’s treatment of the acquisition of “virtue”, my talk has, led to a new problem – what is the relation between ethics and religion. How is that religion might “properly” inscribe an “ethical” attitude? An excellent philosophical question – but one for another day!(Buckley, 2014).

### **Phenomenological Approaches in Islamic Education Management Research**

The approaches of phenomenological research as well as the development of theory, concepts, and processes involved in human science inquiry come from the Duquesne Studies in Phenomenological Psychology (Giori et al. 1971-1983). The approach involves a return to experience in order to obtain comprehensive descriptions that provide the basis for a reflective structural analysis that portrays the essences of the experience. The approach “seeks to disclose and elucidate the phenomena of behaviour as they manifest themselves in their perceived immediacy” (van Kaam, 1966. P. 15). The human scientist determines the underlying structures of an experience by interpreting the originally given descriptions of the situation in which the experience occurs. The researcher can let the phenomena speak for themselves (Moustakas, 1994: 11-13).

The steps involved in empirical phenomenological studies as outlined by von Eckartsberg (1986) follow: 1) the problem and question formulation—the phenomenon. The researcher delineates a focus of investigation....formulates a question in such a way that it is understandable to others; 2) the data generating situation—the protocol life text. Researchers start with descriptive narrative provided by subjects who are viewed as co-researchers...we query the person and engage in dialogue, or we combine the two; 3) the data analysis—explication and interpretation. Once collected, the data are read and scrutinized so as to reveal their occurrence and clustering ...emphasis is on the study of configurations of meaning....involving both the structure of meaning and how it is created (von Eckartsberg, 1986.p. 27).

In deriving evidence in phenomenological investigations, the scientific researcher establishes and carries out a series of methods and procedures that satisfy the requirements of an organized, disciplined and systematic study. These include: 1) discovering a topic and question rooted in autobiographical meanings and values, as well as involving social meanings and significance; 2) conducting a comprehensive review of the professional and research literature; 3) constructing a set of criteria to locate appropriate co-researchers; 4) providing co-researchers with instructions on the nature and purpose of the investigation, and developing an agreement that includes obtaining informed consent, insuring confidentiality and delineating the responsibility action of the primary researcher and research participant, consistent with ethical principles of research; 5) conducting and recording a lengthy person-to-person interview that focuses on a bracketed topic and question. A follow-up interview may also be needed; 6) organizing and analyzing the data to facilitate development of individual textural and structural descriptions, a composite textural description, a composite structural description, and a synthesis of textural and structural meanings and essences (Moustakas, 1994, p. 103-104).

The above methodological requirements may be organized in terms of methods of preparation. Methods of collecting data, and methods of organizing and analyzing data. A method offers a systematic way of accomplishing something orderly and disciplined, with care and rigor. Procedures or techniques make up a method, provide a direction and steps to be followed, and move a study into action. Every method in human science research is open ended. There are no definitive or exclusive requirement. Each research project holds its own integrity and establishes its own methods and procedures to facilitate the flow of the investigation and the collection of data (Moustakas, 1994, p. 104).

#### *Formulating the Question*

The first challenge of the MPI researcher, in preparing to conduct a phenomenological investigation, is to arrive at a topic and question that have both social meaning and personal significance. The question must be stated in clear and concrete terms. The key words of the question should be defined, discussed, and clarified so that the intent and purpose of the investigation are evident. The position of each key word, or focus, of the question determines what is primary in pursuing the topic and what data will be collected (Moustakas, 1994, p. 104).

In phenomenological research, the question grows out of an intense tangents of it may complicate an articulation of a manageable and specific question. Yet this process of permitting aspects of the topic to enter into

awareness is essential in the formulation of a core question that will remain viable and alive throughout the investigation. A human science research question has definite characteristics: 1) It seeks to reveal more fully the essences and meanings of human experience; 2) It seeks to uncover the qualitative rather than the quantitative factors in behavior and experience; 3) It engages the total self of the research participant, and sustains personal and passionate involvement; 4) It does not seek to predict or to determine causal relationships; 5) It is illuminated through careful, comprehensive descriptions, vivid and accurate renderings of the experience. rather than measurements, ratings, or scores (Moustakas, 1994: 104-105).

#### *Validation Of Data*

A good example of validation of data is borrowed from Humphrey's (1991) study of "searching for life's meaning." Humphrey interviewed 14 co-researchers in exploring his topic description of their experience. He requested of each participant that she or he carefully examine the unified description of the search for life's meaning and that additions and corrections be made. Of the 13 who responded, 8 stated that the synthesis was accurate and that no changes were needed.

##### Humphrey comments:

The fourteenth was contacted twice by mail and twice by phone, but did not respond. Three offered important suggestions concerning omissions or questions of emphasis. Two indicated that they did not believe that the "dark side" of their search for meaning—the terrifying sense of meaningless or universal chaos which they sometimes experienced—was adequately represented.... This was an eye-opening confrontation to me, inviting me to look more closely at my own fear of the existential void and hidden desperation which might lead one to hold onto something rather than risking the apparent abyss of meaninglessness. I had thought that my heuristic exploration of my own scared had been thorough.... I had been aware that two transcribers had resigned from continuing to work on my project while they were working on two different research interviews right at the point at which the participants were describing comprehensively their fear meaninglessness. Clearly this is a powerful and difficult aspect of the search for meaning which some of us would rather avoid. Fortunately, the step of participant validation highlighted the reduced emphasis on this aspect. I returned to . . . my own search and also reexamined the research interviews. (pp. 81.82) (Reprinted by permission of the author) (Moustakas, 1994, p. 111).

Humphrey revised the "synthesis" statement, significantly expanding the qualities and meanings of the dark side of searching for life's meaning.

#### *Review of The Professional and Research Literature*

Another method of preparing to conduct a phenomenological study involved review of the professional and research literature connected with



the research topic and question. The investigator assesses the prior relevant studies; distinguishes their designs, methodologies, and findings from the investigator's own study; and indicates what new knowledge he or she is seeking and expects to obtain (Moustakas, 1994, p. 111).

Cooper (1989) has identified four major kinds of literature review. The integrative review presents the "state of knowledge" relevant to a topic and draws conclusions from the many separate studies that are reviewed. These studies typically define the problem, outline the methods of data collection, evaluate the data, make analyses and interpretations, and present the findings. The theoretical review analyzes the theories that account for the existence of the phenomenon. The methodological review examines the research methods developed and utilized in the published works. The thematic review organizes the core themes presented in the studies and presents their findings within the core themes. Regardless of the approach, both formal and informal methods are used (Moustakas, 1994, p. 112).

Manual and of informal sources might include a follow-up of references cited in review papers on the topic as well as those appearing on book lists obtained from library indexes; browsing in bookstores and libraries, contacts with experts on the topic, conversations with professors and other students; documents of relevant government agencies; studies of comments on the topic from past reviews of the literature; and attendance at professional meetings. In determining the key descriptors for locating references, the Thesaurus of Psychological Index Terms and comprehensive dictionaries are utilized (Moustakas, 1994, p. 112).

From his survey of 57 authors of research reviews covering psychology and education, Cooper (1989) determined that the significance of the references were derived from various searches. The most central were: computer searches of abstract databases, such as ERIC and Psych-INFO; manual searches of abstract databases; computer searches of a citation index, such as SSCI; manual searches of a citation index; references in review papers written by others; and references in books. Cooper (1989) summarizes the purposes for using the technical and nontechnical literature. The technical literature includes: theoretical sensitivity regarding concepts and relationships in order to look for evidence from one's own research that confirms or rejects the relevancy of the concepts and relationships and in order to learn ways of approaching and interpreting one's data; secondary sources of data may provide useful interviews and field notes as well as descriptive materials of relevant events, actions, and perspectives of the research participant; guides to questions to explore with one's co-researchers, ideas helpful in developing one's theory, and supplementary validation of the accuracy of one's research findings (pp. 51-52). The nontechnical

literature "can be used as primary data, especially historical and biographical studies. In most studies they (i.e., letters, biographies, diaries, reports, videotapes, and newspapers) are important sources of data, supplementing the most usual interviews and observations" (Cooper. 1989. p. 55 in Moustakas, 1994, p. 112-113).

### *Methods of Data Collection*

Typically in the phenomenological investigation the long interview is the method through which data is collected on the topic and question. The phenomenological interview involves an informal, interactive process and utilizes open-ended comments and questions. Although the primary researcher may in advance develop a series of questions aimed at evoking a comprehensive account of the person's experience of the phenomenon, these are varied, altered, or not used at all when the co-researcher shares the full story of his or her experience of the bracketed question (Moustakas, 1994, p. 114).

Often the phenomenological interview begins with a social conversation or a brief meditative activity aimed at creating a relaxed and trusting atmosphere. Following this opening, the investigator suggests that the co-researcher take a few moments to focus on the experience, moments of particular awareness and impact, and then to describe the experience fully. The interviewer is responsible for creating a climate in which the research participant will feel comfortable and will respond honestly and comprehensively (Moustakas, 1994, p. 114).

### *General Interview Guide*

Sometimes a general interview guide, or topical guide, is used when the co-researcher's story has not tapped into the experience qualitatively and with sufficient meaning and depth. Broad questions, such as the following, may also facilitate the obtaining of rich, vital, substantive descriptions of the co-researcher's experience of the phenomenon. The language and timely way in which the questions are posed facilitates full disclosures of the co-researcher's experience. 1) What dimensions, incidents and people intimately connected with the experience stand out for you? 2) How did the experience affect you? What changes do you associate with the experience? 3) How did the experience affect significant others in your life? 4) What feelings were generated by the experience? 5) What thoughts stood out for you? 6) What bodily changes or states were you aware of at the time? 7) Have you shared all that is significant with reference to the experience? (Moustakas, 1994, p. 116).

*Organization And Analysis Of Data*

Organization of data begins when the primary researcher places the transcribed interviews before him or her and studies the material through, the methods and procedures of phenomenal analysis. The procedures include horizontalizing the data and regarding every horizon or statement relevant to the topic and question as having equal value. From the textures and structures into the meanings and essences of the phenomenon are constructed (Moustakas, 1994, p. 118).

*Modification Of The Van Kaam Method Of Analysis Of Phenomenological Data*

Using the complete transcription of each research participant; 1) Listing and Preliminary grouping. List every expression relevant to the experience- (Horizontalization); 2) Reduction and Elimination: To determine the Invariant Constituents: Test each expression for two requirements; (a) Does it contain a moment of the experience that is a necessary and sufficient constituent for understanding it? (b) Is it possible to abstract and label it? If so, it is a horizon of the experience. Expressions not meeting (the above requirements are eliminated. Overlapping, repetitive, and vague expressions are also eliminated or presented in more exact descriptive terms. The horizons-that remain are the invariant constituents of the experience; 3) Clustering and Thematizing the Invariant Constituents: Cluster (the invariant constituents of the experience that are related into a thematic label. The clustered and labeled constituents are the core themes of the experience; 4) Final Identification of the Invariant Constituents and Themes by Application: Validation. Check the invariant constituents and their accompanying theme against the complete record of the research participant. (1) Are they expressed explicitly in the complete transcription? (2) Are they compatible if not explicitly expressed? (3) If they are not explicit or compatible. they are not relevant to the co-researcher's experience and should be deleted; 5) Using the relevant, validated invariant constituents and themes, construct for each co-researcher an Individual Textural Description of the experience. Include verbatim examples from the transcribed interview; 6) Construct for each co-researcher an Individual Structural Description of the experience based on the Individual Textural Description and Imaginative Variation; 7) Construct for each research participant a Textural-Structural Description of the meanings and essences of the experience. incorporating the invariant constituents and themes (Moustakas, 1994, p. 120-121). By the explanation, there are statement that from the individual textual-structural descriptions, develop a composite description of the meanings and essences of the experience, -representing the group as a whole.

*Modification of The Stevick -Cola Izzzi- Keen Method of Analysis of Phenomenological Data*

A second method of organizing and analyzing phenomenological data is derived from any modification of methods of analysis suggested by Stevie! (1971), Coiaizzi (1973), and Keen (1975). Each of the steps is presented in the appropriate order of analysis; 1) Using a phenomenological approach, obtain a full description of your own experience of (he phenomenon); 2) From the verbatim transcript of your experience complete the following steps: (a). Consider each statement with respect to significance for description of the experience; (b). Record all relevant statements; (c). List each nonrepetitive, nonoverlapping statement. These are the invariant horizons or meaning units of the experience; (d). Relate and cluster the invariant meaning units into themes; (e). Synthesize the invariant meaning units and themes into a description of the textures of the experience. Include verbatim examples; (f). Reflect on your own textural description. Through imaginative variation, construct a description of the structures of your experience; (g). Construct a textural-structural description of the meanings and essences of your experience; 3) From the verbatim transcript of the experience of each of the other co-researcher, complete the above steps, a through; 4) From the individual textural-structural descriptions of all co-researchers' experiences, construct a composite textural-structural description of the meanings and essences of the experitice, integrating- all individual textural structural descriptions into a universal description of the experience rreprcsnting the group as a whole (Moustakas, 1994: 122).

In the sections that follow, from various research investigations, I will offer examples of horizontalization; delimiting to invariant horizons or meaning units, clustering the invariant constitucpts into themes. Individual textural and individual structural descriptions, composite textural and composite structural descriptions, and synthesis of textural and structural meanings and essences.

## **CONCLUSION**

In order to become a well-established science, Islamic Education Management should not be overly dominated by theology. Therefore, Islamic Education Management can build the scientific foundation of phenomenology, apart from the scientific method positivistic. Phenomenology can be an alternative formulation of science MPI because: 1) is natural (no reduction on pre-thought); 2) can reach the essence of the phenomenon; 3) systematic and 4) suitable for digging symptoms theological, historical, sociological and psychological principals and education managers Islam. There are four models of epistemology phenomenology that can be

used as a basis in developing science education management, namely; (1) Narrative; (2) Political; (3) Athletic dan 4) Artistic dan Etical model. Stages of research-based education management can take the phenomenology of qualitative research phases. There are some differences between ordinary qualitative research with phenomenological qualitative research, namely 1) return to experience in order to obtain comprehensive descriptions that provide the basis for a reflective structural analysis that portrays the essences of the experience; 2) seeks to disclose and elucidate the phenomena of behaviour as they manifest themselves in their perceived immediacy; 3) scientist determines the underlying structures of an experience by interpreting the originally given descriptions of the situation in which the experience occurs. The researcher can let the phenomena speak for themselves. The steps involved in empirical phenomenological studies as outlined by follow: 1) the problem and question formulation—the phenomenon. The researcher delineates as focus of investigation....formulates a question in such a way that it is understandable to others; 2) the data generating situation—the protocol life text. Researchers start with descriptive narrative provided by subjects who are viewed as co-researchers...we query the person and engage in dialogue, or we combine the two; 3) the data analysis—explication and interpretation.

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# **KNOWLEDGE MANAGEMENT IN ISLAMIC HIGHER EDUCATION**

## **(A Case Study on Implementation of Knowledge Management Tools in UIN SGD Bandung)**

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### **ABSTRACT**

The demand on the implementation of knowledge management is even greater at higher education institutions as an institution that intersect with many academic activities and the development of a scientific assessment as occurs in UIN Sunan Gunung Jati Bandung. This study tried to explore and analyze how UIN SGD Bandung run management practices and various activities in it, especially within the framework of the management of intellectual assets owned as an important step of applying the knowledge management. More specifically, this study used a qualitative approach with descriptive-holistic methods and case study analysis, have tried to analyze the use of knowledge management tools in UIN SGD Bandung. This study in its analysis found that there are many deficiencies essentially and conceptually in the implementation of knowledge management conducted by the management UIN SGD Bandung. Some knowledge management tools, such as technology infrastructure, collaboration tools, taxonomy, also has not been applied properly. However, the cycle of activities related to the conversion process of knowledge, such as socialization, externalization, combination, and internalization, has been done in UIN SGD Bandung.

Keywords: Knowledge, Management, Knowledge of Management Tools, Intellectual Assets, Technology Infrastructure, Organization.

### **ABSTRAK**

*Tuntutan penerapan manajemen pengetahuan ini bahkan semakin besar pada lembaga pendidikan tinggi sebagai lembaga yang banyak bersinggungan dengan kegiatan-kegiatan akademis dan pengembangan kajian keilmuan seperti yang terjadi di UIN Sunan Gunung Djati Bandung. Penelitian ini berusaha menyelami dan menganalisis bagaimana UIN SGD Bandung menjalankan praktik manajemen dan berbagai kegiatan di dalamnya, terutama dalam kerangka pengelolaan aset-aset intelektual yang dimilikinya sebagai langkah penting dari penerapan manajemen pengetahuan tersebut. Secara lebih khusus, penelitian ini yang menggunakan*

*pendekatan kualitatif dengan metode deskriptif-holistik serta analisis studi kasus ini berusaha menganalisis penggunaan perangkat pendukung praktik manajemen pengetahuan di UIN SGD Bandung. Penelitian ini dalam analisisnya menemukan bahwa terdapat banyak kekurangan secara esensial maupun konseptual dalam praktik penerapan manajemen pengetahuan yang dilakukan oleh jajaran manajemen UIN SGD Bandung. Beberapa perangkat pendukung praktik manajemen pengetahuan, seperti infrastruktur teknologi, perangkat kolaborasi, taksonomi, juga belum diaplikasikan dengan baik. Meski demikian, siklus kegiatan yang berkaitan dengan proses konversi pengetahuan, seperti sosialisasi, eksternalisasi, kombinasi, dan internalisasi, sudah banyak dilakukan di UIN SGD Bandung.*

*Kata Kunci: Ilmu Pengetahuan, Manajemen, Perangkat Manajemen Pengetahuan, Aset-aset Intelektual, Infrastruktur Teknologi, Organisasi.*

## INTRODUCTION

Knowledge management itself is generally defined as a collaborative and integrative approaches in creating, retrieving, managing, accessing, and using various forms of intellectual assets (Dalkir, 2005. p.4). This approach is widely used by various organizations whether they are public or private, in order to maximize all its resources, which are no longer focusing on material resources alone. These efforts are generally based on the realization that the level of competition and businesses today increasingly fierce, therefore, each organization is required to be able to innovate, to be creative, in order to open up opportunities and develop its presence in the middle of the competition. Innovation and creativity will not come automatically. They are the results of the management of sustainable intellectual assets undertaken by the organization concerned. This also then tries to be formulated in the concept of knowledge management.

An organization that has implemented the concept of knowledge management in its management practices will not rely its performance on personal capabilities. Its creativity will not decrease even if abandoned by its employees. Innovation continues despite the loss of personnel with the ability above average. Knowledge management makes the intellectual capital of the organization well institutionalized and easily accessed at any time the organization's management needs. Knowledge management makes the work line in the management become more effective and efficient, because they can learn and make certain standards from previous employment data (Dalkir, 2005. p. 20).

The demands on the need for knowledge management is applicable to all types of organizations, not only companies with business orientation and profit, but also public organizations such as educational institutions. In the context of educational institutions, especially universities, these demands become greater because they are the locus of the development of science and

scientific research (Mikulecka & Mikulecky, 2000, p. 157–165). Universities are not only required to have institutional management that is more oriented to the management of all the modalities of its intellectual, but are also expected to give a good example in terms of the knowledge management for other organizations.

One of the state Islamic higher educational institutions which transformed into a university was the State Islamic University of Sunan Gunung Djati Bandung (formerly the State Islamic Institute of Sunan Gunung Djati Bandung). This transformation was originally expected to raise the quality of higher education and prove the readiness of the Islamic universities in facing the global demands. However, until the beginning of 2015, the rank of UIN Sunan Gunung Djati (UIN SGD) Bandung itself was still not able to get into the top 50 ranks of the best university in Indonesia. The data from 4ICU noted that the UIN SGD Bandung was at position 62, and Webometrics put UIN SGD Bandung in the 59<sup>th</sup> rank. It represented the fact that UIN SGD Bandung had not been able to maximize the concept and implementation of knowledge management in the management of the institution in general as one of the big Islamic universities in Indonesia.

Based on the preliminary data obtained by the author, UIN SGD Bandung until the study was conducted, did not even have the information management system that was well integrated between one department to the others within the faculty, or between one faculty and the other faculties within the university, then up to the managers as the top management and the executors of learning and educational activities (departments/study-programs) as line workers. Whereas the existence of information systems was an important element in the success of knowledge management practices in an organization. Some of the knowledge management, such as the findings of the knowledge deficiency, the improvement and purchasing of knowledge, the sharing of knowledge, as well as the evaluation of knowledge, also did not function properly (Dagli, 2009, p.1272). This was, for instance, shown by the lack of funding for research and other scientific activities at the department level. In some departments or study programs, the availability of funds was even almost nil from the rector (top management) so they had to find the funds by themselves to finance the research and student activities. Several other indicators could also be found related to the functionalization and application of the knowledge management tools.

Subsequently, these matters became the basis for the author's interest for further research regarding the concept of knowledge of management at the Islamic university, which would be specifically focused on the study of how the knowledge management tools were implemented at UIN Sunan Gunung Djati Bandung.



### **Problem Formulation**

Based on the background of the problem and the above phenomenon, the main issue discussed in this study is about knowledge management in Islamic universities, particularly how the knowledge management tools were implemented at UIN Sunan Gunung Djati Bandung. In more detail, the questions to be answered in this study are as follows:

1. How is the concept and practice of knowledge management at Islamic universities?
2. How is the implementation of knowledge management tools in Islamic universities, especially at UIN Sunan Gunung Djati Bandung?
3. What is the impact of the implementation of knowledge management tools to the existence of Islamic universities, especially UIN Sunan Gunung Djati Bandung?

### **Data Collection and Analysis**

In this qualitative research, the data collection was done selectively; not all of the data was collected, but only the data relevant to the research that was collected in this study. As mentioned previously, the source of the data used as reference for this study include verbal sources, observational sources, and mediated sources. Thus, the data were collected through documentation, observation, and interview.

In addition, the practice of data analysis is closely related to the type and method of study chosen. In the context of this study, the activities of data processing and analysis were conducted by using a combination of qualitative analysis methods and case-study analysis methods.

## **LITERATURE REVIEW**

### **Definition of Knowledge Management**

Knowledge management has basically diverse definitions and none of them remains intact and is regarded as the standard definition of the knowledge management. In a simple example, knowledge management can be defined as the conversion of *tacit* knowledge into explicit knowledge and pass it on within the organization. If interpreted more technically, knowledge management is a process in which organizations attract and collect the values of its knowledge and intellect assets. Withdrawn from here alone, it becomes clear that knowledge management focuses on the identification, acquisition, distribution, and management of knowledge as things that are essential for the organization. The diverse definition of knowledge management can be seen from the perspective as shown in the following table:

Table The Orientation of Definition of Knowledge Management

<b>What is Knowledge Management?</b>	
Definition of results-oriented	Have the right knowledge at the time, place, and the proper form as well.
Process-oriented definition	Management is a systematic process in which knowledge is identified, created, collected, disseminated, and applied.
Technology Orientation	Business intelligence + collaboration + search engines + intellectual agents.

(Source: Uriarte Jr., 2008, p.13)

In the table above, it can be seen that the definition of the perspective knowledge management can be differentiated from the focused-orientation definition used. At the results-oriented definition, the knowledge management can be defined as how the organization has the knowledge, at the right time, the right conditions and environment, and the right form of knowledge as well. On the process-oriented definition of knowledge management, knowledge management is defined as the practical steps of an organization to identify, collect, share, disseminate, and apply this knowledge to achieve the defined objectives. While in the technology oriented definition, the knowledge management is formulated as a combination of business intelligence coupled with the collaboration among organizational elements, the activation of machines or devices of the organization in maximizing knowledge assets it has, as well as managing agents of intellectual for its long term interests.

Knowledge is basically one of the company's intangible assets. An organization can use these intangible assets as a device to determine its capabilities, external conditions and various changes and challenges it faces, and what steps should be taken to achieve the objectives that have been set forth. Liebowitz (1999, p. 34) in this regard states that the knowledge used in an organization is the result of interaction between two main components, namely human capital and information. Human capital is the thought and character of human competence determined by intelligence, imagination, intuition, education level, skills, experience, and other attributes of humanity. While information includes documentation of experiences and achievements or performance of the human intellect, as well as formulas that contain solutions to specific problems, or other information assets of the

organization, such as performance reports, yearbooks, research, organization database, even certain patents that have been achieved.

### **Types of Knowledge Management**

The knowledge possessed by a person or an organization, as described by Nonaka and Takeuchi (1995, p. 22), basically has two types, they are tacit knowledge and explicit knowledge. The Categories of tacit and explicit knowledge are obtained from Michael Polanyi, who explains that the difference between the two is important to understand how the management of knowledge in the broad interest. Tacit knowledge itself is defined by Groff and Jones (2012, p. 3) as the knowledge that refers to personal knowledge embedded in individual experience and involving intangible factors such as personal belief, perspective, and values. This definition implies that tacit knowledge is knowledge of individuals or knowledge owned by individuals and integrated with the experience and the other intangible factors such as individual trust or beliefs, perspectives, and values that he/she believed.

While explicit knowledge is the knowledge that refers to tacit knowledge that has been documented. It has been articulated into formal language and can be much more easily transferred among individuals. This statement explains that explicit knowledge is tacit knowledge that is already documented. Explicit knowledge is knowledge that has been articulated into formal language and can be easily transferred to others through the process of learning and education. Similarly, Nonaka and Takeuchi (1995, p. 22) themselves explained that explicit knowledge (documented, computer) readily accessible, as well as documented into formal knowledge resources that are Often well organized. Explicit knowledge is knowledge that is readily accessible because it has been documented into formal sources of knowledge that are well defined. The sources of this knowledge can be documentation, archives, databases, and other matters related to knowledge that can be read, seen, and heard by every member of the organization or company.

The difference between tacit knowledge and explicit knowledge become important in understanding the objectives of knowledge management at the beginning. Starting from the difference in this types of knowledge, an organization is ultimately required to be able to access and manage tacit knowledge are diverse and owned by all members or human resources, to be used as a shared knowledge that can be accessed, shared, distributed, and used for the benefit of the organization, Therefore, making tacit knowledge become explicit knowledge is essentially a task and an important part of knowledge management.

Theoretically, the practice of knowledge conversion within an organization, as outlined by Nonaka and Konno (1998, p. 40–54) is

originated from the practice of knowledge creation by individuals. The knowledge is then collected and standardized in a company so that it can become knowledge for others. In this model, there are four models of knowledge conversion commonly done in knowledge management, namely:

1. The conversion from tacit knowledge to tacit knowledge is called the socialization process. Socialization includes the tacit knowledge sharing between individuals. The term socialization is used as tacit knowledge is disseminated through the joint activities such as living together, spending time together and not through written or verbal instructions.
2. The conversion from tacit knowledge into explicit knowledge called externalization process. Externalization requires the presentation of tacit knowledge into a more general form that can be understood by others. At this externalization stage, an individual commits to a group and becomes one with the group.
3. The conversion from explicit knowledge into explicit knowledge is called the combination process. Combinations include the conversion from explicit knowledge into a more complex explicit knowledge.
4. The conversion of tacit knowledge into explicit knowledge is called the internalization process. Internalization of new knowledge is the conversion of explicit knowledge into tacit knowledge of the organization. Individuals must identify knowledge that is relevant to their needs in the knowledge of the organization.

The four points above are the models of knowledge conversion into a major focal point in knowledge management, as showed in the chart:

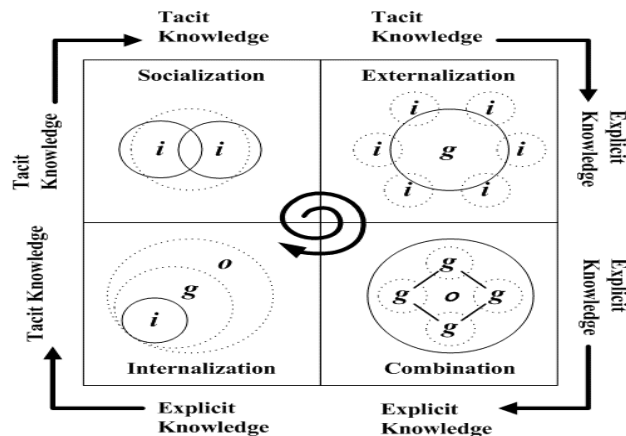


Chart Knowledge Conversion Model

Based on this case as well, then as emphasized by Groff and Jones (2012, p. 2), that knowledge management is taken as tools, techniques and strategies to retain, analyze, organize, improve and share business expertise. Knowledge management should be seen as a device, technique, and strategy for storing, analyzing, organizing, enhancing and disseminating business experience or skills. The same thing is also expressed by Wiig in Larisa (2003, p. 127) that knowledge management is the systematic, explicit, and deliberate building, renewal and application of knowledge to maximize an enterprise's knowledge related effectiveness and return from its knowledge assets. Knowledge management is development, renewal, and application of knowledge to maximize the effectiveness of the company related to the knowledge then returning it into knowledge assets.

In more technical, Hibbard in Stehr & Grundmann (2005, p. 287), states that knowledge management is process of capturing a company's collective expertise wherever it resides-in databases, on paper, or in people's head-and distributing it to wherever it can help produce the biggest payoff. Knowledge management is a process of acquiring the collective company's ability wherever it is, whether in a database, on paper, or in one's mind, then distributing them to any place where it can help produce or generate great profits for the company.

The definitions and the composition of knowledge above basically show that knowledge management is a systematic effort that must be undertaken by an organization to leverage knowledge assets it has, in any way, for the sake of the future of the organization. This knowledge is important to get and, at the same time, to preserve the ways and values of the best that can be obtained and disseminated by an organization or a company to achieve the expected goals. Without the knowledge management as one of the most valuable assets for the organization or company, there will be no innovation or achievement of certain values that can be used as guidelines.

## **FINDINGS & ANALYSIS**

### **Concept and Practice of Knowledge Management in UIN Sunan Gunung Jati Bandung**

The implementation of knowledge management practices at UIN SGD Bandung was basically a practice that involved all elements of management as well as all elements of the institutional division from the largest to the smallest unit. Several research findings show that:

#### **a. Various Practices and Knowledge Management**

First, the various practices contained in the definition of knowledge management in general were largely carried out by the various implementing elements of the activities and management policies at UIN SGD, especially

in this case the lecturers or faculty and students. These practices included the knowledge identification, the creation and acquisition of knowledge, the distribution and dissemination of knowledge, as well as the implementation of knowledge at various required levels.

In the implementation of knowledge management involving the knowledge identification process, what was done by the management of UIN SGD was running taxonomy or the mapping of the intellectual assets and the individual skill or expertise of the employees and lecturers. Although the taxonomy was already done, it runs without a structured action involving certain division for the mapping. The management was more likely to passively listen to the aspirations of the bottom about the development of individual values recorded on the academic activities. It is of course in the different direction to what was expected by the management of knowledge itself; that the management should be actively involved in tracking intellectual assets owned by the institution, especially those recorded in the form of tacit knowledge of the faculty, staffs, or students. Taxonomies or knowledge mapping process itself would only be valuable if it was recorded systematically, and got a follow-up note. This taxonomy note should be a basis for the management to set position, or responsibility to be carried by the individual concerned in the management activities or practices of teaching and education held by UIN SGD Bandung.

The next process, i.e. the creation and acquisition of knowledge which was an integral part of knowledge management applied in UIN SGD Bandung relied more on the academic activities that became the locus activities of higher education institutions like the UIN SGD itself. The management of UIN SGD Bandung seemed to only rely on the willingness of certain individuals to seek knowledge in accordance with the interests and needs, or rely on the activities of scholar studies such as panel discussions, lectures, training and personal development which were done personally, or studies that had not been systematically facilitated as part of the management planning of UIN SGD Bandung itself. Supposedly, the management of UIN SGD Bandung could be more capable of participating in the creation and acquisition of knowledge, particularly by providing the means or formulating policies that facilitated skills development programs, research, and other scientific activities.

At the next practice, the distribution and dissemination of knowledge, the management of UIN SGD Bandung also relied more on teaching and learning practices or lectures as means of distribution and dissemination of knowledge. Though, the practice had become part and the main task of an educational institution like UIN SGD Bandung. What the management UIN SGD Bandung should do in this case to provide distributive devices for the

dissemination of knowledge equally to all elements of the institution, not just the teachers and the students, but also all the employees and the labor involved in organizing the educational activities or general management activities.

While the implementation or the embodiment of knowledge made by the management of UIN SGD Bandung in this case was done by relying on the classic activities, such as students' job training (PKL or CCN), or the application of new scientific findings in lecture practices whereas the implementation of knowledge in the knowledge management was more than that. The desired result from the practical implementation of this knowledge was that the UIN SGD Bandung management ought have been be able to accommodate a wide range of its intellectual assets into the base or foundation of the implementation of the overall management activities.

### **b. Techniques and Strategies of Knowledge Management Implementation**

Second, the techniques and strategies for the implementation of knowledge management conducted at UIN SGD Bandung, basically had run mainly by practicing the patterns of the classic strategy of learning, applying general techniques and strategy of the explicit management knowledge by way of documentation the reviews and learning materials or lectures and material enrichment of institutional governance, as well as classic techniques and strategies related to the management of tacit knowledge, especially with enriched skills and expertise of the lecturers through the programs of quality development and personal training.

The efforts done by the management of UIN SGD Bandung related to the selection and application of techniques and strategies for the implementation of knowledge management dwelled more on the classic strategy in the form of training and formulation of programs in the development of skill and quality of the lecturers or employees, were also not scheduled systematically and periodically. Yet what should be done by the management UIN SGD Bandung related to sorting and application of techniques and knowledge management strategy was to carry out some techniques and strategy of knowledge management that theoretically grew rapidly in the study of contemporary management. Some forms of techniques and strategies, for example, was adapted to the main elements of knowledge management such as the use brainstorming techniques for the taxonomic purposes and knowledge mapping, technology engineering for the purposes of the conversion of tacit knowledge into explicit knowledge, and so on.

### **c. Conversion of Tacit Knowledge into Explicit Knowledge**

Third, the process of converting tacit knowledge into explicit knowledge as one of the important steps of knowledge management, to some extent, was also already applied in the classic formula in UIN SGD Bandung.

The practice of knowledge conversion, either from tacit knowledge into explicit knowledge, or from tacit knowledge into tacit knowledge again, or explicit knowledge into tacit knowledge or explicit knowledge into the next explicit knowledge was the main agenda of knowledge management in a variety of forms of organizations, including the higher education institutions as UIN SGD Bandung. Classic pattern of conversion in the form of teaching, training, or research, became an integral part of management and education practices in UIN SGD Bandung. However, relying on it alone would not make the practice of conversion run as desired from the knowledge management itself.

According to the theoretical conception of practical conversion knowledge above, then what should be done by the management UIN SGD Bandung in this regard was the intensification of the process of socialization, externalization, combination, and internalization of knowledge that all forms of knowledge conversion above could be run properly. The socialization process as the conversion from tacit knowledge into the next tacit knowledge, or the spread of expertise from one individual to another could be done by the management of UIN SGD by establishing teamwork or working groups, or giving certain instructions that require employees or faculty to cooperate and being connected each other, resulting in the exchange of information and insight that was more intense and personal between members of the working group.

### **d. Various Tools of Knowledge Management**

Fourth, the use of various tools of knowledge management, such as document management, organization or institution portals, knowledge mapping and skill management, information database and the materials being studied, collaboration tools, and practical community, was already underway, although in a certain scale of the mandatory use, the management of UIN SGD Bandung could not fully achieve it.

The findings on the implementation of knowledge management at UIN SGD Bandung above shows that the implementation of knowledge management in UIN SGD Bandung did not have clear implementation concept and was supported by facilities and infrastructure needed in its implementation. Whereas the implementation of knowledge management required clear concept that understood by all boards of the management of



UIN SGD Bandung. In addition, knowledge management should also be carried out taking into account the availability of the main supporting pillars, namely: (1) management and organization; (2) infrastructure; (3) people and culture; and (4) the content management system. The four pillars were things that made the implementation of knowledge management within an organization become possible.

### **The Implementation of Knowledge Management Tools in UIN Sunan Gunung Jati Bandung**

The implementation of knowledge management at UIN SGD Bandung, as described previously was carried out despite the modest levels and more dependent on the classical process of knowledge management as commonly found in educational institutions. The existence of teaching and learning activities or lectures, a culture of research and scientific discussions, as well as the human resources in the academic form, made activities at the heart of the practice of knowledge management able to run from the outset, although not structured in the agenda systematically as a planning professional management.

The acquisition of knowledge, for instance, could be easily done through the practice of lecturing or learning, forums of scientific study and knowledge discussion, or training programs and personal development which were mostly done on campus or institution of higher education in general as in UIN SGD Bandung. Similarly, the practice of knowledge distribution could easily be seen in the process of information and knowledge exchange, in lectures, seminars, workshops, regular review, publication of research results and scientific papers, as well as a variety of scholar activity that involved the elements of lecturers and students as well as the management of UIN SGD Bandung itself. While the use of knowledge or the implementation of the results of the study could be found practically in forms of community service that was run by a faculty member or a student, or in other forms of cooperation established between UIN SGD with other institutions, including in this case the firms labor receiving graduate UIN SGD Bandung.

However, the process, as parsed in the previous section, was not enough without concrete and renewable steps based on the development of the study of management practices of the contemporary knowledge, especially with regard to the use of implementation techniques and strategies or formalization agenda with regard to the more systematic knowledge conversion.

Furthermore, the application of knowledge management itself needed some major device, which also became the research interview materials with

multiple sources of research to determine the extent of the seriousness of the management board in UIN SGD in implementing the knowledge management programs in the institution. The results and findings of these interviews show that:

The first, related to document management that was run by the management of UIN SGD, then the management of UIN SGD Bandung in this case appointed the personnel who were selected through a specific recruitment method as bureaucratic rules and institutional authority that was connected to the central government. In this context, institutional management was more directed as the main administrative functions of the division of administration, as well as the supporting administrative functions for the other divisions.

The first use of knowledge management tools, namely document management in UIN SGD Bandung, was basically run as appropriate governance and archives administration office in modern organizations. Management board of UIN SGD even went further by doing the design recording instruction, implementation, and results of various activities, whether were included in academic activities such as lecturing, research, and field practice, or institutional events such as documentation of functional activities, seminars, proceedings, gatherings, consortium meetings, and so on. Notes and recordings were then stored or documented either through reports, writings, images, videos, manual instruction, or in the form of files in a database of information on technological devices contained in certain faculty or study program and divisions of the management at UIN SGD Bandung.

However, document management conducted by UIN SGD management was not evenly distributed in every line of work, especially at the level of a study program as a unit that more frequently dealt with learning activities and other academic matters. Indeed, the document management must have been well-managed, effective, systematic, and beneficial, not only for the management of the access to data or information that is necessary, but also for professors, students, in the context of academic services and improving the quality of education held.

Secondly, UIN SGD Bandung later had information portal that could be accessed by the public through a dedicated website, which [www.uinsgd.ac.id](http://www.uinsgd.ac.id). This site served not only as a provider of information about the educational institutions and the various services it offered, but also as a communicative medium to disseminate various forms of knowledge and scientific research to the general public as stakeholders of higher education.

At UIN SGD Bandung, its website already had a good interface level, although its visibility has not reached the level that it should. This is seen

from a comparison of the information provided in the website UIN SGD Bandung with other universities which entered the ranks of the best universities according to Webometrics. Some links provided in the website were also not fully accessible, even at times where there was high visitor traffic, the website of UIN SGD could not be accessed properly. This indicates that the level of security UIN SGD website was not maximized as commonly as the official website of government and global business enterprises.

Third, related to the efforts done by management of UIN SGD Bandung in mapping intellectual assets and, in particular, the tacit knowledge possessed by its members, the management UIN SGD Bandung in this regard had done the identification persuasively towards the personnel, both from the teaching staff (lecturers), the employees, to students who were considered to have the expertise and skill or mastery of a particular scientific field. Those who were identified as having expertise or mastery would be recorded for later within the context of scientific activities, and given the task and the confidence to develop their expertise in the form of creating a scientific paper, the source person of panel discussions, or were given teaching materials or lectures in accordance with the field expertise of each personnel.

As far as the researcher had found, what was done by the management of related UIN SGD Bandung taxonomy is the mapping and recording of intellectual assets and expertise personnel based solely on the visibility of the individual who looked through the works of the individuals. In fact, the mapping of the intellectual assets and the tacit knowledge contained in individual members of the organization must be either through, for example, data collection and record-keeping on the development of capabilities in a systematic and ongoing faculty. Therefore, the management of UIN SGD had to integrate the steps of the implementation of this knowledge management throughout the planning and implementation of activities undertaken by all lines of work.

Fourth, the management UIN SGD Bandung built the information and communication technology facilities in every locality division connected with other divisions. At the faculty unit, the management of UIN SGD also built a network of computer technology that connected between the department or study program and the Department or other study program in the Faculty in allied science. Intranet, although had not yet been functioned optimally as a tool of communication and interaction or database information, especially because often hit technical problems in practice, it already showed a good effort from the management of UIN SGD Bandung to build linkages between a division with others, between one work unit with

the other work units, as well as between the top management with the executing underneath. However, the technology infrastructure in UIN SGD Bandung must be supported by training in the operational expertise development among employees and lecturers.

Fifth, related collaboration tools as one of the important tools of practical application of knowledge management, the management of UIN SGD Bandung in this case has made some efforts to establish work units that combine several skilled personnel and new energy to solve a problem, or the extent of training needs cooperation between elements of existing institutions.

Collaboration tools in the context of the implementation of knowledge management in UIN SGD Bandung basically could be represented through the formation of teamwork or working groups, mentoring, professors' forums, student activity units, and the cooperative employees. What was done by the management of UIN SGD led to the success, by establishing a culture of consultation and cooperation between elements of the institution, both from the management or executive activities. The note taken for the process related to the implementation of knowledge management is that the management of UIN SGD formed working groups or gave instructions to some of the personnel for the execution of certain tasks, which were not geared to all of the interests of the collaboration intellectual assets.

Collaboration tools could also be implemented through the creation of interactive communities with other parties outside the organization. The board UIN SGD management, for instance, may establish cooperation with companies or similar educational institutions to exchange information and means of knowledge implementation, such as that was done by other leading universities.

Sixth, related to the location existing activities, UIN SGD Bandung in this case was centered on the location of activities, the campus located at Jl. AH. Nasution No. 105, Cipadung, Cibiru. However, several other campuses were affiliated with UIN SGD Bandung as educational institutions that are considered to be the center of enrichment and supporting lecturer at various remote locations to the main campus. In this context, UIN SGD yet had the means in the form of interactive virtual device that connects between the central management of UIN SGD Bandung and the public as stakeholders in the area of education, or the personnel who accidentally deployed in the framework of community service performed by UIN SGD Bandung. Therefore, it is possible the location of the existing campus must now experiencing growth and expansion, which means requiring a new location, especially to accommodate the needs of people in the region would be higher

education based on Islam but also can produce graduates who are ready to work and compete globally as the meaning of UIN SGD vision itself.

### **Impacts of the Implementation of Knowledge Management Tool Against the Existence of UIN Sunan Gunung Jati Bandung**

This issue became one of the biggest challenges to be faced by the management of UIN SGD Bandung in the implementation of knowledge management in the institution. They are required to not only find and manage intellectual assets owned, before that they are required to change the work culture, ideas and viewpoints of the intellect, as well as the environment and the way the organization treats the members or employees. Therefore, the management of UIN SGD must be able to instill the awareness that intellectual assets in the form of expertise, skills, capabilities, contained in a person, would never diminish when it shared or distributed. Instead, the skills that will be more refined when the skills learned through training and spread evenly on everyone. Those who have the expertise and skills will be even more motivated to improve their capabilities in an environment where everyone is encouraged to further improve the quality themselves through learning.

Based on this case as well, the implementation of knowledge management could be done, when every person involved in the management of motion in UIN SGD institutions realized that the progress and success was difficult to achieve if there are only a few of them who have the capabilities needed to achieve that success.

The implementation of knowledge management in UIN SGD Bandung, in practice, was run more by relying and resting on academic activity that has become the main task of the higher education institutions themselves. Nevertheless several stages and cycles of knowledge management activities such as identification, documentation, conversion, and implementation has been a lot of running on the management practices in UIN SGD Bandung.

In addition, it should be noted that there are three things that will affect the implementation of knowledge management, the human resources and organizational culture aspects, regulatory aspects, and aspects of funding. Reflecting the findings of the study, what was done by the management UIN SGD Bandung related to the implementation of knowledge management, then leads to some critical notes related to these aspects.

The first aspect is the human resources of the organization. As previously described, the management of UIN SGD Bandung should have not lack of the human resources or the formulator for implementing the knowledge management programs, because it is inhabited by academics with

high level scientific and intellectual. If there is to be done by the management of UIN SGD, that is only the spread and intensification of the programs expected to be implemented within the framework of the implementation of knowledge management so that it gained the support of all elements and personnel agencies from the organization itself, both the employees, the lecturers, and the students.

The second is the organizational culture. In the previous section also mentioned that the management of UIN SGD Bandung does not need to build a culture of appreciation for the intellect and knowledge as well as other organizations. This is due to educational institutions has made the award will be the values of intellect and knowledge as the core values underlying in the various on-going activities. The culture built from the outset on the campus UIN SGD is the academic culture, which means it supports the implementation of knowledge management itself. If any, the only thing to worry about by the management UIN SGD in the context of the organization's culture is the mentality of bureaucracy and staffing problems that often make the civil servants, like the lecturers and staffs, to innovate in the absence of more demand as organizations or private educational institutions. In addition, political and cultural power struggles should be avoided and kept away from academic culture. What often happens in Islam-based higher education institutions, like the UIN SGD Bandung, is a battle between the camps and communities (eg HMI vs PMII) in the name of ideologies and interests that actually leans on the demands of an academic.

The third is the regulatory aspects. At state higher education institutions such as the UIN SGD Bandung, it does not have full freedom to run their own rules and policies. There is regulation of government and bureaucratic hierarchy that makes the management of UIN SGD must obey the instructions of the institution on it. It is on one hand can make the implementation of knowledge management hiccup, especially if the management of UIN SGD is unable to accommodate the policies and rules of the center within the framework of the implementation of knowledge management is needed by the institution. In addition, to facilitate the implementation of knowledge management, the management of high-UIN SGD Bandung also should prepare a regulatory umbrella for the entire knowledge management program that will be disseminated and followed by all elements of the institution UIN SGD Bandung. Without regulatory aspects in the form of binding rules, the knowledge management programs difficult to run effectively.

The fourth one is the funding aspect. Commitment of the top board management of UIN SGD is absolutely necessary for the implementation of

knowledge management. This commitment must be followed up with real applications in the form of policies and the provision of material and financial resources for all the activities required within the framework of the implementation of knowledge management. Program at no cost is hard to run. Hence, if at this time, as shown in the research findings, UIN SGD Bandung do not yet have the facilities and infrastructure required for the implementation of knowledge management in an effective and thorough, then the management commitment UIN SGD deserves to be questioned.

In addition, more technically, there are some things that should also be considered the management UIN SGD Bandung, related to the implementation of knowledge management, namely:

1) Habit formation

One effort that can be done to prepare human resources and build a climate that is conducive to building a habit to share data and knowledge. This habit will require also the habit of using accurate data and store the data held neatly. Basic requirements in the formation of this habit are by setting the position of the data as belonging to the organization. In this activity might still exist conflicts of authority, collision regulations and the question of the accuracy of the data. This can be resolved by agreement among the units of work involved.

2) Provision of Advocacy

Governance will not be effective if the Advocacy does not have sufficient or even collide with the existing formal rules. The formulation of the governance of knowledge in a knowledge management strategy is followed by the establishment of a regulatory framework to support. For example, the successful implementation of knowledge management in one of the leading State Owned Enterprises (SOEs) in a telecommunications is a regulations governing corporate knowledge governance in addition to their corporate strategic planning that supports knowledge management strategy.

3) Utilization Technology

With the increasingly large volumes of data and complex data requirements, it is almost impossible to manage knowledge in organization manually. The role of information technology will be very dominant in this case and will at least include the following requirements:

a) Acquisition and processing of data

This process include a system for recording electronic data, both structured data (database) and unstructured (in the form of

description text, images, video, audio, etc.), a system for data processing (including preparing an index, catalog, and etc.), and the classification of knowledge

- b) Dissemination of knowledge
    - Facilities for the dissemination of information as well as communication and collaboration, such as Internet and Intranet portal technology, electronic discussion forums, system electronic catalog, as well as the system of search and retrieval (retrieval) of information - both systems manual search or an early detection system would need data and information ;
    - The system ruling the right of access to use their knowledge and keep it confidential.
  - c) evaluation, development and improvement of knowledge  
In the early stages can include an electronic discussion forum and knowledge catalog systems. In the long term, if it has done the integration of information systems that are used in the work process within the organization, this facility can be developed to detect the utilization of the existing knowledge in decision-making in all lines of the organization.
- 4) Alignment of Knowledge Management Strategy with Strategy Change Management The implementation of knowledge management is also related to the transformation of work culture in the organization. Therefore, the continuous alignment with change management strategy needs to be done. Each dynamic that occurs will be very potential to affect each other both. Output in the phase of Implementation of Knowledge Management include, among others:
- a) Implementation of the strategy and work plan knowledge management;
  - b) Development of legal framework to support the implementation of knowledge management on an ongoing basis;
  - c) Report of the development progress of the implementation of knowledge management and synchronization with the change management implementation.

If all of the above matters related to the implementation of knowledge management, especially the use of devices supporting the implementation of knowledge management, especially in agencies UIN SGD runs well, then the implementation of knowledge management would work well too. The success of the implementation of knowledge management will bring



significant changes to the management of productivity and performance of the institution itself thoroughly.

Based on interviews at random on some elements of the institution in UIN SGD Bandung, the researcher, for instance, got answers regarding the impact of the application of the knowledge management tools, namely:

First, the implementation of management policies related to the implementation of knowledge management programs, such as programs for the conversion of knowledge in its various forms (socialization, externalization, combination, and internalization), intensification of activities related to mapping intellectual assets, scientific studies and research, development of personnel skills, and members of the institution, to the development of institutional infrastructure and better education, have a significant impact on the change in behavior management and employees as well as their views on the institution itself UIN SGD. Campus construction and the provision of better infrastructure-related learning tools, technology, communications, and others have brought a new working environment for line management to make them more excited and motivated to work better in accordance with the conditions of the new campus. The existence of policies and instructions upper management to do things that are part of the implementation of knowledge management, such as the establishment of teamwork, assignment based on expertise, procurement training programs, is also a little more to make employees and management team over have the necessary competence for the benefit of development UIN SGD Bandung in the future.

Second, the implementation of knowledge management practices, though has not yet thoroughly and clearly disseminated to all elements of the organization, especially the teachers and students, but the programs are launched have brought benefits to the development of academic activities in UIN SGD itself. Intensification of research programs for professors, for example, makes the faculty more motivated to improve the quality of its science and expertise in order to play an active role in the program. The same thing can also be found in management's efforts to build infrastructure related to the implementation of knowledge management, such as the provision of academic programs that enhance the scientific spirit and appreciation for knowledge and intellect, or on how the management effort UIN SGD Bandung in the provision and improvement learning infrastructure and education as well as a database for information services for faculty and students.

The use a variety of tools supporting the implementation of knowledge management, such as document management, information portals, technology infrastructure, taxonomy, as well as collaboration tools, all other

words have brought a positive impact for the management, employees, teachers, to students in UIN SGD Bandung. What needs to be done by the management UIN SGD Bandung after seeing it merely seeks more seriously and better in implementing knowledge management in accordance with the conception and theory are well adapted to the needs and contour the body UIN SGD Bandung.

## **CONCLUSION**

Research on knowledge management, which focused on the study of the knowledge management at the State Islamic University of Sunan Gunung Djati (UIN SGD) Bandung, in its analysis resulted in the following conclusions:

Knowledge management practices contained in UIN SGD Bandung still do not have a clear conception and implementation of standardized and systematic format. What is done by the management UIN SGD Bandung related to this knowledge management practices rely more academic activities that had become the locus of activities of higher education institutions themselves. Some elements and aspects required for the implementation of knowledge management, such as management commitment, organizational culture, human resources, information technology and communications infrastructure, to regulations and policies are already widely available and are run by management UIN SGD Bandung. However, it has not been patterned and formulated into an integral agenda of institutional overall management plan. This makes the practices required in the implementation of knowledge management as the identification, creation and acquisition of knowledge, distribution and dissemination of knowledge, implementation and use of knowledge, as well as the conversion of knowledge, either tacit or explicit difficult to grow and get maximum results.

A variety of devices supporting the implementation of knowledge management in an organization or institution, such as in UIN SGD Bandung, namely: document management, information portals institution or organization, technology infrastructure, mapping intellectual assets and knowledge or taxonomy, collaboration tools, and a community of practice , has not been provided and used optimally in tune with the needs of programs the implementation of knowledge management itself. Document management more done as an administrative governance has no purpose and is connected to the context of knowledge management, a lack of informative content in the portal institutions, inadequate insfrastuktur necessary technology, taxonomy more done based on the visibility of individual expertise, to the lack of device- collaboration tools become critical notes on

the use of various tools supporting knowledge management in the UIN SGD Bandung.

Despite the various shortcomings, the use of various tools supporting knowledge management, as well as the implementation of knowledge management practices in UIN SGD Bandung itself, generally has a positive impact on the management, employees, faculty or lecturers, and students. The impact is represented by a change in their view would award on intellect and knowledge, morale is awakened, and the development of skills and abilities better.

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# THE EDUCATIONAL IDEOLOGY OF INDONESIAN AND MALAYSIAN PESANTRENS: A STUDY OF AL MUNAWIR AND PASIR TUMBOH

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## **ABSTRACT**

The research mainly focuses on the comparative analysis towards the ideology and epistemology applied in Al Munawir Krapyak, Yogyakarta, Indonesia and Pasir Tumbuh, Kelantan, Malaysia; both are pesantrens or traditional education institution-also called islamic boarding school. The study denotes that the curriculum utilized in al munawir pesantren is integrated Islam and science. While Pasir Tumbuh employs the classical curriculum called kitab Jawi (Melayu). The epistemological base of curriculum of Al Munawir is *Burhani-Irfani* (demonstrative-agnostic) which in turn leads to transcendental contextual mindsets. It is rational religious ideology that modifies the methodology of *Ahlussunnah Waljamaah* emphasizing moderate and open-minded islamic teaching. On the other hand, the epistemological base of curriculum of Pasir Tumbuh is *Bayani-Irfani* (explanative-agnostic) producing religious conservative ideology which is textual-trancendental, pseudo-exclusive and normative in observing the methods of ahlussunnah waljamaah.

Keywords: Religious-Rational, Conservative-Religious, Bayani-Burhani, and Irfani.

## **ABSTRAK**

*Penelitian ini bermaksud membandingkan ideologi dan epistemologi al-Munawir Krapyak Yogyakarta Indonesia dengan Pasir Tumbuh Kelantan Malaysia. Keduanya merupakan pesantren atau institusi pendidikan tradisional atau dikenal dengan pesantren. Penelitian ini menunjukkan bahwa kurikulum di pesantren al-Munawir meliputi kurikulum inti, tambahan, dan integrasi. Sedangkan pondok Pasir Tumbuh menggunakan kurikulum klasik (tradisional)*

*yang dinamakan kitab Jawi (Melayu). Basis epistemologi kurikulum al-Munawir adalah burhani-irfani (demonstrasi-gnostik) yang berdampak pada pemikiran rasional-transendental. Ideologi rasional religius ini dimodifikasi dari manhaj Ahlusunnah Waljamaah yang menekankan pada pendidikan Islam yang moderat dan terbuka. Sedangkan basis epistemologi kurikulum Pasir Tumbuh adalah bayani-irfani (eksplanatif-gnostik) yang melabirkan ideologi religius konservatif dan berdampak pada pola pemikiran tekstual-transendental, psedo-eksklusif, normatif dalam bingkai manhaj Ahlusunnah Waljamaah.*

*Kata Kunci: Rasional-Religius, Konservatif Religius, Bayani, Burhani, dan Irfani*

## INTRODUCTION

Pesantren still attracts lot of discussions for some reasons. First, pesantren is an essential part of many Moslem communities. Second, it has long story since Islam came to Indonesia. Third, Indonesia holds the biggest number of pesantrens all over the world. Fourth, many Moslem scientists and scholars once attended pesantren like Idham Khalid, A. Mukti Ali, Nurcholis Madjid, Abdurrahman Wahid (fourth Indonesian former president), Hasyim Muzadi, Said Aqil Siraj (Chairman of PBNU), Din Syamsuddin (Chairman of Muhammadiyah) and Hidayat Nur Wahid (former chairman of People Consultative Assembly) (Sutrisno, 2011, p. 56).

Like Indonesia, Malaysia –the predominant Moslem country possesses pesantren. It disseminates the transformation and transmission of sciences and provides such as education for the community's youth and the administration of important religious rites. Through the provision of these services, pesantrens provide the ideological underpinning for societal stability. Many Malaysian leaders graduated from Pesantren. In regard with this, Indonesia and Malaysia have taken significant development and transformation.

Curriculum has been of that effort to adjust with the development of science and technology. Consequently, it appeals new typology of pesantren to be modern and mixed in providing balanced education between Traditional Islamic Education and modern one.

The transformation of pesantren's typology has been strongly influenced by the scientific epistemology beheld by kiai as the pesantren leader. His philosophical frames have significantly affected the nuances and educational processes of pesantren itself. As pointed by George W. Knight, Asy-Saibany and Al-Qadhi:

“.....education acts as directed process leading to a specified goal. The teachers hence have to build various bases to achieve it. The concern towards a certain goal requires world view or philosophical perspectives covering convictions of realities, virtue, and values-based undertakings. The concepts of reality, truth, and value are the essence

of philosophy. In short, philosophy is a basic frame of educational practices.”(G. R. Knight, 2004, p. 39)The assumptions of educational practices are established upon those of philosophy. The different philosophical turning point will lead to distinct practices of education.”(Al-Syaibany, 1979, p. 30) Ahmad Irfat al-Qadhi points out that education is the implementation of philosophy providing appropriate methods to organize goal, practice or theories of educations.” (al-Qadhi, 2005, p. 106).

In short, it can be inferred that philosophy is the foundation of educational theories. Ideology as the body of philosophy embraced by *Kiai* highly affects pesantren’s educational practices, pesantren’s tradition, and pesantren’s curriculum. This study attempts at comprehending the pesantren’s educational ideology in Indonesia and Malaysia possessing shared Malay cultural background. It focuses on two pesantrens those are Pesantren Al Munawir Krapyak Yogyakarta Indonesia and Pondok Pasir Tumbuh Kelantan Malaysia. To observe this concern, the researchers utilize the theory of educational ideology postulated by Muhammad Jawwad Ridha and Al Jabiry’s theories of Epistemology.

### Typology of Pesantren

Ramayulis argues two types of Pesantren, those are (1) *salafi* pesantren and (2) *khalafi* pesantren and (3) modern pesantren(Ramayulis, 2012, p. 265-266). Generally, *salafi* pesantren is meant the traditional pesantren and *khalafi* pesantren is modern pesantren. The pesantren providing balanced education on traditional and modern subject is considered mixed pesantren. Pesantren therefore is recognized three namely traditional, modern and mixed(Ronald Lukens-Bull, 2010, p. 10-11).

Ramayulis distinguishes *khalafi* and modern. *Khalafi* pesantren serves classical system based subjects given in madrasa and runs the public schools surrounding pesantren. They maintain the teaching of classical Arabic works, though. In modern pesantren, the traditional custom is totally left.

They do not conduct the teaching on the Islamic classical Arabic works. The Arabic language is simply intended to enable students understand it instead of comprehending the Islamic classical Arabic books. The mastery of Arabic and English is pragmatic (Ramayulis, 2012, p. 265-266). Ramayulis’ definition on *khalafi* pesantren goes to the integrated pesantren synergizing traditional system and modern one.

*Salafi* pesantren is generally defined as traditional pesantren which consistently clings to its traditions. *Salafi* or *Salafiah* literally means the ancient pious Moslem Scholars (Tim Penyusun Kamus Pusat Bahasa, 2002, p. 982). According to reformists, the term ”salaf” was pioneered by Jamal ad-Din al-



Afghani, Muhammad Abduh in Egypt, and Muhammad Abdul Wahab in Saudi Arabia, that *salafyyah* was the teachings of the first consistent Moslem Scholars who were persistently following the literal tenets of The Qur'an and Sunnah, eradicating religious innovation, myth, superstitions, and charlatanism, observing legal reasoning and refuting irrational adherence.”(Abdul Mughits, 2008, p. 127)

The term of *salaf/salafi/salafiyah* in Indonesia is mostly applied by either traditional pesantren affiliated to Association of Moslem Scholars (NU) or reformists' pesantren whose distinct religious thoughts. The reformists yet employs this term referring to the pesantren whose strong commitment to the teachings of pioneering Moslem Scholars who carried out normative religious interpretations. Meanwhile, Moslem Traditionalists like NU prefers to moderate religious interpretations as they use the term *salaf/salafiyah*.” (Zainal Arifin, 2012, p. 47).

### **Ideology of Islamic Education**

Ideology literally means set of ideas. It derives from Greece “ideos” (idea, notion) and “logos” (knowledge, logics), containing “discipline about idea or notion”. It is called *mabda* in Islamic term meaning preliminary thoughts preceding the followings (Haedar Nashir, 2014, p. 30-31). In this research, ideology is meant group of ideas or thoughts on Islamic education embraced by *kyai* or pesantren leader as the foundation of educational practices within pesantren in terms of curriculum, tradition and students' mindsets.

Muhammad Jawwad Ridla postulates educational ideology has three folds namely Conservative-Religious, Rational Religious and Instrumental Pragmatic. Conservative-Religious (*al-Muhafidz*) performs education based on genuine on religious grounds. Al-Thusi, quoted by Ridla points out that “elucidating knowledge narrow-mindedly” focusing on knowledge for worldly requirement that will help people in hereafter (Ridla, 2002, p. 74-75). It means the obligatory religious principles to lead us happy life in hereafter.

In addition, Jawwad Ridla by quoting Ibnu Jamaah argues “those who pursue knowledge are obliged to begin with the Qur'an by memorizing and interpreting it and investigate the Hadits and its sciences, the principles of Islamic Jurisprudence, Arabic Syntax as well as Arabic Morphology” The pioneers of this thoughts were Muhammad Ibn Abdissalam ibn Saïd ibn Habib al-Thanuki (well-known as Sahnun, died in 256H), Abul Hasan Ali ibn Muhammad ibn Khalaf (well-recognized as al-Qabisi 324H-403H), Abu Hamid Muhammad Al-Ghazali al-Thusi al-Naisaburi al-Syafi'i (Al-Ghazali 450H-550H), Nasiruddin al-Thusi (597H-672H), Ibnu Jama'ah *Qadli al-Qudhat* Badrudin al-Kannani al-Hamawi al-Syafi'i (639H-733H), and

Syihabuddin Abul Abbas Ahmad ibn Muhammad ibn Muhammad ibn Ali ibn Hajar al-Haitami (990H-974H). (Ridla, 2002, p. 75)

The core of conservative religious principle on Islamic education is to have students close to God. The study orientation is to gain Allah's affections and purify students from misbehaves. This school therefore emphasizes religious teaching to make students know their God. As stated by al-Ghazali, which is quoted by Abd. Rachman Assegaf, "The educational function is to acquire knowledge of religious teachings and character building. Noble attitude is the prophets' attributes and the best manner of pious men (Assegaf, 2013, p. 112).

*Second*, the rational religious ideology (*al-Diniy al-'Aqlaniy*) also argues urgency of relation among education and religion as the traditional textual school (*Naqliyyun*) does. Ikhwan al-Shafa firmly believes that all sciences and literatures which have no concern of hereafter will lead people to sufferings in the future. However, the rational religious group has specified approach called rational philosophic on education in terms of course outline and learning process. The pioneers of rational religious school are Ikhwan (Ridla, 2002, p. 78).

Al-Shafa, al-Farabi, Ibn Sina, and Ibn Miskawaih are well-acknowledged that the group of Ikhwan al-Shafa has frequently shared this school. They have encyclopedically elaborated significant thoughts of rational religious school (Ridla, 2002, p. 79). According to them, the ultimate goal of all sciences is to fully know the God. The more he knows the more he obeys God as the sources of all knowledge.

*Third*, the Instrumental-Pragmaticideology (*al-Dzara'i*). The prominent figure of this school is Ibnu Khaldun. The core of their thought is pragmatic approach and practicebased-orientations. They signify knowledge in the basis of the goal instead of the essence. Ibnu Khaldun as quoted by Jawwad Ridla, divides knowledge into two domains namely (1) intrinsic knowledge like religious knowledge (*syar'iyyat*): Qur'anic exegesis, Prophetic Traditions, Islamic Jurisprudence, Islamic Theology, Ontology, Theology from philosophy disciplines and (2) extrinsic-instrumental knowledge of the first type: linguistic, arithmetic and the like for religious knowledge. To the modern Moslem scholars, logics of philosophy include Islamic Theology and the Principles of Islamic Jurisprudence, also called Islamic Legal Theory (Ridla, 2002, p. 104-105).

### **Islamic Epistemology**

In this paper, the researchers scrutinize basis of Islamic educational ideology by employing epistemology of al-Jabiry and Jawwad Ridla to elaborate educational ideology in Pesantrens of al-Munawir Pasir Tumbuh

Kelantan. Muhammad ‘Abed al-Jabiry divides epistemology into three kinds those are *Bayani*, *Burbhani*, and *Irfani*. Epistemology is meant as philosophical study to critically explore and analyze the principles of educational theories (J. Sudarminta, 2002, p. 18). Epistemology possesses three underlying aspects namely the nature of knowledge, the source of knowledge and the truth of knowledge (Harold H. Titus, et., 1984, p. 187).

*First*, epistemology of *bayani*. According to al-Jabiry, the term of *al-bayan* derives from three alphabets: *ba’-ya’-nun* meaning (1) *al-wasl* (continuity); (2) *al-fasl* (classification); (3) *al-dhubur wa al-wujub* (clarity and obviousness); (4) *al-fashahah wa al-qudrah ‘ala al-tablig wa al-iqna’* (capable to notify and clarify); (5) *al-insan hayawan mubin* (man as real being) (Al-Jabiry, 1990, pp. 16-19)

*Bayani* is a concept system requiring The Qur’an, Hadits, Consensus of Moslem Scholars and Analogy as the sources of sciences particularly to describe Islamic teachings (Sembodo Ardi Widodo, 2007, p.72). For Instance, the opinion of Imam Syafi’i quoted by al-Jabiry, “for goods, someone has no authority to address something to be legally allowed of prohibited without knowledge whose sources are The Qur’an, Hadits, Consensus of Moslem Scholars and Analogy (Muhammad Abed al-Jabiry, 2009, pp. 104).

The reasoning process of *bayani* commences from Arabic Syntax, Arabic Stylists, Arabic Rhetoric, Islamic Jurisprudence and Islamic Theology. This reasoning endeavor places high values on The Qur’an and Hadits as sacred. The quest of virtue is the truth of The Qur’an and Hadits (Noeng Muhadjir, 2014, p. 115).

According to M. Amin Abdullah, the characteristic of religious thoughts of *bayani* is predominant and hegemonic within Islamic Universities and pesantren, it in turn leads to tough dialog with *irfani* and *burbhani* (Abdullah, 2001, pp. 372). In regard with interreligious relation, the *bayani*-based arguments are dogmatic, defensive and polemic addressing a slogan more or less “*right or wrong is my country*”. That is the religious knowledge known as *al-ilm al-tauqifi* (Abdullah, 2010, p. 202).

*Second*, epistemology of *irfani*. According to al-Jabiry, the term of *al-‘irfan* in Arabic is *masdar* of ‘*arafa*. In *lisan Arab*, *al-‘irfan* means knowledge. For the mystics, *al-‘irfan* means *ma’rifah* meaning *kasyaf* or *ilham* (Muhammad Abed Al-Jabiry, 1990, pp. 181). Characteristic of epistemology of *irfani* derives from intuition instead of text. Based on history, this epistemology built its existence in Persia and Greece long before the appearance of Hebrew, Christian, and Islamic religious texts (Al-Jabiry, 1990, pp. 206).

As the origin of epistemology of *bayani* is text and that of *irfani* is direct experience, the truth validity of *irfani* epistemology can be sensible through direct experience, intuition and psycho-gnosis which are institutionalized as

*tarekat* (Sufi Order) by reciting Qur'anic passages (*wirid*) and *satabat-satabat* (Abdullah, 2001, pp. 375-376).

The endeavor of *irfani* is intuitively the reasoning of *naqliyyah* leading to *ma'rifah*, mystic reasoning which emphasizes moral-spiritual ground and completely acknowledges gnostic truth and Divine virtue (Muhadjir, 2014, p. 4). The discipline conducted in *irfani* is called *al-ilmu hudluri* or *mukasyafah/laduni*. It is the directly-acquired knowledge from Allah involving no men's endeavor (*al-ilmual-busuli/kasbi*) within epistemology of *burhani* (Baharuddin, Umiarso, and Sri Minarti, 2011, p. 85).

*Third*, epistemology of *burhani*. The term of *al-burhan* means *al-bujjah al-fashilah al-bayyinah*, which is sensible reasoning or '*aqliyyah*' (al-Jabiry, 1990, pp. 383). The validity of epistemology of *burhani* is characterized by correspondence (*al-mutabaqah baina al-'aql wa nizam al-tabi'ah*). It is the synchronization between mind-created formula and natural law. Besides, coherence has been taken into account as efforts to improve inventions, patters and theories established by human's brain (pragmatic). (Abdullah, 2001, pp. 380). The discipline conducted in *burhani* is called *al-ilmu al-busuli*. It is well-designed knowledge which is systematized though logical premises or *al-mantiq* instead of texts (*bayani*) or intuition (*irfani*). (Abdullah, 2001, pp. 378).

Accordingly, it lays a fundamental distinction between epistemology of *bayani*, *irfani*, dan *burhani*. Three of them have different tradition, origin of knowledge or validity standard. Nevertheless, the truths of all three are scientifically acknowledged. They differ from western epistemology covering rationalism, empiricism and pragmatism admitting neither God's revelation (*bayani*) nor intuition (*irfani*).

## ANALYSIS

### Educational Ideology of Pesantren of Al-Munawir Krapyak

Al-Munawwir Krapyak pesantren is considered *salafiyah-badisiyah* (Traditional-Modern). It synchronizes traditional system and modern one. The characteristics of Al Munawir as *salafiyah* pesantren are constantly committed to provide teaching on Arabic Classical works as the core subjects. It can be obviously scrutinized from their curriculum from Elementary *salafiyah* up to *Ma'had Aly* (High School of Pesantren). Ideology of *salafiah* of Al Munawir absolutely differs from that of *salafy* which is textual-literal interpretative even radical towards Indonesian tradition. Not all *salafy* is radical, though, for instance *Jamaah Tabligh*.

Hasan argues that the ideology of Jamaah Tabligh is *salafi* (traditional). It differs from other *salafi*, though. Unlike ideology of other *salafi* such as Ikhwanul Muslimin and Hizbut Tahrir, Jamaah Tabligh has neither concern

to politics nor endeavor to gain political power. They focus on individual mental reformation and improvement by teaching Islam door to door and encourage Moslems to optimally observe their obligations and religious rituals. (Hasan, 2008, p. 56).

*Second*, as modern pesantren, Al-Munawwir applies both Arabic Classical Works and Contemporary ones as references. This has become their current symbols. Typology of Educational Ideology of Al Munawwir is Rational Religious. In practice, it integrates religion and science in terms of either curriculum development or learning and teaching process. It can be inferred from a program called *babsul masail* (deliberation on religious problems). The pesantren kindly invites Moslem Scholars and scientists and utilizes reliable references (*mu'tabaroh*) from either classical or modern works.

The impacts of this rational-religious educational ideology for pesantren students are *first*, students are scientifically well-equipped in integrating and interconnecting religious subjects and general ones. It can be seen from *babsul masail* program organized by students. The methodology applied is *Ablusunnah Waljamaah* that emphasizes Islamic Teaching as *rahmatan lil alamin* (blessing for all), moderate, and respectful towards surrounding social traditions. *Second*, students are well-provided with contextual analysis towards Islamic teachings instead of normative-textual one. *Third*, students become religiously humanist in terms of accommodating dissents in understanding Islam amidst society.

It can be inferred that the curriculum development of Al Munawwir which applies religious rational educational ideology, as analyzed from its epistemological basis by employing theoretical approach of Al Jabiry, is based on epistemology of *burhani-irfani*. The implementation of this epistemological basis is through curriculum, learning and teaching process, religious practice and *babsul masail* as efforts to solve religious questions, social problems and humanities by deliberating religious texts and science. In addition, *Babsul masail* a shared program organized to discuss current religious issues; those are current problems which had not come up in the days of prophet, companion, or leaders of school of thoughts.

The program of *babsul masail* conducted by Al Munawwir has drawn great track record in bearing *fatwa* (authoritative view of the jurists) on Islamic law in Indonesia. The process of *babsul masail* is known dynamic, productive and responsive in responding current issues from private-domestic to global-public issues, from villagers modest life to complicated medical questions as well as controversial-sensitive state political affairs. Al Munawwir is one of pesantrens promoting *babsul masail* which deliberately discusses current issues by applying certain scientific standard. It has been not only a driving force of organizational life but also a public home for religious consultations.

*Babsul masail* organized in Al Munawir Krapyak is categorized *ijtihadi* that is a hard effort to overcome certain problem by empowering proficiencies and thoughts based on legal premises. Contextual-Transcendental approach is applied in this program, meaning that the process or problem solving on current issues is carried out by rational-scientific-interdisciplinary approach analogized with scientific developments. In addition, the discussants of *babsul masail* do not simply utilize references form books of Islamic Jurisprudence, Qur'anic Exegesis and Prophetic Tradition; they also respectfully invite the experts in medics, politics, social sciences, cultures and economy to scientifically observe current issues. As the solutions have been found within reliable classical works, they then consult the results to the experts of modern disciplines. Afterwards, they send a pray to Allah and recite *Alfatihah* chapter symbolizing that the mission has been accomplished. For instance, they distinguishably invite experts like doctor and astronomer from BMKG (Indonesian Agency for Meteorological, Climatological and Geophysics) in *babsul masail* on *istihadhab* (leucorrhoea/vaginal discharge) and DNA (Deoxyribonucleic Acid). According to the interview with M Asfin, former chairman of *Babsul Masail* of al Munawir, the results made in *babsul masail* are almost similar to those of *babsul masail* conducted by other traditional pesantrens like Sidogiri, Sarang, Lirboyo, Situbondo and so on. It is understandable due to the sources and processes as well as methods they use are the same.

### **Educational Typology of Pasir Tumbuh Pesantren**

Pasir Tumbuh is considered a traditional pesantren. Traditional system of Pasir Tumbuh is designed in the form of institution functioning as an Islamic School. The curriculum covering Islamic subjects is addressed by providing Arabic and *Jawi* Classical works.

This pesantren does not teach their students general subjects. It constantly focuses teaching on the works of Syafi'i such as *muhtasor jidan (jurumiah)*, *fathul qarib*, *i'anatu Thalibin* and so forth. Moreover, the classical books used in Pasir Tumbuh can also be found in Indonesian pesantrens. Yet they have more complete references and notifications than Pasir Tumbuh.

Classical *Jawi* books are Malay Scholars-written works utilizing Malay language in Arabic Calligraphy. Besides, this pesantren benefits traditional works rendered into Malay in Arabic Calligraphy as well or in Indonesia such calligraphy is known as "*pegon*". The classical works which had been translated among others *Ta'lim Muta'alim Thariqut At Ta'lim*, translated: *Pelita Penuntun, Terjemah dari pada risalah ta'limul Muta'alim Thariqut At Ta'lim bagi Al Alamah Syeikh Az Zarnuji*", while the referred book written by Malay Scholar

is *Mubimmah* by Abdullah ibn Rohman Pattani. This book discusses the strengths and weaknesses of family life. *Kifayatul Ghalami fi Bayani Arkani Al Islami wa Syurutubu*. This book describes Islamic Pillars and their prerequisites, and so forth.

The Methods conducted in teaching and learning process are classical, *hafaz* and *mudzakarah*. Classical method is learning in the classroom. One class contains of several students and one mentor teaching the subjects. *Hafaz* is learning by memorizing. Students are obliged to submit their memorizations of certain subject to a mentor and *mudzakarah* is a learning method in which *kiai* or teacher or senior student guides and teaches students. Such method can be conducted in mosque or dormitory of senior students.

The religious ideology of Pasir Tumboh is *Ahlusunnah Waljamaah* professing schools of Syafi'i or other *Ahlusunnah Waljamaah*-affiliated ideology, so their religious behaviors are almost similar to Indonesian traditional pesantrens. Yet in daily basis, their religious practices are more pseudo-exclusive like *Jamaah Tabligh* of Maulana Syaikh Ilyas India in terms of their dress worn in mystical religious rites.

The result of observation and interview denotes that teachers and students in Pasir Tumboh are frequently contradictive against the traditions of *Jamaah Tabligh*, particularly to *kiai* or students of *Jamaah Tabligh* from Pesantren of Al-Fatah Temboro Magetan East Java whose branches in Malaysia. Some teachers of Pasir Tumboh even once visited this pesantren to carry out *khuruj fi sabilillah* and comparative study. It was obviously affirmed through a program called National Moslem Scholars' Consensus held in As-Sulthani Mosque of Kelantan Kingdom in October 25-26, 2014 by kindly inviting one of prominent *kiai* from Pesantren Al-Fatah Temboro and sixty representatives from various pesantrens in Indonesia. Other delegations came from Pattani Thailand, Cambodia and so forth.

Based on study of Pasir Tumboh's curriculum, its educational ideology can be categorized as pesantren embracing religious-conservative ideology teaching the students to approach God, gain His love and set them free from misbehaves. Based on this principle, learning process and curriculum development remain normative and less dialogic with sciences. The principles of change and continuity are totally ignored in terms of developing curriculum as the foundation of learning and teaching processes.

The aftermaths of religious-conservative educational ideology for students of Pasir Tumboh are, *first*, they comprehend Islamic Teaching textually, normatively and exclusively. For instance, the learning process of *Jawi* book does not accommodate critical analysis over its contents, so that students consider it as absolute truth. *Second*, the normative textual

understanding of Islamic teaching significantly influences religious practices observed by students of Pasir Tumboh Pesantren. *Third*, educational ideology affects students' attitude leading a modest life in line with Prophet Muhammad's and his companions' like wearing white robe and turban. This modesty can also be seen from rooms of wood-built dormitory by students themselves.

It can be inferred that the curriculum development of Pasir Tumboh which applies religious conservative educational ideology, as analyzed from its epistemological basis by employing theoretical approach of Al Jabiry, is based on epistemology of *bayani-irfani*.

Epistemology of *bayani* is characterized by textual reasoning which emphasizes discursive discourse around word and meaning. It takes traditional authority as the origin of knowledge which is obviously predominant in acquiring knowledge. The process of *bayani* reasoning commences from Arabic Syntax, Arabic Morphology, Arabic Rhetoric, Islamic Jurisprudence, Islamic Theology and position The Qur'an and Hadits as sacred sources. It can be observed from the way *kiai* comprehends and interprets the books. For instance, a study of classical book entitled *Mubimmah* which discusses typology, trait and nature of women and things men should consider to choose a woman to be his would-be wife. In addition, *Mubimmah* is a book describing marital rights and obligations of husband and wife. It is written in Malay Arab (*Arab Jawi*) by syeikh Abdul Allah ibn Abdurrohman Fatani.

The way *kiai* explains the contents of book seems textual and gender-biases. He does not explain about how a woman chooses a man and his personality. Based on his explanation, a woman is subordinate to a man. Besides, he textually notifies the contents to students by quoting Hadits on misogynies. All of this denotes that the epistemological basis practiced in Pasir Tumboh is epistemology of *bayani*.

Epistemology of *irfani* in Pasir Tumboh is realized simply within Sufism-characterized religious programs emphasizing students to approach Allah by observing daily religious practices and leading a modest life in terms of the way students dress wearing robe and turban and building simple wood-made dormitory as the place to live and study. The senior student usually guides his junior to read and learn a certain book inside that dormitory.

## CONCLUSION

It can be inferred that typology of educational ideology of Al Munawir is rational religious. As a modern pesantren, it integrates religious subjects and general one within learning and teaching process. This rational-religious



ideology is based on the epistemology of *burhani-irfani* (demonstrative-gnostic) affecting to rational transcendental mindset in the frame of *Ablusunnah Waljamaab* which emphasizes Islamic Teaching as *rahmatan lil alamin* (blessing for all creation), moderate, and respectful for social traditions.

Educational ideology of Pasir Tumboh is religious-conservative. As a traditional pesantren, it emphasizes religious education and moral-spiritual inculcation for students through *Jawi* Classical works-based-curriculum. This religious-conservative ideology is based on the epistemology of *bayani-irfani* (explanative-gnostic) influencing students to hold textual transcendental, psydo-exslusive, and normative mindset in the frame of *Ablusunnah Waljamaab* which emphasizes moderate Islamic Teaching

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# THE THOUGHT OF KH IMAM ZARKASYI ON MULTICULTURAL EDUCATION AT MODERN ISLAMIC BOARDING SCHOOL GONTOR PONOROGO

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## **ABSTRACT**

KH. Imam Zarkasyi is one of the founders of Islamic Boarding School “Darussalam” Gontor (PMDG) and at once became a national figure. Author describes multicultural education in the perspective KH Imam Zarkasyi, then take measurements on the practice of multicultural education in PMDG. This study suggests, since KH. Imam Zarkasyi PMDG founded in 1926 have established an atmosphere of multicultural education are covered by the system of formal curriculum and daily life activities. Under the existing system, Pondok Modern Gontor potential to develop multicultural education insightful and worthy of being an example of successful implementation of multicultural education in Indonesia. It can be seen from classroom practice, exchange dormitory, five principal of boarding, interaction between the consulate, and the synthesis of education applied in Pondok Modern Gontor for many years.

Keywords: *Gontor*, Multiculturalism, and Islamic Education.

## **ABSTRAK**

*KH. Imam Zarkasyi adalah salah satu pendiri Pondok Pesantren Modern Gontor (PMDG) dan sekaligus menjadi tokoh nasional. Penulis medeskripsikan definisi pendidikan multikultural dalam perspektif KH. Imam Zarkasyi, kemudian melakukan pengukuran mengenai praktik multikulturalisme pendidikan di PMDG. Penelitian ini menunjukkan, sejak awal berdiri tahun 1926 PMDG telah menancapkan atmosfer pendidikan multikultural yang tercakup dalam sistem kurikulum formal dan aktivitas pergaulan sehari-hari. Dengan sistem yang ada, Pondok Modern Gontor sangat potensial mengembangkan pendidikan berwawasan multikultural dan layak menjadi contoh sukses implementasi pendidikan multikulturalisme di Indonesia. Ini bisa dilihat dari praktik pembelajaran di kelas, pertukaran penghuni asrama, panca jiwa pondok, pergaulan antar konsulat, dan sintesa pendidikan yang diterapkan di Pondok Modern Gontor bertahun-tahun.*

*Kata Kunci: Gontor, Multikulturalisme, dan Pendidikan Islam.*

## INTRODUCTION

Reporting of International Center for Islamic and Pluralism (ICIP) is interesting to observe. Throughout the years 2005-2006 ICIP research the 20 schools in West Java than 2200 schools joined in Boarding School Cooperation Agency in Indonesia (BKSPPI). The objective, is to test whether pesantren (Islamic boarding school) approve of violence and intolerance toward the differences? The themes studied discourse about multiculturalism, such as tolerance, democracy, gender and Islamic law. The results showed, understanding a number of pesantren in West Java, has not been fully able to accept the reality of multiculturalism. Review and report published in the journal *Al-Wasathiyah* Indonesian and English edition in January 2008.

Followed by Malindo Institute research (2008), titled Religion and Potential Conflicts: Studies of Islamic Boarding School in Indramayu view of leadership, Cirebon, Kuningan, Majalengka, Ciamis about *Jihad*, Violence, and Power. In multicultural values of variables that occur in society, among them the action of demolition of houses of worship without permission, said Malindo research, as many as 33% of respondents who agreed. While there are 47% of respondents disagree.

While the remaining 20% of respondents expressed doubt that the non-Muslim houses of worship were built without permits must be destroyed. Explicitly, Islam appealed to his people to respect diversity and differences as well as demanding that they contribute positively in the context of diversity in order to get to know each other (QS. Al-Hujurat [49]: 13). This paper discusses how a Islamic boarding school, to develop strategies and models of multicultural education, including through the curriculum and daily activities that ultimately multicultural education can be implemented.

In the book published Islamic Boarding School Directory Ministry of Religion (2002), records all boarding schools in Indonesia amounted to 14 656 units. Of this amount can be divided into three patterns or typologies boarding school. *First*, schools that have a traditional style reached 9,105 schools or 62%. Pesantren traditional patterned generally are boarding that has long existed and still retains its traditional style. *Secondly*, schools that have a modern style, the number reached 1,172 schools, or 8% of the total number of schools in this country. *Third*, the number of schools with an integrated pattern or blended the school system reaches 30% of the existing boarding schools.

Seeing the large numbers and strong influence in society, of course, helped bolster boarding life of the nation, especially in terms of peace and tolerance. Islamic boarding schools consistently maintaining the tradition of

peace, balance, harmony of the environment, thereby potentially minimizing social conflict that often occurs in Indonesia. In doctrinaire boarding school continued to develop principles *ukhuvah Islamiyah*, *ukhuvah wathaniyah*, and *ukhuvah basyariyah* in an effort to strengthen the architecture of the Unitary Republic of Indonesia (NKRI) as well as participating in the development of global governance peaceful life.

This is reflected in the educational model in Pondok Modern Gontor, Ponorogo, East Java. In view of KH Imam Zarkasyi, founder, Pondok Modern Gontor is the educational institution that is ideal for generating cadres of the people (Biography KH Imam Zarkasyi, 1996). With a system to boarding, boarding a living environment that is characterized by simplicity souls, *ukhuvah Islamiyya* (Islamic brotherhood), sincerity and independence. Besides boarding is also capable of cultivating an attitude, outlook and philosophy of life for the benefit of the students in the future. Similarly pesantren education in the faith, piety, and morality can be done effectively. In the development of boarding modern Gontor can realize the hopes of Muslims in Indonesia as an educational institution that is able to generate a cadre of people through the development of multicultural values. This can be seen from the alumni Pondok Modern Gontor that filled strategic institutions in the country.

According to our informant interviews, boarding life upholds respect, regardless of ethnic origin, ethnicity, race and class. Curriculum schools, both modern and traditional boarding schools, teaching students increase national awareness on the environment and society so that they can live together and co-exist with a diverse group of plural Indonesian society and be able to spread mercy for the environment.

The term multiculturalism is defined by experts in diverse and multidimensional. Thesis Amin Nurdin (2009), for example, declared multiculturalism a principled social order of justice and equality that reflects the value of the various cultures and ethnic groups. The concept of multiculturalism emphasizes the live view of the reality of diversity, plurality and multicultural on people's lives. In the implementation of multicultural education concepts successfully manage conflicts as indicated by the low variety of potential political violence, ethnic, and religious.

In the context of multicultural education in Pondok Modern Gontor, as the theme of this discussion, multicultural is the acceptance of diversity of human cultural expression in understanding the main message of religion, regardless of the details teaching. Its main base is explored on the basis of Islam, because Islam became the basis of the distinguishing dimensions.

In fact, Imam Zarkasyi emphasized more on moral element than the intellectual one, as demonstrated in his daily life and personality (Rahardjo,

1996, p. 858). This was shown in the boarding school mottos which represent the full reflection of the principle which he believed in and fought for; that he placed moral above other elements. The mottos are noble character, healthy body, broad knowledge and freedom of thought.

Imam Zarkasyi prioritized peace full above other abilities. This proves that moral, according to him is an important element in education – particularly at Modern Islamic Boarding School – and even in society because it involves humans' ideology that teaches and prepares students in facing future challenges.

Consequently, the graduates of Modern Islamic Boarding School are well-accepted by the national and international communities, and some of them have been entrusted with important position in different institutions. Some of them have become prominent figures such as Lukman Hakim Saifuddin (Minister of Religious Affairs, Indonesia), Hasyim Muzadi (former Chairman of Nahdlatul Ulama), Din Syamsuddin (former Chairman of Muhammadiyah), Hidayat Nurwahid (former Chairman of People's Consultative Assembly), Idham Khalid (former Chairman of Nahdlatul Ulama), Nurcholish Madjid (Muslim scholar) and others.

Indeed to stop and protect the younger generations from the negative influences of globalization, moral education has become an essential path that one has to take. As mentioned above, Imam Zarkasyi established a concept to mould students' characters and manners. He successfully applied this concept at his institution and the concept is still being used by current leaders to inculcate in students good character and good manners. Therefore, the basic thing to be expressed in this paper is the definition of multicultural education according to Imam Zarkasyi at Modern Islamic Boarding School.

The purposes of this study are as follows: (1) to discover KH. Imam Zarkasyi's point of view on the multicultural education, (2) to explain the kinds and measurements of multicultural according to KH. Imam Zarkasyi, and (3) to identify the ideal method of inculcating multicultural according to KH. Imam Zarkasyi's point of view.

This is biography research which looks at the educational background, character, environmental influences as well as ideas and thoughts of a person. This approach observes the biography of Imam Zarkasyi, his works, conditions in which possibly influenced his characteristics. This approach is a method of collecting data, making interpretation and conclusion on the historical background based on documents as its sources.

This method is used as a systematical description on facts and characteristic of a certain population or in an actual and accurate sector (Hasan, 2002, p. 22). The writer employed this method to describe the thoughts of Moral Education experts, particularly in the thinking of KH.

Imam Zarkasyi. This is a method of collecting data and facts, which are to be discussed and illustrated systematically, factually, and validly based on the data. The writer used the library research technique to study Imam Zarkasyi's works, in order to select data on his thoughts and to obtain the complete description of his ideas on moral education. After finding the data, the writer categorized them qualitatively with the appropriate procedure and technique.

The data was analysed used, (1) Inductive. This is a method to conclude a specific statement (Hasan, 2002, p. 22). This method was employed to draw general conclusions from the thoughts of Imam Zarkasyi on Moral Education. (2) Analytic-critical. In this method, all collected facts and arguments were discussed and analyzed critically and then compared between one another.

## **ANALYSIS AND DISCUSSION**

### **Brief biography of KH Imam Zarkasyi**

KH Imam Zarkasyi, born in the Gontor village, Ponorogo, East Java, on March 21, 1910. Less than age 16, Imam Zarkasyi initially studied at several schools in his native region, such as Josari Pesantren, Pesantren Joresan and Pesantren Tegalsari. After completing his studies at the School Ongkoloro (1925), he continued his studies at the boarding school Jamsaren, Solo. At the same time he also studied at the School Manba'ul Ulum. Then continued his studies at the School Arabiyah Adabiyah led by KH MO Al-Hisyami, until 1930. During the study in these schools (especially schools Arabiyah Adabiyah) he was very interested in studying Arabic language lessons.

While studying in Solo, teachers at most filling, Imam al-Hasyimi, is a scholar, political figures and writers from Tunisia once exiled by the French Government in the area of Dutch colonization, and eventually settled in Solo.

After completing his education in Solo, Imam Zarkasyi to continue his studies in Kweekschool, Padang Panjang, West Sumatera, until 1935. After graduation in Kweekschool, he was asked to become the director of the University by his teacher, Mahmud Yunus. But Imam Zarkasyi only be able to meet the demand and confidence for one year (1936), with consideration even though it was fairly high positions, but he felt that the job is not the main goal after studying in that place. Imam Zarkasyi assessed by Mahmud Yunus has a talent that stands out in the field of education, but he noticed that more Gontor require his presence. In addition, his brother Ahmad Sahal are working hard to develop education in Gontor not allow Imam Zarkasyi linger outside the educational environment Gontor.

After handing over his post as director of Education Kweekschool to Mahmud Yunus, Imam Zarkasyi back to Gontor. In 1936 it also, even ten years after declaring Gontor as an educational institution with a new style, Imam Zarkasyi soon introduce a new educational program called *Kulliyatu-l Mu'allimin Al-Islamiya* (KMI) and he himself acted as director.

Subsequently in 1943 he was asked to become the head of the Office of Religious residency of Madiun. During the Japanese occupation, he was active in leading squad Hezbollah, in Bekasi, West Java. After Indonesia's independence, Imam Zarkasyi also active in the Ministry of Religious Affairs especially the Directorate of Religious Education at that time minister HM Rasyidi. Energy and thoughts are also much needed in the Ministry of Education and Culture when Ki Hajar Dewantoro served as minister.

Other important positions occupied Imam Zarkasyi in the middle of busy life as an educator at the Institute of Education Gontor was as Head of Religious Education Ministry of Education Research Committee members in 1946. Furthermore, for 8 years (1948-1955) he mandated to be the Chairman of the Executive Board of the Union Teachers Islam Indonesia (PGII) the secretary at that time held by KHEZ Muttaqin and subsequently became an adviser PGII.

Imam Zarkasyi also served as Head of the Planning Division of Religious Education at the Ministry of Religious Primary School (1951-1953), Head of the Supervisory Board of Religious Education (1953), Chairman of the Advisory Council of Education and Religion (MP3A) Ministry of Religious Affairs, Planning Board Member Education Basic Rules Private Ministry of Education (1957). Additionally in 1959, Imam Zarkasyi appointed as a Member of the National Planning Council by the President Soekarno.

In the international arena, Imam Zarkasyi once a member of the Indonesian delegation in the review to the countries of the former Soviet Union, in 1962. Ten years later, he also represented Indonesia in *Mu'tamar Majma 'Al-Bubuth al-Islamiya* (Islamic Academics Mu'tamar the World), the 7th that took place in Cairo. In addition, he also became the head quarter of Advisory Council of Indonesian Ulama Council (MUI).

Besides being known as an activist in the field of education, social and political state, Imam Zarkasyi also quite productive in the field of writing. In this regard, he left a lot of scientific work and his writing can be read until today. This is consistent with his remark of the opening KMI in 1936, he said: "if I had not managed to teach in this way, I will teach with the pen."

Among the writings of Imam Zarkasyi is *Senjata Penganjur dan Pemimpin Islam, Pedoman Pendidikan Modern, Kursus Agama Islam*. The third book is written along with KH Zainuddin Fanani. Furthermore, he wrote



Ushuluddin (lessons Aqo'id or Belief), *Fiqih* I and II, *Tajwid*, *Bimbingan Keimanan*, *Qowaidul Imla'*, *Bahasa Arab* I and II, *Tamrinat* I, II and III, along with his dictionary and books Other textbooks.

In addition Imam Zarkasyi also written several technical guidance for the students and teachers in Pondok Darussalam Gontor in various issues related to education at the school, including methods of teaching multiple subjects. Books written by him are still used in KMI Gontor Pondok Modern Darussalam Islamic boarding schools and alumni of Gontor as well as some religious schools. On 30 April 1985 at 21:00 pm Imam Zarkasyi passed a way in General Hospital Madiun, leaves a wife and 11 children.

### **Glance Pondok Modern Gontor**

In one room boarding Modern Gontor there is a portrait of the old frame written in 1926. Some Islamic leaders seem to pose together behind a sign that reads "Al-Islamiyah". Historic meeting Congress of Muslims of Indonesia in Surabaya in mid 1926 Gontor this new history begins. The congress was attended by figures Indonesian Muslims, for example HOS Cokroaminoto, Kyai Mas Mansur, H. Agus Salim, AM. Sangaji, Usman Amin, and others. There was an event difficult to find a messenger who mastered two foreign languages at once, Arabic and English, which will be sent to the Congress Islamic Worldwide in Mecca (Suryanegara: 2009).

This event has inspired Kyai Ahmad Sahal and participants of the congress, on his way back to Madiun. Which later became a serious topic of conversation among brothers who want to uphold of his inheritance boarding founded by his grandfather.

Gontor is a name of the village in the southern town of Ponorogo who has the meaning of "enggon" (place), and "ntor" (stands dirty). So Gontor was once a dirty place, where "mo-limo" (*[maen]* gambling, *[madat]* opium or drug consumption, *[madon]* womanizing, *[maling]* thief or steals, *[mabok]* drunkenness).

On the 12th of Rabi al-Awwal 1345 or 20 September 1926, Pondok Gontor revived by three brothers, namely; Kyai Ahmad Sahal, Kyai Zainuddin Fananie, and Kyai Imam Zarkasyi. All three as the founder of the famous "Trimurti" boarding. The goals revived by three brothers, according to a German researcher Lance Castle, who visited Gontor in 1965, is based on a sense of responsibility to continue and develop the task predecessors in spreading the science of Islamic religion and culture, reviving the schools that have been collaps and make it as a new model of Islamic schools in Java (Lance, 1991, p. 30).

In the history of the boarding, the goal is the re-establishment of this boarding; to continue and enhance efforts earlier scholars in disseminating

knowledge and Islamic culture. The dream that far ahead, passing through space and time, of which only aim to restore people's consciousness towards the right path. To strengthen the educational institutions, was inspired the idea to combine the teachings of boarding school education system with the theory and practice of modern education. The model was referred from Al-Azhar University, Aligarh, Santineketan, and Sekolah Taman Siswa.

To realize his ideas, the founders chosed reviving Gontor that had been abandoned by their fathers. Gontor established on the heritage and traditions of the noble boarding schools that are integrated with the systems and methods of modern education (Zarkasyi, 2005: 101). In that sense, the ideals, spirit and philosophy of life following a system dormitory still refer to the treasury of the Islamic world, but its implementation is done effectively and efficiently with characterizing the system modern boarding, armed with values, philosophy, orientation on which the formulation of the vision, mission, and objectives as illustrated below:

**Table: 1**

VALUE	FIVE PRINCIPLE OF BOARDING	MOTTO
	Sincerity	Noble character
	Simplicity	Healthy body
	Self reliance	Broad knowledge
	Islamic brotherhood	Independent mind
	Freedom	
PHILOSOPHY	PHILOSOPHY OF INSTITUTION	PHILOSOPHY OF EDUCATION
	Pondok Modern Gontor is stand above and for all groups	Being intellectual ulama and not intellectual knowing religion
	Pondok Modern Gontor is a field of battle, not a place to make a profit	Live is once, live meaningfully
	This pondok is a <i>waqf</i> for the muslim ummah and is not the property of Kiai any more.	Ready to be leaded and ready to lead

The education system Gontor has adopted the best prototype of educational institution in the world. There were four ideal institution in this regard:

**Table: 2**

No	INSTITUTION	OBJECTIVES
1	Al-Azhar in Egypt	Al-Azhar University is known as the center of Islamic knowledge in the Muslim world and was highly reputed with its survival for centuries due to its <i>waqf</i> property. Al-Azhar University provide scholarship to muslim student from all over the world.
2	Synggit in Mauritania	Synggit was a well known institution, not only for its

No	INSTITUTION	OBJECTIVES
		boarding system but also for the sincerity of its founders and teachers, and their hospitality as well. Located in a remote area in Mauritania and under the guidance of its founding father Sidi Abdullah, it could accommodate around 3000 to 5000 students with full scholarship.
3	Shantiniketan in India	Shantiniketan was basically a traditional boarding school that belongs to Rabindranath Tagore, a Hindu philosopher and noble prize winner. Shantiniketan etymologically means abode of peace. In this institution teachers and students learn together in a milieu that is fully designed for education.
4	Aligarh in India	It was founded in 1920 under the name Mohammedans Anglo Oriental Collage by Sir Syed Ahmad Khan but later it became first university in India, its main objectives was to revive the Muslim ummah by the inclusion of knowledge through education.

It was because of its objective that Gontor made it a model for the future of Islamic education. So the ideal educational institution envisioned by Gontor was an Islamic educational institution that was to be the center of learning for Islamic studies, which could generate its own fund and able to give scholarship to its student. This institution should be driven by the spirit of sincerity, simplicity, brotherhood, self reliance, and accountable freedom, and other Islamic spirits which are instrumental for one's religious and worldly life. By this spirits and principles the institution could hopefully be a world class educational institution.

Bringing with the hopes and ideals of the founders were far ahead, they are determined to bring a new educational model for the nation. In fact, on October 12, 1958, this boarding officially donated to the *ummah*. The boarding is no longer private property. For the sake of a sacred ideal, all descendants of the founders are not deserved to inherit property and material of this boarding. But they were allowed to engage in it, according to its capacity, to assist and fight for boarding.

Thus, further strengthen the ideals and expectations of the Trimurti forward in realizing the *center of excellence* science and Islamic studies in a boarding school-based educational institutions.

Estafeta leadership is currently in the hands of the second generation. Although at first many doubted, but its achievements to date has given signals of positive development and progress. If the measured quantity of students, the number of students at the last moment the leadership of Trimurti in 1985 amounted to only 1,250 students. Beginning 1990 already two to three times. To meet the capacity and accommodate the wishes of the parents who want to send their children to boarding school, Pondok Gontor

open its branches. With the increasing number of students each year means that a model like Gontor gain public confidence.

Currently there are 15 branch boarding in the archipelago. The number of students according to data secretariat boarding 2014-2015 school year totaled approximately 20,000 students. The courage of Gontor not modeled with boarding schools at the time and did not follow the model of education that is required to the government agency is not recognized by the government for 80 years. Gontor has experienced difficult times such up and down the number of students, an accused of secular wing, and was stopped when the uprising PKI activities. However, there are hard times there is also privilege, several universities abroad precisely recognizes graduates and alumni Gontor. Shortly after the reform era, issued the acknowledgment that Gontor equal with public schools at the same level.

At present, after the passed away of the last Trimurti, K.H.Imam Zarkasyi in 1985, Gontor has survived well and has been properly maintained under the dynamic leadership of KH Abdullah Shukri Zarkasyi, MA., KH Hasan Abdullah Sahal and KH. Syamsul Hadi Abdan. Its property has been successfully developed. Gontor today has fifteen branches to fulfill the demand of society by using the same curriculum, the same method and the same values with the total students more than 20.000. Bambang Saeful Maarif, Gontor 1980 alumnus who currently serves as Dean of the UNISBA Bandung said:

*Once of the factor Gontor progress role of their alumni in community. The alumni Gontor performed with confidence, because they practice the education, training and discipline in Gontor. Particularly alumni who trained directly by KH Imam Zarkasyi (1901-1985). Gontor boarding can move forward until now because of consistently adhered to the tradition and values at boarding.*

Pondok Modern Gontor who have credo “Pondok Modern Gontor is stand above and for all groups”. No wonder, if the alumni Gontor freely choose to take part anywhere, in the sense that no doctrinal against normative profession line taken.

As a result, alumni are varian color. To merely mention, there is a model teacher of nation Nurcholish Madjid (alm), thinker sociologist Yudi Latif, Hasyim Muzadi (NU chairman), Din Shamsuddin (Muhammadiyah chairman), the cultural observer Emha Ainun Nadjib, hardliner movement Abubakar Baasyir, controversial educator Panji Gumilang, as well as politicians such as Hidayat Nur Wahid (PKS), Zainun Ahmadi (PDIP), Zaenal Ma'arif (Democratic Party), until the antigraft body (KPK) leaders Adnan Pandu Pradja. Not to mention the many prominent alumni who rarely

appears on television, but their work is recognized in the wider community. And it added to the diversity of alumni Gontor treasures.

Gontor village that was once only famous as a black area, is now a name that is known as excellent center of Islamic education. Gontor was able to penetrate the boundaries Gontor located in the southern corner of City Ponorogo. That situation would not be separated from the ideals and spirit of its founders. This is expressed by Amsal Bakhtiar who had been Vice Chairman Organization of Student Pondok Modern Gontor (OPPM) a kind of council in high school, period 1978/1979. Amsal which is currently Director of Islamic Higher Education of the Ministry of Religious Affairs, said:

*At least four factors that cause Pondok Modern Gontor established as it is today. First, the genuine commitment of the leadership, so Pondok Modern Gontor always goes on the track. Second, the education system and teaching more advanced than the educational system comparing to the time of the founding of Pondok Modern Gontor. Gontor has started a classical teaching systems, evaluation of measurable, and introduce language teaching actively and directly. Third, the building is quite magnificent and sturdy, far from being traditional but. Thus the building impression convinced the trustees to add reliability Pondok Modern students will Gontor manage quality education. Fourth, the alumni who are already active in various religious and social fields. As mentioned above, this last factor is increasingly the name of Gontor boarding on the national stage.*

### **Multicultural Concepts in Education**

Multiculturalism is the understanding and perspective that emphasizes interaction by considering the existence of every culture as an entity that has equivalent rights. The multicultural concept is emerging normative ideas about harmony, tolerance, mutual respect for differences and the right of each culture of a nation (UI Anthropology Team, 2007: 3).

The demand of the importance multicultural education were voiced by thinkers and writers of education in Indonesia meet a positive response from the executive as well as legislative. Its approved with the bill of national educational system of Republic of Indonesia Number 20 Year 2003, which accommodate the values of human rights and multicultural spirit. In fact, these values serve as one of the principles the organization of National Education, as embodied in Chapter III Article 4: "Education is held in a democratic and fair and not discriminatory to uphold human rights, religious values, cultural values, and the diversity of the nation."

Multicultural education as an educational thinking emerged and developed since the 80s until the beginning of the 21st century model of multicultural education history from America that is now being adopted by

many developed countries. This is due to the view that our country has now advanced to the model of multicultural education. For that other developed countries are interested to adopt the system. According to James A. Banks (2001: 28), multicultural education is a concept, idea or philosophy as a series of confidence (set of believe) and an explanation that recognizes and assesses the importance of cultural and ethnic diversity in shaping the lifestyle, social experiences, personal identity, educational opportunities from individuals, groups and nations. That is, the multicultural education trying to integrate all the elements of social beliefs and culture into a single color without distinction of race or any race.

Zakiyuddin Baidhaw (2005, p. 5) in his book *Religious Education Multicultural Perspective* say that multiculturalism is understood a group of people from diverse cultures permanently coexist with one another. Multiculturalism emphasizes the importance of learning about other cultures, trying to understand them fully and emphatically, multiculturalism implies a necessity to appreciate other cultures. That is, one can not impose his will and must respect other people's thoughts, either in truth or error. Furthermore, Zakiyuddin believe that when the people living close together, there is no necessity of interaction between cultures. And no one who lives completely isolated. Education is very powerful in introducing multicultural world where they become part of it, like it or not. Multicultural education is a emergency need. The point is the implementation of multicultural understanding who wants to generalize the degree of correctness is a necessity and an obligation.

Thus, multicultural education in the end is a way to teach diversity (*teaching diversity*). Multicultural education requires rationalization ethical, intellectual, social and pragmatic inter-relative that teaches the ideals of inclusiveness, pluralism and respect for all people and cultures is imperative humanistic which is a prerequisite for life ethical and civic participation fully in democratic, multicultural and human world diverse. Integrating the study of facts, history, culture, values, structure, perspective and contribution of all groups into the curriculum so that it can build to enrich knowledge, complex, and accurate information on humanitarian conditions within and across context of time, space and certain culture.

The vision of a multicultural religious education dialogical approach to instill awareness of living together in diversity and difference. Education is built on the spirit of the relationship of equality, mutual trust, mutual understanding and respect for similarities, differences and uniqueness, and interpedensi. This is an innovation and an integral and comprehensive reform in charge of religious education; which give new construction of knowledge about religions that are free of prejudice, racism, bias, and

stereotype. Multicultural religious education provides recognition of the plurality of means, learning and transforming indoctrination to dialogue (Anwar, 2008, p. 93).

In more detail, there are several aspects that can be developed from the concept of Islamic education multicultural as stated by Ngainun Naim and Achmad Sauqi (2008, p. 53-54), as follows: (1) Islam multicultural education is education that respects and embraces all forms of diversity. It is expected to grow wisdom in seeing all forms of the existence of diversity; (2), Islam multicultural education is a systematic effort to build understanding, and awareness of students to the reality of a pluralist-multicultural. This is important, because in the absence of a systematic effort, the reality of diversity will be understood sporadic, fragmentary, or even will bring extreme exclusivity. (3) Islam multicultural education does not force or reject students because identity issues of ethnicity, religion, race, or class. They are derived from a variety of differences must be positioned equally, egalitarian and given the right medium to appreciate the characteristics they have. Under these conditions, no one is superior to one of the students with other students. Each has the same position, and should obtain equal treatment; (4) Islam multicultural education provides an opportunity for growth and development of a sense of self to each of the students. It is important to build confidence, especially for students who come from economically disadvantaged, or a group that is relatively isolated.

Islamic education was inspired by the idea of Islam multicultural transformative always oriented efforts to realize the ideals of Islam, namely the shape and change society to the ideals of Islam: bring mercy to all the worlds (Nata, 2002, p. 79). With reference to this end, Islam multicultural education aims to create a society of peace, tolerance and mutual respect to the basis of the values of the divine. It must needs be that innovation and curriculum reform in multicultural education is not only touching the knowledge transfer process (transfer of knowledge), but also provide experience and skills (sharing experience and skills), including in religious education.

Within this framework of religious education needs to consider various matters relevant to the cultural diversity of the community and students. Teachers should reflect the religious lives of learners and the particular and diverse. Religious education will be more effective when new ideas are organically related to the previous knowledge and early taught in ways that are familiar to students (Baidhawiyi, 2005, p. 40).

Finally, multicultural education based on the idea of social equality in education will never contrary to Islamic doctrine. In the teachings of Islam has clearly instructed not to discriminate against ethnic, racial, etc., including

in education. All humans are the same, the difference is only piety to Allah. Multicultural in Islamic education also reflects how the high appreciation of Islam to the science.

### **Model of Multicultural Education in Gontor**

Right now, it has grown thousands of boarding schools in the archipelago, which can be broadly classified into two main systems: the traditional pesantren (*salafiyah*) and modern pesantren. The hallmark of boarding traditional is consistency in implementing the education system is pure and is not bound formality instruction (classes) and level of education and a diploma. Pesantren these models also tend to specialize in the study of religious sciences. While modern pesantren seeks to combine modernity traditionality and education. Classical-style system of formal teaching (*teaching in the classroom*), and integrated curriculum was adopted with certain adjustments. The dichotomy of religion and general knowledge also eliminated. Both disciplines are equally taught, but the proportion of religious education dominate. An education system that is used in modern boarding called Mu'allimin system.

In the context of Pondok Modern Gontor, real multiculturalism education has become basic education is not only taught in formal teacher in the classroom alone. But it is also done in the everyday life of students. Formal education multiculturalism embodied in the form of teaching material "keindonesiaan" or citizenship has curricular. Teaching systems in modern boarding-dominated foreign languages (Arabic and English) as an introduction, do not release the spirit multiculturalism education students (students). Because this material is placed as a primary material and must be taught by the Indonesian media as well.

In the field of non-formal education schools with an excess of intense 24-hour, had plenty of time to insert a variety of education. One of them multiculturalism. The general pattern that was almost enacted in various modern boarding is a multicultural educational system that integrates the rules and discipline of the boarding. One of them in matters of placement quarters (dormitories) students. In modern Islamic boarding, not imposed a permanent placement of students in a dormitory. In a sense, all students must undergo a systematic shift to another hostel, in order to foster their social life to diversity.

Education in Pondok Modern Gontor regulations stipulate that each year students are required to transfer the dorm. Every semester they will also experience a shift in the dormitory they inhabit. It is intended to provide variety of life for the students, also guides them expand relationships and opened their minds to the various traditions and cultures of other Islamic



student (santri). Placement of students not based on region of origin or the tribe. In fact, the placement has been arranged by the caretakers boarding, and maximally pursued santri small probability of occupying a certain area of the same room.

According to the boarding Islamic regulation, the rooms may not be occupied by a maximum of 3 people over student from the area. According to Abdullah Syukri Zarkasyi (2005, p. 125), this attempt to merge the spirit of regionalism them into a more universal spirit. In addition, in order that students may also study the broader social life, national, and even international with the foreign students. However, the application of this education pattern, according to Syukri Zarkasyi, does not mean denying the element area. Because the regional element has been accommodated in the activity area called "consulates", which provisions of the organization and its activities have been arranged, in particular to reject the a source of regional fanaticism.

Other multiculturalism education in the intensity of modern boarding education is the imposition of binding rules that prohibit students speak the local language. In addition to the main languages Arabic and English, when students enter the cabin environment is only allowed to speak Indonesian in several occasions and interests. Disciplining students in education through the language of multiculturalism is very tight. For those students who break them will be given sentences ranging educative.

Education condensed tolerance for differences also taught in the education system of modern boarding. The diversity of thought to students without compulsory, or teach them to impose ideas. The stance of tolerance highly appreciate at modern education system boarding. Mu'allimin system supported with education intensity 24 hours, load Kurikulum Berbasis Kompetensi (competency based curriculum), as required in formal education, can be passed modern boarding. At the KBK, the main constraint is the limited teaching time to give a full understanding of a material to students. With Mu'allimin system, the period of extracurricular in the boarding school were more likely than formal learning time in the classroom. The limitation period of teaching in this class can be handled by boarding school with a lot of free time which can be used to supplement the teaching of teachers to students. This pattern is efficiently and effectively for the teaching at the boarding. In addition there is no dichotomy between extracurricular and intracurricular, Zarkasyi (2005, p. 125).

The discourse curriculum as in the books *at-Tarbiyah wat Ta'lim* also attracted all components of education including (*learning sources*) and the creation of educational milieu that support for the achievement of educational ideals. Trimurti Pondok Modern Gontor in carrying out

education refers to one book *At Tarbiyah wat Taliim* likely formerly taught in Kweek School, Thawalib Padang Panjang. As is known teacher of KH Imam Zarkasyi, is Mahmud Yunus was a graduate of Egypt progressive in his time. Modern education thoughts that he developed in Kweek School is a curriculum that much inspired and adopted from curriculum at Al Azhar. All learning materials almost in Arabic except for English lessons. This is because he strongly emphasized the need for mastery of tools, namely Arabic and English. Regarding this curriculum, Tasirun Sulaiman, alumni of Gontor 1983, argues as follows:

*“The alumni Pondok Modern Gontor there may be experiencing in his day, that math, Al-Ajabar and Measurement Science, on the past use of the Arabic language. And that's what keeps students in Pondok Modern Gontor really sunk in environment linguistic tremendous. In explaining new vocabulary in both Arabic and English using the same word in Arabic and English. So, in Pondok Modern Gontor no vocabulary Indonesian translation in his teaching. Al-Munjid Dictionary and Oxford Advanced Dict, must be required KMI fifth grade students of Pondok Modern Gontor must have both a dictionary and also should be able to use it”.*

Other subjects containing the multicultural topics and normative components of civil society are History of Islamic Culture, *Quran and Hadith Studies*, and *Fiqh*. In History, there is one topic, peaceful preaching of Prophet Muhammad in Mecca and Medina. Whereas in *Quran and Hadith Studies*, there are four topics: democratic principle in QS. Ali Imran: 159, and QS. Asy-Syura: 38; suggestion to compete for good deed as mentioned in QS. al-Baqarah: 148 and QS. al-Fatir: 32; an order to help *dbu`afa* (the poor) in QS. al-Isra: 26-27 and QS. al-Baqarah: 177; and suggestion for being tolerant as in QS al-Kafirun: 1-6, QS. Yunus: 40-41, and QS. al-Kahfi: 29. In *Fiqh* there are 6 topics under multicultural and normative components of civil society perspectives, they are: legacy in Islamic law; marriage in Islamic law; corpse management; economic transaction in Islam; *zakat*, philanthropy, and pilgrim management; and (6) law of religious obligation (*taklif*) in Islam.

Education virtue of multiculturalism in modern boarding is also reflected in the curriculum subtle diversity teaches students understanding of belief. In the field of study *Dirasah Islamiyah* group, for example, taught special material *Muqaranat al-Adyan* (Comparative Religion) which describes the extent of the content of history, doctrine, ism, religious phenomena and dynamics in the world. This material is very substantial in multicultural education, because students understood various fundamental differences in their religious beliefs (Islam) with other religions in the world. This material is very potential to build awareness of diversity tolerance belief that the

students will encounter when living in a society in the future. Openness to understand the religions outside of Islam are introduced through “*Adyan*” subjects. The lessons given to students who started fifth grade II or grade level madrasah aliyah was reviewing various different religious teachings. By doing so, students and islamic teacher do not hesitate to get along with people of other religions.

In this case Helmi Hidayat, alumnus of Pondok Modern Gontor 1983 and graduated of Oxford University, London, said:

*“When school is equipped in our Gontor *ilmul-mantiq* (the science of logic). For Gontor is a great school and a moderate. In the equivalent class II junior class, we were taught Imam Shafi'i fiqh. Understandably the majority of Indonesian people mazhab Syafii. But in the fourth grade equivalent of the first high school, we were taught *Bidayatul Mujtabid* of Ibn Rusbd. We were taught all the schools and that means we are taught to think freely and insightful. They were also taught the science of religion (*al-adyaan*). Even in the third grade junior high school they were taught the philosophy of Socrates, Plato and Aristotle. From here it should be all the alumni Gontor be moderate and tolerant because after all, since the very teen age, they are already accustomed to thinking philosophically, free, and not bound blind fanaticism groups.”*

In education multikulturalism attitude, modern boarding implement routine understanding through visualization of various cultures and culture his students. Each new school year held a big ceremony *Khutbatul Aryy* (introducing of the boarding) with any of the material events in the form of performances of various cultural creations all the elements of students, by category "consulates" (regional). In this event contested demonstration uniqueness and cultural treasures of the place of domicile of origin of students. All students are required to engage in this activity. These activities at the opening a new school year is intended to enlightening the understanding cultural diversity in the environment.

While welcoming the new school year, through *Khutbatul Aryy*, the students should associate with the pop culture that contains, among other vocal competitions. At that moment, the students sang popular songs. They are able playing the guitar, drums, or keyboard. Gontor life is very mobile. The students also adopted western culture, including the American pop icon. It's far away from the image of traditional islamic boarding: such as traditional boarding, wich is isolated at the remote area.

The openness of Pondok Modern Gontor was not only visible from the lifestyle of his students, but also integrated in the education system, the use of languages, and touch with the neighboring. The boarding not only taught the Islamic knowledge, but also introduced at every level of general

knowledge, such as physics, mathematics, or biology. Everyday, the students spoke in Arabic and English. They are trained to master two languages in order to combine religion and general knowledge.

**Table 3. Model of Curriculum Content**

No	SUBJECT SCIENCE	MATTER SUBJECT	GRADE	OBJECTIVES
1	Ilmu Mantiq (Science of Logic).	Explores the many basic science of logic level inspired by the ideas of Aristotle, Socrates, and Plato.	Class III	Training and educating students in developing the potential of mind by using the methodology of thinking.
2	Muqaranat al-Adyaan (Comparative of Religion).	Describes the history, doctrine, streams (ism), phenomena and religious dynamics in the world.	Class V	To stipulate the motto PM Gontor (knowledgeable), so that students are familiar to looking the variety and dynamic of thinking.
3	<i>Bidayat al-Mujtabid</i> (Ibn Rushd, who was born in Cordova, 520 H / 1125 AD)	The book explain the diversity arguments related Jurisprudence, whether conceptual or textual vission since the period of sahabat until the 11th century AD	Class V	The student are taught all schools in Islam in order the student thought free and appreciate the differences of opinion.

**Table 4. Model of Multicultural Activity Student**

No	SYSTEM	ACTIVITY	CLASS	OBJECTIVES
1	Khutbatul Arsy	introduction to islamic boarding life carried out the beginning of each new school year.	All Students	To introduce the students how there are living in Pondok Modern Gontor.
2	Consulate	Each of the students has a "consulate" where they are coming from. The fact, the student must associated with various consulates.	all Students	Knowing each other student including the origin cultura and their islamic mainstream
3	Foreign Language	Using of Arabic and English as second daily language	All Students	To master the language of Arabic as the basic and of Islamic religion

No	SYSTEM	ACTIVITY	CLASS	OBJECTIVES
				and English as the international language
4	Dormitory	All student are forced staying at dormitory and will be exchange each semester	Class I-IV	To exchange the new atmosphere, new friends, new group, and inevitable fanaticism

## CONCLUSION

Religious-based educational institutions, particularly Pondok Modern Gontor an institution that empowers multicultural education. Pondok Modern Gontor not only emphasis on religious education alone. However, it also provides an extra education in building the character and developing the capacity of a person based on the character of kinship, diversity, tolerance and peace.

In the frame of Pondok Modern Gontor, educational vision of tolerance manifested in two forms: (1) through the curriculum, which is manifested in the form of teaching material of citizenship has been included on curricular. (2) In everyday life, the tolerance and multicultural education system are integrated in the rules and disciplines.

The essence of multiculturalism is the creation of pluralism, by emphasis on respecting differences between individual beliefs, unconsciously students have been taught how religion from the perspective of multiculturalism and pluralism. Certainly understand as this is very dangerous, it is possible the students will doubt the truth of Islam. And this is desired by the understanding of multiculturalism promoted by the West.

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## **IBADURRAHMAN VALUE EDUCATION MODEL IN SCHOOL**

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### **ABSTRACT**

This study is based on two different phenomena among few of students. On one side, some students have excellent achievement that is gained through optimal training process from all parties. On the other hand, some students do several misbehaviour actions such as fighting, raping, murdering, robbery, pornography, drinking alcohol, selling drugs, and mysticism that can ruin *aqidah*. This study aims to explain the development of value education model based *Ibad al-Rahman* character especially its vision, mission, program, situation, process, support from society, parents, and students and evaluation in order to train to be *akhlakul karimah* personality. This study reveals some findings that the development of value education based on *Ibad al-Rahman* character can assist to achieve school's vision, mission, objective, situation and condition and make it easy to realize education objective of *Ibad al-Rahman*. In short, education process through habituation and exemplary is the most exact method and sufficient support from internal and external sides to bear *Ibad al-Rahman* character, and evaluation is done in the development of value education based on *Ibad al-Rahman* character in school.

Keywords: Value Education, Education Model of *Ibad al-Rahman*

### **ABSTRAK**

*Tulisan ini dilatarbelakangi oleh dua fenomena yang berbeda dalam sebagian peserta didik sekolah. Di satu sisi sebagian peserta didik yang memiliki prestasi luar biasa, keberhasilan tersebut melalui proses pembinaan yang optimal semua pihak. Di sisi lain, sebagian peserta didik yang melakukan berbagai penyimpangan perilaku seperti perkelahian, pemerkosaan, pembunuhan, perampokan, pornografi, minuman keras, penjualan narkotika, dan mistik yang dapat merusak aqidah. Tulisan ini bertujuan menjelaskan rumusan visi, misi dan program kerja, situasi yang diciptakan, proses yang dilaksanakan, dukungan masyarakat, orang tua dan peserta didik serta evaluasi yang dilakukan di sekolah dalam pengembangan model pendidikan nilai berbasis karakter Ibad al-Rahman dalam upaya membina pribadi akhlak karimah. Tulisan ini menemukan beberapa hal, bahwa pengembangan pendidikan nilai berbasis karakter Ibad al-Rahman membantu terhadap pencapaian visi, misi dan tujuan sekolah, situasi dan kondisi yang diciptakan memudahkan terwujudnya tujuan pendidikan Ibad al-Rahman, proses pendidikan melalui pembiasaan, peneladanan merupakan metode yang paling tepat serta dukungan yang cukup memadai baik internal maupun eksternal untuk menghasilkan karakter Ibad al-Rahman, dan evaluasi yang dilakukan dalam pengembangan pendidikan nilai berbasis karakter Ibad al-Rahman di sekolah.*

*Kata Kunci: Pendidikan Nilai, Model Pendidikan Ibad al-Rahman*



## INTRODUCTION

Education is expected to develop various humans' potentials from the day borned (*fitrah*) so that it can change them to have excellent characters. Haqqi (1137, Juz 7:31) stated that one of *fitrah* meanings refers to the acceptance of *al-Taubid* and *din al-Islam* without any rejection and denial (*al-fithratu habunaa al-Qaabiliyatu li al-Taubidi wa diini al-Islaami min ghoiri ibaain anhu wa inkaarun labu*). This potential will not become more value able if it does not realize in practice.

Education is a way to change and develop all humans' possessed potentials that they are born to be mature and civilized. Moreover, education is held in family, school, and society in which Ki Hajar Dewantara named it as three central education. Education in family becomes the first element to color those potentials as well as further basic education development. Yalzan (1988, p. 158) argued that in family life, there should be occurred identification process, exemplary, experience sharing, and many more that can be guidance for children. Horton (1993, p. 277) put forward that family can create harmonous interaction between parents and their children. To reach it, and even to help human in value affirmation process of *rabbaniyah* and *insaniyah*, it is required facilitation and religious atmosphere in family. The facilitation can be formed both physical and non physical, i.e., school (Madjid, 1988, p. 127). Besides, family requires sufficient religion understanding to educate their children, adequate general knowledge, financial, and other things.

After absorbing values in family, a child can counter second education, i.e., schooling that must continue basic former and prior education which emphasizes on character building and early cognitive development. School education as its function and role must be oriented to the objective achievement which balances between physical and non physical needs. This is in line with Act No. 20 2003 regarding National Education System chapter II article 3 that confirms the main national education objective referring to *iman* and *taqwa* aspect. This means that *core value* of national character building in education is derived from religion. All education processes must focus on strengthening divinity values based on religion faith. School's effort to maintain and embed values in National Education Objective can be realized in various approaches.

Muhaimin (2004, p. 306-307) revealed that embodiment of core value requires religious atmosphere in school environment. In line with this, there are four models of creating religious atmosphere in school, namely: (1) structural model, this is realized by rules and image building of leadership or policy of education institution or organization as well as leader's instruction or initiation; (2) formal model, this creation is based on understanding that

religion education is human effort to teach hereafter and spiritual problems so that naturally it is normative, doctrine and absolutism.; (3) mechanical model, this creation views all aspects of life require education as embedding and development values of life based on their functions; and (4) organic model, this creation of religious atmosphere views religion education as a system to develop religious spirit that manifests in religious behaviour and skill. As Muhaimin, Borba (2008: vii) quoted Aristoteles that human will not be moral and wise by himself but great efforts make by himself and society.

Based on those views, many educators attempt to embed values to their learners both *rabbaniyah* and *insaniyah*. *Rabbaniyah* value is divinity soul substance in the form of basic core of religion that must be embedded in human including *iman, islam, ibsan, taqwa*, sincerity, resignation gratitude and patient. In addition, *insaniyah* value is the real form of divinity soul substance in the form of one's behavior and attitude in daily activity such as *silaturahmi*, brotherhood, equality, positive thinking, humble, gracefully, trustworthy, heroic, economized and generous. (Madjid, 1998, p. 130-136).

The efforts on development of religious values in school cannot be separated from development of knowledge and technology toward globalization process. This influences society life including school teenager both positive and negative effects. One of positive effects provides strategic opportunity for society and Indonesia nation. (Azra, 1999, p. 45). According to Arifin (1995, p. 8), technology development can play an important role in gaining particular achievement for learners in particular schools.

On the other hand, negative impact of globalization cannot be avoided by Indonesia nation, especially immature teenager (senior high school students). According to Elposito (1986, p. 87), one of factors that rises external problem in teenagers' life is modernization symptom and technology that is misinterpreted by them. Such deviation is influenced by massive TV shows so that all society including senior high school students can enjoy entertainment show in the form of love story, rapist, homicide, robbery, pornography, drinking alcohol, drugs, and mysticism that can ruin *aqidah* (Borba, 2008, p. 5). Those actions is likely to imitated by society especially teenagers.

Related to those phenomena, it is important to study value development model as the effort of personality training of *akhlaqul karimah* at school by using Ibad al-Rahman model.

### **'Ibad al-Rahman**

#### 1. Definition of *Ibad al-Rahman*

The term of *'Ibad al-Rahman* can be founded in Surah Al-Furqan verse 63-77. This idiom is derived from the word *bad* and *al-Rahman*.

According to Al-Zamakhshari (2003, p. 821), idiom *Ibad al-Rahman* refers to those who are blessed special gift from Allah SWT. Meanwhile, according to Nasir Al-Sya'di in Abdurrahman (2002, p. 576), it has two worship meanings to Allah: (1) *ibadah rububiyah*, a worship which is conducted by all human beings both muslim of *kaafir*, good and bad, all creatures that are taken care and protected by Allah, and (2) *ibadah ulubiyah*, this worship refers to prophets and Allahs' beloved. The latest definition refers to *Ibad al-Rahman*. Moreover, Al-Jazairi views that (2008, p. 258) *Ibad al-Rahman* means Rasul's close friend who had eight great characters. Qurtubi (2008, p. 167) confirms that *Ibad al-Rahman* is human who obeys and does worship to Allah, works his ears, sight, verbal, and his heart toward Allah's order. This perspective is goes the same with al-Qarni (2008, p. 167), Al-Mahalli and As-Suyuti (2008, p. 1533), including Ismail Al-Buruswy (113:240) Al-Maraghi (tt, p. 36) al-Rakhily (tt, p. 105), and many more.

*Ibad al-Rahman* based on those experts refers to human who has special characters blessed by Allah in the form of iman, taqwa, obedience, and good akhlaq that can be exemplified by other humans and has rights to get reward from Allah someday.

## 2. Characters of *Ibad al-Rahman*

Characteristics of *Ibad al-Rahman* as explained in surah al-Furqan verse 63-77 show their special characters. They are as though human strainer at the end of long war between guidance and astray or between those who deny and neglect religion and those who follow *Rasul* with guidance for human. They are as if ripe fruit for difficult and long *jihad* as well as an entertainment for preacher after struggling against denial, rejection, and neglect. They become a role model of realistic life for Muslim pilgrims and for Muslim soul with its straight *manhaj* education. They deserve to get Allah's attention on Earth.

According to several expert of *tafsir* Al-Qur'an, those verses identify ten *Ibad al-Rahman* characteristics. First, they always walk on Earth with gentle, humble and prestige. Second, if ignorant people greet them, they leave them and go to another place where they cannot interact with those ignorant. Third, they do worship sincerely in the middle of the night to Allah the Caretaker—they sincerely bow down and stand in their prayer (*shalat*). Fourth, they spend their wealth for themselves, their family, or others and they do not exaggerate, they are not stingy, their expenditure is in balance. Fifth, they purify *Taubid*, they do not worship and beg to other God but Allah openly and secretly. Sixth, they do not do any abusement such as murdering or do not kill human soul as it is forbidden by Allah except with

*haq*. Seventh, they do not murder morally by doing adultery and sexual harassment but they make themselves sufficient to their biological needs through legal marriage. Eight, they who have already repented and regretted their mistakes intend not to repeat it and ask for mercy to Allah and have faith to Allah and Rasul properly and sincerely as well as practice perfect deeds (*amal saleh*). Ninth, they always keep their identity and their environment's dignity by avoiding fake sworn. Tenth, they have an open heart, they are ready to accept warnings and recommendation (Shihab, 2002, p. 525-544 dan Quthb, 2004, p. 312-319).

Al-Maraghi (2006, p. 67-78) defines *'Ibad al-Rahman* as Allah's servant with faithful and sincere in which the indicators include some characteristics. First, they walk calmly and politely, do not stomp their feet arrogantly and they are not snobby and they do not do any damage on Earth. Second, they do not reply ignorant people who mock them but they forgive them and only say good things to them. Third, they do worship in the middle of the night and lighten up the night with *shalat*. Fourth, they beg to Allah to be apart from Jahanam torture with hard pain. Fifth, they are not *mubazir* in spending their income but they use it wisely and in balance. Sixth, they do not worship but only Allah, they purify their worship and their obedience to Allah, they do not murder anyone without any reason except for the *haq* which is not forbidden anymore, they do not do adultery, doing forbidden sexual intercourse. Seventh, they do not give fake sworn, do not help sleaze person, and they praise themselves by ignoring unuseful statements such as mocking Al Qur'an and Rasul, also unclear conversation. Eight, they listen carefully to Allah's verses and beg to Allah two things: (1) that Allah gives them obedient wife and descendant to Allah without alienating him with others so that they will live happily forever on Earth and Hereafter, and (2) that Allah make them to be guide to those who want to follow the guidance, to be preacher on deeds, to be leader in doing *ma'ruf* and deterrent for bad things (*mungkar*).

## Value Education

### 1. Value in Education

Value was placed in academic philosophy explicitly at the end of nineteenth century. However, implicitly, it has played a role in philosophy issue since Plato put forward "good" idea in the highest level of value (Bartens, 2004, p. 12). Ideal objective of education value is directed to reach human completely which implies on value education as all education practices at school. Value education means all dimensions of education are carried out through development activity both in curriculum, extracurricular and teaching learning process as an effort to embed value in education.

Recently, there seems a symptom in youth even parents who abandon morality value in manner's relationship that is needed in civilized society. In this reformation era, it seems people can do freely. For example, mass fighting, plundering, raping, mocking, destroying worship place, government offices, education institution, emerge anxiety in society. Value in education is one of alternative efforts not to produce anarchist Indonesian people. It cannot be separated from general education and becomes effective way to prevent those negative impacts.

## 2. Value as Education Material

Value in philosophy has existed for so long since human tried to answer the question "*what should I do?*". The answer is related to *right, virtue, good*, which refers to ethics value and discusses beauty of esthetics value even though this embryo of value philosophy study has existed since there was book of Plato, Republic, which explored about beauty, good, and purity (Plato, translation, B. Jowet, no year).

Misperception often occurs if moral consideration is applied to esthetics criteria or vice versa. In particular, it usually emerges deprivation of art esthetics whereas if moral is assimilated with esthetics, moral value will be altered into taste and style. Nevertheless, it does not mean that ethic consideration cannot be applied on esthetics field; moral principle just ensures the influence of the work toward action does not refer to esthetics itself.

The meaning of ethic value is properly intentional action, someone must voluntary do it. This ethics in philosophy is divided into two types, i.e., exact ethics and applied ethics which discuss the nature of morality. Related to ethics value, Bartens (2001, p. 6) proposed three ethics' meanings: 1) values and norms which be guidance for someone or group of people to manage their behaviours, (2) a set of principle or moral value, and (3) knowledge for good and bad things. Ethics here is similar to moral philosophy (code of ethics). Study of value in education does not merely contain codes of ethics that become indicator for individual in his life and his society. These three ethics meanings in education are related to methodology. Different method or chosen one often occurs due to different objective rather than disagreement of value meaning. However, this value topic makes everyone have different orientation and strategy in development of value education.

## 3. Hierarchy of Value in Education

Rescher (1969, p. 14-19) stated that value classification is based on: (1) acknowledgement, acknowledgement of subject regarding value owned by individual or a group, for example, profession value, tribal value, or national

value; (2) object of matters, way to evaluate an object based on particular character of the object such as human is valued based on his intelligence or a nation is valued from its justice law; (3) benefits from one's intention, needs, urgency, or interest that is realized in the reality, for example, in economy value category, its profit is in the form of production or in moral value category, its benefit is gained through honesty; (4) objective, which is based on particular objective type as reaction from valued condition, for example, value of education accreditation; (5) relation between value development and benefits: (a) value and self-orientation (egocentric value), i.e., gaining successfulness and serenity and (b) value and other orientation, i.e., group orientation.

Everyone views value as an important thing but degree of value interest is not the same. Max Scheller classified value as quoted by Kaelan (2002, p. 175) into four hierarchy: (1) pleasure value related to human's senses for bad and good things; (2) life value, it is important value for life; (3) soul value, which does not depend on physical and environment condition, and (4) spiritual value, i.e., morality value between sacred and non-sacred. Meanwhile, Darmodidardjo (1984, p. 66-67) divides value into three type: (1) material value, any useful things for human's physical, (2) vital value, any useful things for humans to do activities, and (3) spiritual value, any useful things for human's spirit.

In Indonesia (especially period of P4 training), value hierarchy can be divided into three (Kaelan, 2002, p. 178). First, basic value (ontology) is the innermost nature, essence, core or meaning of value itself. It is universal since it relates any nature of real objective for example, the nature of God or human. Second, instrumental value, is a kind of measurable or directed guidance. If instrumental value is related to human's behaviour, then, it is categorized as moral norm. If instrumental value is related to organization or nation, then, it is a direction, policy, or strategy sourced from basic value. Third, praxis value, it is basically as an elaboration of instrumental value in the real life. Thus, basic, instrumental, and praxis values become a system that cannot be deviated from its system.

As explained earlier, it can be said that the highest value is always ended in the deepest and abstract value for human. It is ideal, not an concrete thing of fact; it is not merely correct or incorrect which demands empirical evidence but also it regards appreciation of like and dislike or will and unwill (Thoha, 1996, p. 61). Lower value is tentative depending on human' sense and it is more pragmatic to satisfy human's physic (or in religion word "nafs satisfaction"). Education in this value hierarchy attempts to help learners in realizing their owned values and facilitate them to have

open insight and feeling in order to own and trust more real and enduring values which become respected and assured legally as civilized human.

To gain and determine value hierarchy is not easy as John Dewey said that value is methodology problems (Frondizi, 2001, p. 30). In addition, there are two ways in determining value and valuable things. First, someone is categorized as empirical objective group adapted with his experience. Value and valuable is a kind of habitual experienced in reality as empirical experience. Second way is through a prior subjective. It believes emotional intuition, i.e., belief in undoubtedly knowledge. These two ways which bear moral value can be applied in education since education views individual as experience and as potential to reach the truth.

#### 4. Value Education in National Education System

According to Mulyana (2004, p. 70), there are four factors that support value education in learning process based on Acts of National Education System (ANES) Nomor 20 in 2003. First, ANES No. 20 in 2003 as decentralistic character shows that development of humanity value especially which is developed through democratization of education. Decentralization does not merely mean as delegation authority of education management in regional level or school but also as an effort to the development and empowerment of value autonomously among educators. Second, the main objective of national education emphasizes on *iman* and *taqwa* aspect. This signs that core value of national moral character building is sourced from religion faith. All education process must be cored on strengthening of divinity values based on one's religion faith. Third, competence based curriculum as mentioned in ANES No. 20 in 2003 shows that learners' life values must be generated based on their needs and competence. In addition, education is demanded to develop descriptive, contextual and meaningful education. Fourth, ANES No. 20 in 2003 concerns early age education (PAUD) that has an important mission value for children's development. Eventhough, children's understanding is not as deep as adult, apperception value can be growed in early age or golden age. In this age, child must be trained to involve mind, feeling, and action such as singing, playing, writing, and drawing so that in himself, it can grow honesty, fairness, affection, tolerance, beauty, and responsibility in understanding values based on his ability.

#### 5. Relation between Value Education and School

In school, value is not resulted from teaching (curriculum) but also it comes from "*hidden curriculum*", unplanned experience or indeliberate expectation to learners (John Child in Fraenkel (1976, p. 2). This can be seen from playing activities such as sport, competition, play rules, or when

children think other behaviour form. Furthermore, children in school social life consider their accepted and rejected behaviour, following and criticizing habitual and morality of their society. There is also school interpretation on misbehaviour and models related on it. For example, a child concern different race, religion, occupation, economy, or national background. Or, a child does an experiment and report it. It happens also when learner pays attention on his teacher, how the teacher's talk, behaviour and act inside and outside the class.

Such condition in the view of MI. Soelaeman is called intentional point (A. Jayadi, 1997, p. 99). Learners can do various ritual religious activities and discuss with *ustadz/ustadzah* and any other activities. Relax conversation between learners and *ustadz/ustadzah* is indeed very interesting. Sadiman is named it as *contact hours* (1994, p. 97). In other words, Bafadal (27 Agustus 1999) stated that school can formulate concrete programs such as providing and functioning worship facilitation in school such as mosque, *mushalla* and practical room with supporting tool.

As it is written by John Child in Fraenkel (1976, p. 29) that moral factor emerges in school or when teacher or supervisor counters something or against others. However, it must be admitted that explicit considerations of value issues or in the form of systemic value still rarely occur in school or class as it is shown that discussion and analysis is truly implicit or even it is rarely as a result of intentional plan and design by teacher or administrator.

#### 6. Value Education Target in School

Value education target is aimed at creating individual *to be human being* and *to be human life*. Djahiri in Hakam (2000, p. 73) revealed that: (1) *humanizing* (humanizing human to be humanity, complete human, *kaffah*) meaning education, development, extension process of a set of value and norm and norms into value as well as value belief system of human and humanity properly, (2) *empowering* (empowering human as creature who realizes his potential and limitation) by (a) *knowing the what and knowing the why* (b) *appreciate mean and end* (c) *experiencing, acting and behaving*, (3) *civilizing*, in the form of paradigm, *dzikir* and behaviour patterns.

Particularly, value education target include: (1) training, implementing and preserving norm morality value of human beings, group and their life, (2) upgrading and extending value and belief system of human or society group, (2) training and improving self/society/nation identity, (3) prevent and minimalize or omit negative values, (4) training and attempting on achievement of goal, (5) Clarifying and operating basic norm morality value in life, and (6) Clarifying and studying norm morality value in one's self or life (Jahiri, 1996, p. 44)



## 7. Implementation of Value Education in School Environment

ANES No. 20 in 2003 states education line is a way to develop learners' potential based on objective of education. ANES article 13 mentions that education line consists of formal, non formal, and informal education that can complete and enrich each other (Anonymous, 2003:9). Formal education is formulated into three stages: basic, middle and higher education. Non formal education is outside formal education and it can be held structuredly and gradually in society. Moreover, informal education is held in family.

School is one of social system place forms to interact each other which have various values of life. Those values are intentionally legalized into formal rule such as disciplinary and tidiness which are regulated in school rule or intelligence, honesty, responsibility, and healthy which are set in written curriculum. Besides, school is also a place to meet values of life personally in the form of thought, verbal and action. Such values tend to be spontaneous in every unique character. Thus, even though these values are unplanned formally, they play role in forming significant school culture atmosphere.

School is education institution which is managed structuredly involving education components such as management, financial, facilitation, curriculum, students and teachers. School is built as formal education in order to improve knowledge, skill, attitude, and value of students. As a social system, school can be viewed as interactive and dynamic organization since some of people has the same interest with different potential and background of individual.

Value education experts provide two approaches in developing value in school. First, school structuredly develops value through written curriculum. Second, value embedding occurs naturally and sincerely although this is not regulated directly in formal curriculum or in other words, it is in hidden curriculum area.

Related to the former, Mulyana (2004, p. 178-221) revealed some common principles of value insertion and integration in subject matters of formulated curriculum.

### a. Value Education in Science and Mathematics

Value and ethics must be explicitly elaborated and enriched in every topic of Science and Mathematics learning. The development of value and morality in Science and Mathematics is convinced to foster students' potential more than what has been achieved in conventional teaching. UNESCO (Mulyana, 2004, p. 179-180) recorded that Science and Math which are integratedly delivered based on value education needs can change

learning meaning and improve students' ability in science and technology contribution and own clear scientific attitude. The development of learning material contains essential materials of Science and Math such as value, moral, ethics owned by students and those become crucial if they are not delivered in learning process. The essential materials are explained in the following table:

**Table 1. Essential Materials of Science and Math**

Value in General	Objective of Curriculum
Rationale	To understand Science and Math logic and apply number concepts
Cause-effect logic	To assess relationship between previous and futute events and its implication for emerging side effect
Science and Math as a way to improve society life	To assess the use Science and Math in daily activity in society
Modernization and technology	To prepare students in obtaining proper education based on work needs and technology development

Source: Mulyana (2004, p. 180)

b. Value Education in Social Science and Humanistic

Operationally, value development in Social Science and Humanistic has three different stages. First stage is the introduction of environment facts, second stage is the forming of concepts and thirs stage is consideration of integrated value. In learning this subject matter, students not only recognize the concept of theory but they must be critical to analyze current issue. Moroever, integrated value in Social Science and Humanistic is in the form of intrinsic value such as objectivity, rasonality, and honesty or it can bebasic moral value such as caring to someone else, empathy, and other social deeds. Those moral values must be integrated in curriculum of Social Science and Humanistic. Mulyana (2004, p. 193) revealed that there are some essential values that can be developed in Social Science and Humanistic, as follows:

**Table 2. Essential Material of Social Science and Humanistic**

Value in General	Objective of Curriculum
Equality and Justice	To embed honesty and equality of opportunity
Citizen Responsibility and social commitment	To develop ability in recognizing social life and realize social interdependent life
Achievement of national language	To develop language skill and proud of superior national aspect
Environment responsibility	To develop understanding interdependence between human and environment asa well as the need to protect nation heritage
Healthy	To develop healthy life and disease protection
Accuracy in spending money	To develop awareness of budgeting wisely

Source: Mulyana (2004, p. 193)

### c. Value Education of Islamic Education Study

As subject matter, Islamic Education plays an important role in realizing Islamic values for the students. This subject contains value, moral, and ethic of religion which make it as the leading position in developing students' religious morality. Thus, the teacher is required to be more active in realizing religious values. According to Special development guidance of Islamic Education issued by Depdiknas (2002), it is stated that there are three elements in developing basic principle of Islamic Education Study: *Aqidah*, *Syariah* and *Akhlak*. *Aqidah* is an elaboration of *Iman*, *syariah* refers to Islam concept, and *Akhlak* is an elaboration of *Ihsan*. Based on these three concepts, it bears various Islamic studies including study related science and technology and culture.

Tabel 3. Essential Material of Islamic Education Study

Value in General	Objective of Curriculum
<i>Iman</i> and <i>Taqwa</i> ( <i>aqidah</i> )	To strengthen <i>aqidah</i> and enlighten students' <i>fitrah</i>
Truth and Belief of Law ( <i>syariat</i> )	To extend knowledge and awareness of religion law that must be obeyed or avoided by students
Ethics and Religious Morality ( <i>akhlak</i> )	To train students to have good behavior in relation between human, nature and God

Source: Mulyana (2004, p. 205)

### d. Value Education in Extracurricular Activity

Extracurricular activity is viewed as an education effort involving value awareness process even value internalization. This extracurricular activity can be developed in various ways and contents. It also gives a wide opportunity for school, in particular principal, teachers, and students to effectively design many kinds of extracurricular activities.

Otherwise, Muhaimin (2009, p. 115-118) modified Depdiknas concept by giving strategic concept of precisely akhlaq education for the students through integrated school (school and Islamic boarding school) that can be carried out in many ways. First, the integration is realized in daily routines. This can be done through: (1) exemplary, this begins from supervisor, principal, teacher, and other staffs including cleaning service as role models for the students; (2) Spontaneous activity, this occurs when a teacher recognizes misbehaviour student such as lazy, littering, saying bad words, and many more, he will spontaneously advice the student well; (3) Warning, teacher will give warning to students who misbehave and ask them to practice good values so that the teacher can change their behaviour; (4) Environment condition, school is conditioned by providing physical facilitation such as rubbish bin, clock, religious value slogans that are readable for the students, clear rules posted on strategic places; and (5) routine activity, this activity is carried out by students continuously and

consistently both daily and periodically, for example daily activity, praying before and after the activity or greeting *salam* each other, meanwhile for periodically activity such as finishing reading Quran every month in school, Speaking English in every Monday and Tuesday, speaking Indonesian in Wednesday-Thursday and Arabian in Friday-Saturday.

Second, integration is set in some programs. This activity requires planning or making program by teachers. This is necessary if teachers consider delivering principles of religious moral value. For example, in organizing lesson plan of Economy, teachers attempt to insert precise *akhlaq* values.

The integration of precise *akhlaq* values in programming school activity also can be realized in various activities which aim to build diversity attitude of learners as mentioned in the following examples:

**Tabel 4. Integration of Precise *Akhlaq* Values in Programing School Activities**

Precise <i>akhlaq</i> values	Example of Integration
Obey to Allah and Rasul's Guidance	Integrated in reading Qur'an activity or in Islamic Days and in every teaching learning activity in school.
Quality Conscience	Integrated in doing individual tasks given by teacher, etc.
High Spirit and never give up	Integrated in Math and Science Olympic, sport competition, etc.
Tolerance	Integrated in activity using discussion or grouping method, etc.
Accurate, and objective	Integrated in activity using inquiry method, etc.
Discipline	Integrated in some activities such as sport, ceremony, doing task given by teachers, etc.
Responsibility	Integrated in doing cleaning class duty or finishing task given by teachers, etc.
Affection	Integrated in social and preservation environment activities, etc.
Cooperation	Integrated in charity, skill task, etc.
Loyalty	Integrated in discussion regarding cooperation, giving alms, etc.
Mutual Respect	Integrated in playing drama, grouping task, etc.
Politeness	Integrated in playing drama, practicing writing a letter, relationship between teachers/principal/administration staff.
Patient and honesty	Integrated in doing experiment, calculating, playing, competing, doing quiz or test, etc.
Critical	Integrated in teaching learning process, etc.
Creative-innovative	Integrated in teaching learning process and doing individual and group task, etc.
Gratitude	Integrated in achieving particular task or being the winner in competition, etc.

Precise <i>akhlak</i> values	Example of Integration
<i>Ar-Ridla bi al-qadla'wa al-qadar</i> (sincerity to accept reality and Allah's will)	Integrated in self-development (talent, interest and competence) in school.

Source: Muhaimin (2009, p. 119-120)

### Value Education Based '*Ibad al-Rahman*' Character

One of education models in Indonesia recently are classified into integrated, for example, modern/common education model integrated with pesantren education model. Islamic education institution using boarding school system consists of several aspects: spiritual, intellectual, moral-emotional, social and physical. With integrated education model and appropriate time allocation, school should apply value education based on '*Ibad al-Rahman*' character. Such model as *core value* enables to be integrated in education process. '*Ibad al-Rahman*' character stated in Surah al-Furqan verse 63-77 has been explained by several experts into ten special characters which enable to be internalized and personalized in oneself comprehensively and continuously. Comprehensive means done by all components in institution such as principal, teachers, administration staff as well as cleaning service. Continuous means that internalization process and value personalization are done sustainable through various methods such as: habituation, exemplary, punishment, advice, etc.

Related to character education, Koesoema (2010, p. 1) revealed that if character education cannot be understood completely in national education context, it will be only a discourse. Moreover, if it is understood partially and not on target, it will bear contra productive to learners' character building. Such partial approach which is not based on tight pedagogy will mislead them to be less moral. The failure of honesty canteen indicates that educators make mistake in understanding honesty meaning in education context. They do not realize this problem deeply that has undermined national education. Thus, character education must be directed to development of educative culture, i.e., directing learners to have integral personality.

Furthermore, Koesoema (2010, p. 2) formulated that there are three basic design of effective and complete character education. First is character education design based on class. This means teacher as educator and learners as students in class. It shows relation that teacher-student is not monologue instead of dialogue with many directions because class consists of teacher and students who are interacted discussing the material. It also gives understanding the correct priority in teaching context including non-instructional such as class management, class consensus, etc. The role and character of educator is very important in building '*Ibad al-Rahman*' character.

Qayim revealed some characters that must be owned by *Murrabi* such as forbidding to get in depth with world pleasure, always doing *jihad* with knowledge (*bujiyah/bayan*), understanding religion completely, persuading others to *Ridha* Allah's path, being careful in giving fatwa, understanding and recognizing self-competence, being careful in solving a problem, being insufficient with knowledge, always practicing their knowledge, being afraid of Allah, missing and loving knowledge, always being order and well-planned in teaching learning process, giving affection and caring to learners, being fairness, being sensitive toward learners' development and potential, giving punishment if necessary (Hasan bin Ali Hasan Al Hijazi, 2001, p. 298-304).

Second, character education design based on school culture attempts to build school culture that can build learners' character by school's donation so that value is formed and embedded inside themselves. To embed honesty value is not sufficient to give moral advices to learners. This is also supported by creation of honesty culture through strict and consistent school rule toward every dishonesty behaviour.

Third, character education design based on community comes from school and society to educate learners. Society outside education institution such as family, citizen, and country has moral responsibility to integrate character building in their life context. When national institution is weak in straightening law or when those are guilty do not get fair punishment, this shows that country has miseducated its citizens to be unappreciated social structure.

Based on Bagir, et al (2005, p. 108), there are four integration implementations of science technology and *iman taqwa*. In this research context, value integrations based on *Ibad al-Rahman* character in learning process in school among others are conceptual, institutional, operational, and architectural level.

In conceptual level, value integration of *Ibad al-Rahman* characteristic in learning can be realized through formulation of vision, mission, objective, and school program (school's strategic plan). Institutionally, integration can be realized through forming of *institution culture* that reflect combination between science technology and *iman taqwa*. In operational level, curriculum and extracurricular design (*Kurikulum Tingkat Satuan Pendidikan/KTSP*) must be formulated seriously so that fundamental value of religion and knowledge is integrated coherently. Architecturally, integration can be showed through forming physical environment based science technology and *iman taqwa* such as complete worship facility, suitable laboratory, library with providing complete religion and general knowledge books.

## CONCLUSION

It can be drawn into conclusion that the development of value education based on *Tbad al-Rahman* character can assist to achieve school's vision, mission, objective, situation and condition and make it easy to realize education objective of *Tbad al-Rahman*. In short, education process through habituation and exemplary is the most exact method and sufficient support from internal and external sides to bear *Tbad al-Rahman* character, and evaluation is done in the development of value education based on *Tbad al-Rahman* character in school.

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# **ANALYSIS ON EARLY CHILDHOOD SEXUAL ABUSE AND THE IMPLICATIONS IN ISLAMIC EDUCATION**

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## **ABSTRACT**

Fulfillment of children's rights has been a concern of Indonesia stated in the ratification of the Convention on the Rights of the Child and Act No. 23 of 2002 on Child Protection. However, violence against children is increasing each year. The most dominant violence emerged in recent years is sexual abuse committed against children aged 5 to 11 years, and the perpetrators of sexual abuse are close with the children. Concern about cases of sexual abuse in early childhood and their impact, should be followed by an effort to develop a variety of approaches and methods of sex education in accordance with religious and cultural values in which children live.

Keyword: Sexual Abuse, Child

## **ABSTRAK**

*Pemenuhan terhadap hak anak telah menjadi perhatian bangsa Indonesia yang tercantum dalam ratifikasi Konvensi Hak Anak serta Undang-undang Nomor 23 Tahun 2002 tentang Perlindungan Anak. Namun demikian, tindak kekerasan terhadap anak setiap tahun semakin meningkat. Tindak kekerasan yang paling dominan muncul pada akhir-akhir ini adalah tindak kekerasan dan pelecehan seksual (sexual abuse) yang dilakukan terhadap anak berusia sekitar 5 hingga 11 tahun, dan yang paling menyedihkan pelaku kekerasan dan pelecehan adalah orang dekat. Keprihatinan terhadap kasus kekerasan dan pelecehan seksual pada anak usia dini dan dampaknya, perlu diikuti dengan upaya mengembangkan berbagai pendekatan dan metode pendidikan seks yang sesuai dengan nilai religius dan budaya di mana anak hidup. Tindakan yang sifatnya preventif, promotif disamping upaya-upaya yang sifatnya treatment bagi anak yang menjadi korban kekerasan seksual, perlu terumuskan secara kongrit.*

*Kata Kunci: Kekerasan Seksual, Anak*

## INTRODUCTION

Indonesia has ratified the Child Rights Convention since 5 September 1990. Indonesia has a commitment to respect and fulfill the rights of children, which is in principle already contained in the Act of 1945 Article 28 B (2). Furthermore, for operational regulated Act No. 23 of 2002 on Child Protection. With reference to the right of the child, its has been properly for optimal growth and development as well as protection from various forms of violence to the attention of all parties. While the facts today show there is still a lot of children are not able to grow flowers properly, treated unreasonably, ignored, not even a little bit that gets physical violence, psychological, and sexual.

News reports about child abuse through print, electronic and online often quite sad to be heard or watched. Children abandoned by parents, children malnutrition, children are employed, and children become victims of sexual violence from the nearest even from people who are supposed to protect, cherish and meet the needs of children to grow and develop optimally.

Sexual abuse is one of the thousands of cases that occurred in Indonesia. The report of the National Commission for Child Protection (Komnas PA) during the year 2013 there have been more than three thousand (3023) cases of violence against children. Of these, 58% (1753) is a case of sexual abuse in children. While in the first four months of 2014, cases of child abuse has occurred up to 239 cases and 42% (100) is sexual abuse. Children are extremely vulnerable to all forms of violence including sexual abuse. In fact, research conducted Krug (2002, p. 10-15) asserts that children at greatest risk of abuse (violence) and the girls at greatest risk of sexual abuse (Erhamwilda, 2015, p. 197).

Sexual Abuse: Generally defined as contacts between a child and an adult or other person Significantly older or in a position of power or control over the child, where the child is being used for sexual stimulation of the adult or other person "(Committee on Professional Practice and Standards, APA Board Of Professional Affairs. *The American Psychologist* 54 (8): 586-93 August 1999).

Sexual abuse of children is a form of child abuse in which an adult or older adolescent uses a child for sexual stimulation (Mildline Plus 2008 US National Library of Medicine). Sexual abuse of children is the involve a child in any form of sexual activity that occurred before the child reaches the age limit imposed by the law of the country concerned where an adult or another child who is older or who are considered to have more knowledge of the children use it for pleasure sex or sexual activity. (CASAT programe, Child Development Institute; Boy Scouts of America; Komnas PA) Lyness.

Most victims of sexual abuse in children aged 5 to 11 years. For offenders, sex does not affect the sexual assault is important for perpetrators of sexual desire they can be channeled. Actors in the mode of approaching the victim is varied for example they live closer to the victims and chatting course, persuade victims, there are also some that seduce and coerce the victim (Doni & Mira, 2010, p. 1).

Maslihah (2013, p. 22) quotes from a variety of research on the impact of sexual abuse on children include: feelings of guilt and self-blame, the shadow of events in which children receive sexual violence, nightmares, insomnia, fear of things associated with abuse (including objects, smells, places, visit doctors, etc.), self-esteem problems, sexual dysfunction, chronic pain, addiction, suicidal ideation injury, suicide, somatic complaints, depression (Roosa, Reinholtz., Angelini, 1999, 66-70). Besides appearing disorders such psychological post-traumatic stress disorder, anxiety, other mental illnesses (including personality disorder and dissociative identity disorder, a tendency to re-victimization in adulthood, bulimia nervosa, physical injury to the child (Levitan, Rector, Sheldon, & Goering, 2003; Messman-Moore, Terri Patricia, 2000; Dinwiddie, Heath, Dunne, Bucholz, Madden, Slutske, Bierut, Statham et al, 2000, p. 35-36). Sexual abuse that afflicts mainly children and women, causing problems later in life, such as eating disorders (anorexia or bulimia), sexual problems, abuse yourself and suicide, somatic symptoms, anxiety, destruction of self-esteem, or prolonged depression (Illenia & Handadari, 2011; Knauer, 2002; p. 119).

Concern over cases of sexual abuse in early childhood and their impact, should be followed by an effort to develop a variety of approaches and methods of sex education in accordance with religious and cultural values in which children live. Actions that are preventive, promotive addition to the efforts of its treatment for children who are victims of sexual violence, should be formulated kongrit.

Currently the experts of psychology and psychiatry have developed various methods and therapeutic techniques for the recovery of victims of sexual violence, but far more important is to develop approaches and methods of sex education for early childhood with the development of the child and does not violate the values and norms of the religious affiliations children and their families.

In preventing early childhood of sexual abuse, still needs to be researched and understood the phenomenon of sexual abuse in early childhood comprehensive manner, both in terms of victims, perpetrators, and environmental life. An understanding of cases of sexual violence by empirical can be the basis for the development of approaches and methods of sex education for young children can be continuous and sustainable, and

fit today's challenges. Therefore this study was conducted to answer the formulation of the following problems: (1). How personal characteristics, the neighborhood children who become victims, the relationship between children and parents, and the incidence of sexual assault on a child ?; (2) What actions do parents after the incident ?; (3) How do the characteristics of the offender and the environment ?; (4) how the educational implications of cases of sexual violence?

### **Sexual Abuse**

At the beginning, the term child abuse or child abuse and neglect is known from the world of medicine. Around 1946, Caffey-a radiologist reported cases of injury in the form of clinical symptoms such as long bone fracture plural (multiple fractures) in children or infants with subdural bleeding without knowing why (Unrecognized trauma). In medicine, this term is known as Caffey Syndrome.

Lyness (Maslihah, 2006, p. 27) sexual abuse of children include the act of touching or kissing a child's sexual organs, sexual acts or rape of a child, exposing the media / object porn, showing genitals in children and so on. Sexual abuse of children is a form of child abuse in which an adult or offenses committed by older adolescents of a child to obtain sexual stimulation. According Supardi and Sadarjoen (Illenia & Handadari, 2011, p. 121) sexual abuse is any form of behavior that has sexual content carried by someone or some people but not favored and is not expected by the people who were targeted, giving rise to negative consequences such as shame, offended, insulted, loss of self-esteem, and loss of purity. Sexual violence includes measures forcing sexual intercourse until the non-physical contact, such as sexual scenes displaying or exposing genitals.

Sexual abuse includes activities by a parent or caretaker such as fondling a child's genitals, penetration, incest, rape, sodomy, indecent expose, and exploitation through prostitution or the production of pornographic materials (Dacey and Fiore, 2006, p. 94-95). That is the action that is classified to sexual violence include the activities carried out by a parent or caregiver such as fondling a child's genitals, penetration, incest, rape, sodomy, exposing indecent acts, and exploitation through prostitution or the production of pornography.

Sexual abuse of children is a tragic problem affecting children of all ages and from all walks of life. It is not widespread, but it happens Often enough to be a cause for great concern. Some children are abused by strangers, but that is rare. More Often they are abused by someone they know and trust: a relative, friend, neighbor, coach, baby-sitter, scout leader, parent, or cleric. Sexual abuse is not usually a violent act. The child is

Involved in "games" or seduction over a period of time (Dacey and Fiore, 2006, p. 95).

Sexual child violence is a tragic problem that affects children of all ages and from all walks of life. It is not much, but it happens and very alarming. Some children are abused by strangers, but only a small part. Sexual violence is more often committed by someone known and trusted, such as; relatives, friends, neighbors, coaches, baby-sitter, scout leaders, parents, pastors or religious leaders. Sexual violence is often not considered to be acts of violence, because the child was involved in the "game" or seduced during a specific time period.

### **Category of Sexual Abuse**

Based on the identity of the offender can be divided into two categories:

#### 1. Familial Abuse

Including familial abuse is incest, ie sexual assault where the victim and the perpetrator is still in the blood relationships, be part of the nuclear family. In this case include a person who becomes a substitute parent. Mayer (Tower, 2002) mentions the category of incest in families and linking with child abuse. The first category, sexual molestation (persecution). This includes interaction noncoitus, petting, fondling/ caressing/ flattery, exhibitionism, and voyeurism/ A people's business interference, all matters relating to stimulate sexual offenders. The second category, sexual assault (rape), in the form of oral or relationship with the genitals, masturbation, fellatio (oral stimulation of the penis) and cunnilingus (oral stimulation of the clitoris). The most fatal last category is called Forcible rape (forcible rape), including sexual contact, fear, violence, and threats that the victim experiencing difficulties. Mayer said that at most the last two categories heaviest traumatic for children, although the victim does not say just as it is.

#### 2. Extrafamilial Abuse

According to Hall (Maslihah, 2013, p. 25), approximately 95% of incidents of sexual abuse of children aged 12 and younger committed by offenders who have deviations in the form of pedophilia, and these people become 65% of perpetrators of child abuse. Pedophiles, child molesters commit sexual acts against children, ten times more than a child molester nonpedofil.

Pedophilia is derived from the Greek language meaning *paides* childhood. Pedophilia have strong sexual urges or fantasies through sexual intercourse with a child. Sexual abuse on a child's behavior be exhibited sexual organs (exhibitionism), oral sex, sexual intercourse through the anus, sexual intercourse and touching the opposite sex Organ-sexual organs.

Touching parts sensitif a behavior that most often occur in the perpetrators of sexual abuse in children.

Perpetrators pedophila are those aged at least 16 years old and of different ages, at least 5 years with the victim, but that the victim is a child of his own family (incest), stepbrother or even other children that there is no family relationship with the perpetrator. Most of the victims are female childhood, but there are also victims boy.

A survey in the United States in 2006 turned out to be 27% adult women victims of sexual abuse when the child - a child, while 16% are victims of childhood male. Moreover Herman & Hirschman, 1981; Zevrina, et al, 1987 (Salter, 1988, p. 42) reported between 20% -30% of adult women sexually abused in childhood are carried out by strangers, family and friends. Most of the perpetrators are also victims when they were a child.

American study also found that of the 229 victims of sexual abuse 25% are children under the age of 6 years, 25% of children between the ages of 6-10 years and 50% of adolescents aged 11-13 years, touching the organ sensitive to the most common, followed by sexual intercourse and intercourse oral sex. They do so by persuasion and seduction (Erickson, Walbek & Seely, 1988; Mc Anuity & M.Michele, 2006). In 2002, based on extensive national study in the United States almost 900,000 children in America who are victims of violence or ignored, or 12 out of 1,000 children. Approximately 60% of children victims of neglect by parents or caregivers, nearly 20% received physical violence, and 10% were sexual abuse and emotional maltreatment rest (Dacey and Fiore, 2006, p. 95).

In Indonesia, child sexual assault cases synonymous with rape, including incest, yet very little is revealed. Among the many cases of incest that occurs is the father of rape cases in children who are still minors, brother and sister, between mother and child even his own (Setiawan, 2014, p. 1).

Further Setyawan suggested that incest had not deter the perpetrators, because of legal action is not always a death sentence, a maximum of only 15 years in prison, while in other countries have a lot to apply the death penalty. The act of rape or sexual crimes have generally experienced by women who were children or adolescents and in general, the perpetrator and the victim came from low social stratification. Sexual violence can occur due to environmental factors and psychological background of the offender in the past as a form of mental unpreparedness, which then influence the behavior of perpetrators of sexual violence spontaneously due to the stimulation.

## **Preventive Efforts Sexual Abuse in Children**

### Prevention of Sexual Abuse in Children

This time through online media has been expressed a number of tips that parents can do to prevent children from becoming victims of sexual violence, although in certain cases still to be scrutinized, especially of the order of religious and socio-cultural values adopted by the people of Indonesia. Some tips are as follows.

1. Do not give clothing that is too open because it can be a stimulus for sexual harassment;
2. Embed shyness early and teach your child not to be undressing in the open, nor urinate than in the bathroom;
3. Keep your children from pornography either the film or advertising;
4. Know with whom the child spends time and accompany it while playing with his friends. If it is not possible then frequently monitor their condition on a regular basis;
5. Do not allow children to spend time in remote places with other adults or boys older;
6. If using a nanny, babysitter plan to visit you without prior notice;
7. Tell children not to talk or receive gifts from strangers;
8. Encourage your child if he refuses hugged or kissed someone (although still family), you can explain to those concerned that your child is not in the mood. That way your child learns that he has authority over his own body;
9. Listen when your child trying to tell you something, especially when it looks difficult to convey it;
10. Give your child enough time so that the child will not seek attention from other adults.

### For older children:

1. Teach the use of a secure internet - give him a time limit in using the internet, always keep an eye on the sites that it is open. Explain that not everyone he knew on the Internet as well as he thought, so he should not be carelessly tell their story;
2. Ask the children to immediately inform you if there is a message or image that makes the child uncomfortable;
3. Keep an eye also use gadgets such as cell phones or smartphones not to expose the child porn case through such tools although it is not accidental because it can affect the sexual development of children;
4. Give pendidikan sex as early as possible (from the age of 2 or 3 years);
5. Teach children 2-3 years to clear take a leak and take a dumb itself an indirect way to teach children keep the privacy of his body;

6. For children 3-5 years old, teach about the privacy of body parts of a personal nature, which should only be touched by himself, mothers, and others with the permission / mother's presence;
7. For children aged 5-8 years give false sense of touch to avoid that touch on the body of children's privacy, and the right touch and are allowed to shake hands and kiss while saying goodbye or home school;
8. Be a shelter for your child and do a short talk from time to time. (www.bayiku.org)

National Commission for Protection of Indonesian Children (KPAI) has also devised a kind of Tips "Mitigation of Social Anti Sexual Violence on Children" which features a picture that contains a message about what to do child if there are people who will hold the privacy of his body, then introduce children part of his body, his privacy that should not be held arbitrarily by others without the knowledge of her mother.

### **Factors Causing Sexual Abuse**

Experts in the field of sexual crimes against children stated that sexual activity in minors always raises two possible triggers: experience and see. This means that children who are sexually deviant often see sex scenes with no scientific explanation which always arouse lust and lead to addiction. (Andika, 2010, p. 31). Results of the study Dr. Jennings Bryant (Andika, 2010, p. 32) showed 600 teenagers both men and women in the United States, 91% of men and 82% of women admitted to watching porn or that contain sexual violence. More than 66% of men and 40% of women reported wanting to try some sex scenes that have been seen. Among the junior high school students, 31% of men and 18% of women admitted to actually do some scenes in the porn film was a few days after watching it.

### **Sex Education For Young Children**

A culture that sees children talking about sex is taboo, can lead to lack of child acquire the right knowledge and good about sex or children looking for their own answers about sex in the wrong way. Understanding parents about the child's psychosexual development stage is important as a basis in determining the strategy of communication of sex education to children.

Referring to Freud psychoanalytic theory, the early childhood (ages 0-6 years) is in Phase pragential where children are not aware of the functions and differences in the male genitals to women. This phase consists of the oral stage (0-2 years) and the anal stage (2-4 years). Oral phase marked by children enjoy the fun with the mother's nipple sucking, this stage, children receive sexual information through the activity of his mouth and when age (1-2 years) enjoyed incorporate everything into his mouth. Children tend to enthusiastically enter anything seen in his mouth. Anal stage (2-4 years).



Satisfaction child obtained through the anus area and pleasure felt children through the activity of the disposal process. Children tend to linger in the bathroom and not infrequently hold urination and defecation. Furthermore, at the age of 4-6 years old children are in the early phase of the Phallus where sex started to realize the difference between him and his friend of the opposite sex. When entered the age of 4 years, children will feel the pleasure when touched or touched her genitals. Children begin likes to compare his genitals with his friend, even the boys often hold or rub her genitals.

Kriswanto (2015, p. 1), psychologist Jagadnita Consulting, warned: "sex education for children should start early ie since the age of 0-5 years (toddlers). After the children aged over one year, can be done the following.

1. Encourage children to identify body parts, and explain the function of each part with simple language. Saying that the body is a precious gift and should be maintained properly.
2. Build a positive habit. For example, do not change clothes in the open, do not pee in any place, etc.
3. Plant the importance of maintaining a certain body organs, such as the genitals, from the touch of another person, with the simple explanation that can be understood dterima and children.
4. Familiarize children dress according to gender identity early on. Negligence in this regard can cause a child to experience identity confusion.

### **Sex Education for Children Islamic Perspective**

One of the rules behave very considered in Islam is a moral association between men and women has been started at an early age. Islam teaches different ethical welcomed the birth of a baby boy with a woman, ranging from naming, aqiqah (slaughtered one sheep for girls and two sheep for a boy), then Islam teaches a different dress code for son boys with girls, and to distinguish male genitalia with women, all of whom began to be taught from an early age. Following that Islam teaches ethics ask for permission to enter the room of parents in three states (before the dawn prayer, the time of day when ordinary parents undress in the rest, and after evening prayers), as listed in the QS An-Nur: 58-59. When examined command requesting the permit contains the value of sex education, in which children are not prevented to see the nakedness of the parents, and not see if there is an intimate relationship of husband and wife. As noted Nashih Ulwan (1995, p. 165) that a command requesting the permit to keep the children not to see a parent in a sexual relationship, and then tell their friends. Children will be confusion when the event occurred to her, or whenever imagine the sights he had ever seen in the parents' room.

Another important ethics taught in Islam is growing and shame. Shame is one of emotional intelligence, in order to cover the person's body is not worth seeing by careless people. The growth of shame became the forerunner to memprotek children so that others do not see much less holding and misbehave with his cock. Furthermore, Islam teaches restrictions genitalia may be seen and should not be viewed as per the age of a person's development. For the children of men and women under the age of 4 years has not been required to close the genitals, but accustom small children close the genitals is more mainstream. For children over 4 years of age are kubul private parts (genitals), anal, and surrounding areas. Islam also regulates the relationship between men with women, men with men, and girls with girls, which is not allowed to see their genitals. The increasing age of the child will be more strict rules to keep the honor of the child, to be treated well, and did not deviate sexual development.

Islam teaches sex education to teach ethics to see, because seeing is the root of the turmoil lust. Almost all sexual perversion begins from seeing partner/ object quieting sex, sex scenes directly or indirectly seen through the spectacle, news, reading, poster-images, or the site on line. Furthermore, Islam puts the responsibility of sex education in the elderly with tertama prevent children from sexual stimuli by running two responsibilities are: oversight responsibility of internal factors and external factors oversight responsibility (Ulwan; Erhamwilda, 2015).

Oversight responsibility of internal factors, among others:

1. Teach children early ethics ask permission to enter the room parents at three breaks
2. Avoiding a boy aged over 9 years of seeing women with jewelry or clothing that gives sexual rangasangan, and forbid a boy entering the room or the women's room
3. Boys and girls aged ten years should be separated his room, and his fellow boys should not sleep one blanket on the bed cypress, as well as fellow girls should not be a blanket and not to be a bed.
4. Children are taught ethics saw early on, with appropriate restrictions both in the child's age and adults seen by the older age and seeing boys and girls another.
5. Prevents children from watching images that stimulate, movies / soap opera that propagate freedom of association, in the event through television, mobile phones and other media.
6. Preventing child get along with others to enjoy nude pictures, porn magazines, stories obscene and erotic song that invites sexual stimulation. Educators always supervise children to know how to guide him.

Responsibility Oversight external factors by way of supervision on factors within families and communities that will damage the morals of children, especially feature films, advertising, entertainment venues, bad neighborhood with prostitution overtly or covertly and fashion clothing that encourage girls show the contours of the body. Tight clothes for boys will give rise to sexual stimulation, women can have an impact on the behavior of flirtatious teasing. If early child used to bad environment at the time of entering the juvenile will be susceptible to sexual perversion.

## FINDINGS AND DISCUSSION

This research was conducted with a qualitative approach. As a process that is trying to gain a better understanding of the complexities that exist in human interaction (Marshall & Rossman: 1995). In this case the researchers wanted to get a picture of how cases of sexual violence occurred, ranging from the characteristics of the victim, the environment and the families of the victims, perpetrators and their environment. Data collecting technique is interview, documentation and observation studies. The data sources are those closest to the victims, child protection related government agencies, and NGOs and assist rehabilitasi handles many cases of child abuse and domestic. Research site is in West Java. The data source is the early age of sexual violence victims, families and perpetrators. In addition, research is also equipped with the study of literature in the form of previous research reports, as well as articles related to sexual violence cases. Selection of research methods in accordance with the purpose of the study is to describe the state of cases of young children who sexually abused. Sampling was done by purposive, data analysis technique is inductive / qualitative, and the results further emphasize the significance.

Based on data collection techniques that have been described in the above, can be described the characteristics of cases of sexual abuse victims, perpetrators, environments, and the incidence of sexual violence early childhood in West Java described as follows. To maintain the good name of the victim and the family, then in the research report mentioned initials only.

1. Pr, Age 6 years initials X was still in kindergarten.

Pr X is the son of a wealthy family, who lived in an elite housing in one of the West Java town with mom and dad busy. Affairs needs children are assigned to the two drivers who alternately shuttle and a child at home more children are taken care of helpers. Events sexual violence is unknown parents, the incident came to light when a child complains of pain want to urinate, frequent body heat, and looks often anxious. At first the child does not want to tell you, but to be persuaded by aides close to the child then events unfold. It turns out the driver often treats

children with indecent genitals, and the deed was done by both the driver alternately. The relationship between both parents and children are not close, because the parents more delight of the physical needs and luxuries, children rarely tell especially chatting with both parents. It happened when the pick-up school children, and carried in the car with persuading children and picking pubic children, and it happened repeatedly. The case was only reported to the Child Protection NGO, but the parent does not want the case to court extended for fear of damaging the good name of the family.

2. Boys case, early childhood classes C, R initials age of 6 years

These children have a strong desire to always be near a girls, happy to follow the girls to the toilet, and want to help wash urinate. Besides this child like to talk raunchy, sexy, plump and addressing women from the body (which is not worth talking about small children as smooth, thigh). His mother and child labor night is ignored and much is left. Children stay with grandmother and step-grandfather who still has 2 kids that age are smaller. Step- grandfather and grandmother often scold, beat, abused, and R highly treated differently by the two small children of her grandmother. Her mother was rarely home. Even if the home is no concern for the child, except occasionally given money. Children do not have a certificate, the mother did not have a marriage certificate, the father of the child is not clear. If her mother was at home, the usual dress sexy, and looks much scar on his hand. Boys are often left free, play to the cafe, although no money, often watch in the cafe. Hygiene and food the child is not considered. Children to early childhood often do not bathe. Nowadays children often behave like girls, and if together boys become victims bullying. In the cafe is inevitable that children can be helped see pornographic videos watched by children are greater than he. Some girls are afraid of this child, because this child has a strong desire look at the girl opened her skirt. One student Pr always followed and when urinating, boys are picking the pubic child Pr. Genesis is known teacher, and finally the teacher always alert and keep an eye on the students Lk. Female student behavior due to fear of early childhood education is approached.

3. Case C girls initials

Age 5 years, the environment is very prone to get sexual abuse of his older brother were junior and often absent from school. His older brother was in the cafe often come to watch the other children. C are often left with her sister, and bathe C is his brother. C looks gloomy, do not want to tell, shabby appearance. C sometimes do not come to the kinder garden without bath. Besides his mother, who worked as a maid

had many male friends, and mothers often intimate with the man, the child in the environment, it is not uncommon mother also sent the girl to her male friend. I do not care whether the child will be a victim of sexual violence by her male friend, or does not care if it will be treated indecent by men. Mother's behavior towards male friends have often warned by a neighbor. In this case the child can not be guaranteed to be protected from seeing her friends making out with her. In this case of sexual abuse could happen, but because the child was under pressure, he did not dare tell anyone.

4. S Girls

6 years of age who are victims of sexual violence of his own uncle, aged 23, who works odd jobs, and like watching porn. The incidence of sexual violence initially unknown parents, because the child was persuaded, given pocket money, and often buy snacks. Actors do at home, while the other does not exist, children have often clocked, but the child did not report. The victim's parents know, after seeing his strange behavior, because of lingering in the bathroom, and caught masturbating, then persuaded to tell, the son often pornographic video from uncle hand phone, then coaxed do to a child hooked. Before the incident the parents rarely communicate with children, and children are often abandoned because the mother worked, and deemed safe by his uncle. The victim's mother demanded, but the victim's father asked resolved amicably. Which is very difficult to treat addiction is his daughter, and children rarely want to play with other children.

5. En, victims ages 2 years

Sexually abused from the age of 45 years neighbor. Victims are often left to the mother along with her brother who was in grade school. En often played with his brother in the house of the perpetrator, and the time of the incident, the brother who was told to return fetch pants, turned out to be the child's grandfather had been toying with the pubic. The return of a child crying in pain in his genitals, pain if you want to urinate, and the child has a fever heat. Genesis cannot be disclosed clearly because the child cannot tell. En from a family with many siblings. When the incident mother again went to the market, while the father works outside the city. Children every day just deposited at his brothers who had in elementary school. Condition of the house is very simple, and weak economic conditions. Many children were left, rarely to communicate.

6. SN, female victims

Age 4 years, sexually abused from the perpetrator D 32 years, unemployment is the stepfather of the victim. The incidence of violence in the SN is not known exactly what happened. Sexual violence revealed,

when the child complained of pubic pain, pain when urinate, fever, and when persuaded to tell the child to call D-plug cock striking, and has done repeatedly. Everyday children are often left with the mother's stepfather / actors, because mother every day to the market and work. Family economic conditions are weak, and the case was not followed up. Violence by the stepfather of the victim reported to police by neighbors, but the victim's mother did not want this incident followed up legally.

7. Girls, Su

Age 3 years, received the violence from the perpetrator S 60, that does not work, many stayed home. S is a close neighbor of the victim. The incidence of sexual violence is not known exactly, because children cannot tell in detail. Genesis caught since the child complained of pain in his genitals, and cry pain when urinating. Everyday children are usually with the mother, father work outside the city, and the child gets attention and supervision of the mother. The incidence of violence against children at all unexpected, time of occurrence mother would rush into the market, and children Leave to grandfather (the victims) are already considered your own. Victims from low-income families, and the acts of sexual violence only be resolved amicably, do not get legal action.

8. Brother and sister (Sister M Pr 3 years, younger brother J, male, 2 years)

Victims of sexual violence from men 33 years, the owner of the rented house where children live, unemployment and many stay at home two children got mistreatment of these men, Girls complained of pain when urinating, and son man complained of pain in the rectum. Both children are often left alone in a rented house, because working mothers looking for wood, while his father worked in Jakarta, only go home once a week. Families living with an economy fit-fit so that the case does not proceed legally.

9. N, Girls

N 3 years of age are victims of sexual violence from male widowers age of 60 who is a market trader who lived in the same neighborhood with children. The neighborhood is a dense city environment/ market, with the average parents is a seller in the traditional market. In this environment for children to be left free play, and supervision of the child is very weak. The child's relationship with the perpetrator familiar, because children are often given cakes, candies, and the like, and victims often play together actors. The familiarity with the child easily persuaded grandfather. The incidence of sexual violence is unknown parents, and revealed after the child has an infection in his genitals, and when medically examined, is due to ill-treatment on the genitalia of children, such as held-held or pierced by hand in a dirty state. After being

persuaded to tell who was holding the child-holding it. It turns children are often lured and tricked his cock. The child's relationship with their parents are less familiar and warm not because mom and dad busy victims of trade in the market, children are often left to play freely, even the child tend unkempt clothes, as well as cleanliness.

10. Girl, initials IS

5.5 years of age is a child to 4 were the only women are victims of sexual violence from men who is a cousin of the victim. Perpetrators of grade VIII (junior high school), aged 14-15 years, who often see Internet porn video, and addictive game on line. Acts of sexual violence occurs when IS stay at his cousin and relationships coitus done perpetrator when the victim was sleeping, clocked up a torn hymen, bleeding and there were wounds on the genitals torn child. Supervision of the child's mother is weak, the victims are often left to play at will, even the victims are often left to play phone his mother, who was also a porn video. The victim's mother was also included women who are lonely because his father worked in New Guinea who lived with brother's first victim. Father amidst the optimism only go home at any time victim lived with his mother and two older brother. The case is being dealt with police, the victim's father demanded 75 million rupiah perpetrator's family, but was not granted the victim's family. Large families tend to side with the perpetrators, and blaming the victim's mother who complained to police.

11. Victims initials SA girls

Age of 4.5 years of sexual harassment from her cousins due invited her cousin was 7 years old who played the bride-groom and acting as a director who told 5 people her male cousins aged 4-6 years to have intercourse with her cousin were 4.5 year alternately. The victim was clocked repeatedly until the child feels pain. Genesis is known after the victim complained to her mother. In this case the child is not sent to the doctor, and this incident know the neighbor, then reported to the Chairman of the neighbor are forwarded to the NGO. Neighborhood where she lived is a solid neighborhood with housing conditions are cramped, there are no available rooms for the children, the children used to sleep together and the parents room in makeshift bulkhead.

Of the 11 cases were successfully obtained information as described above, it can be stated that the results of this study are consistent with previous studies, conducted overseas and in Indonesia. Victims of sexual abuse in early childhood can occur in the lower middle family, and also to the upper middle class family, but the victim more than the simple and poor families. This was triggered by the bad atmosphere, especially the home

without a room divider between the room and the child's parents or bulkhead potluck. In this case the child is not protected to not see the nakedness of the parents and it is possible to observe the child (see or hear) the marital relationship that would interfere with his thoughts.

The role of mothers in protecting children not to become victims of sexual violence are very important, and the indifference of the mother towards the fulfillment of the needs of children, comfort the child inside and outside the home environment, as well as poor attention to the protection of children from various forms of violence become the main cause of sexual violence or sexual harassment in early childhood. This is evident from the cases of sexual violence were investigated turned out 10 of the 11 mothers are mothers who prioritizes work outside the home. On the other side of these case matters can also be stated that the role of the father as a protector of the family does not function properly. The cases occurred in children whose father is busy working though always go home, or his father rarely home, or a father who is irresponsible and leave the child away to her mother, divorced, and the worse is the child born as a result of an affair mother with boys -Eighteen masher without marriage.

In addition to the cases of sexual violence seen parental control against friends, place, and type per toys too weak, many children are left to grow on its own, and the incidence of sexual violence on children became known only after the child has a physical illness or abnormality in the development of socio-emotional. Subsequent findings related to the characteristics of perpetrators of sexual violence in early childhood, similar to previous findings, where the perpetrators of sexual violence are people who are around the child, the child is familiar with, often already believed parents to keep the child. This is evident in the cases described, that the perpetrators are: a driver, a neighbor, the owner of the rented, cousin, stepfather, uncle, older sibling, and the mother's male friend. This fact is in line with the proposed (Setiawan, 2014, p. 1).

Young offenders and children older than children who are victims once or even often watch porn via mobile phone, smartphone, watching participate in the cafe, or VCD. This fact is in line research Dr. Jennings Bryant (Andika, 2010, p. 32) Actors are adults or older are widowed, or have a wife who works outside the home, while the concerned unemployed and many at home. In addition, the adult male perpetrators of acts of sexual violence can also men who work, but his wife away and is concerned rarely go home, otherwise it is generally the workers have a smartphone, which can be facilitate to watch porn.

Judging from the mother's role in educating early childhood, seen in cases of victims of sexual violence is very less, even found to have the



attitude and behavior of the mother becomes the cause of sexually abused children. Mothers who often use sexy clothes, making out with a man who is not her husband, while the child was in the neighborhood. What is seen the child would ruin his thinking, and could be the cause of sexual deviation in children. On the other hand looks at the cases of victims of sexual violence early age, the child's parents a communication link is less, because parents are busy working or there is also busy looking for fun for himself. This means that the relationship of parents of children with a warm atmosphere, democratic, full openness to educate children in the family did not materialize.

Thus through this research it was found that the lack of intensity of parent-child communication, has led to a lack of familiarity with the child's parents who make children rarely tell their parents at the same time demonstrate the weakness of psychological attachment between parents and children. Among the eleven cases were found, only one victim who is a child who is always with his mother, and the mother was always attentive to the child, and the incidence of sexual violence grandparents prediction neighbors outside the mother.

By looking at the lives of the families of child victims of sexual violence found that the fulfillment of physical and psychological needs of children are lacking, especially the need for security, love and be loved, appreciated and respected. Children are more satisfied his physical needs, and some even their physical needs for good nutrition, clean. Child victims of sexual violence, it is also largely neglected children.

### **Implications for Education Efforts to Prevent Childhood of Sexual Abuse**

Education experts revealed early childhood education is basically the process of facilitating the development of the child in all aspects of his personality include: physical-motor aspects, moral-spiritual, language, cognitive, socio-emotional, and artistic creativity. It's a little different when viewed from an Islamic perspective sourced Revelation Allah which is then translated into attitudes and behavior in the *Hadits* of the Prophet Muhammad. The fundamental difference about the meaning of education stems from differing views on human nature, the potential it carries, his task on earth, and the ultimate goal of education. In educational theory formulated by experts based on empirical research in the field, more human is seen only in terms of physical, moral, religious, social, language, intelligence/ cognitive, art and creativity in life as individual beings, social creatures, nation and state, but is released from the individual's life vertically on the Most Creating the man himself is God Almighty, so that

more of an educational focus hone a variety of children's intelligence to be able to live normal and healthy perspective on the environment where it is located.

On the other hand the Islamic nature of the child is a mandate from God to be educated to be able to perform its role as the representative of Allah on earth are born in a state of nature-sacred/ *tauhid* and expected to return to God in a state of purity. All that is possible only if the child is educated to carry out the commands of Allah and Allah stop the ban. Thus Islamic education for young children is a conscious effort to help the growth and development potential that God has given to the child so that the child can become pious servants of Allah.

Allah has equipped every insane amount of potential in the form of: Physical and *Rub* containing *Qalb* and spirits. In *Qalb* there *A'qal*, liver, and *Bashiroh* / conscience, and humans are also given the passions that tend to pleasure, pleasure, greed, satisfaction, and encourages people to love the world. Allah through revelation also gives guidance on how to develop all the potential of the functioning of hearing, sight and hearts that are subject to the rules of Allah. This also implies that in educating children should be started on providing a good and proper stimulation on hearing, sight of children, and children in order to maintain the purity of heart is not subject to lust.

To that end, it is for educators Islam primarily the responsibility of parents and teachers to educate children is a heavy responsibility, because it prepares children *mengahadi* life of the world to survive the next world. The responsibility of Islamic education can be classified into seven main responsibilities include: (1) Education Faith, (2) Moral Education, (3) Education physical, (4) Educational ratio / reasoning, (5) Education psychosis, (6) Education social, (7) Sex Education (Ulwan, 1995, p. 164).

Thus the importance of sex education given by parents and teachers, so as to be aligned with other major education in Islamic education. Sex education become urgent because of the success of sex education can affect other educational success, and vice versa when sex education fails, then it could damage morale, interfere with the development of physical, beating lust ratio, having psychiatric disorders, and damaging social order. Further needs to be emphasized that the foundation of all kinds of Islamic education is education of faith.

Noting the discussion of victims of sexual abuse in early childhood, and the perpetrators of sexual violence, it can be proven that outbreaks of violence because of the weakness of the faith of the offender, so it is not able to control his desires encouragement. The world is the world of early childhood play, and play is corestone in helping the growth and development

of early childhood, then sex education for early childhood ideal, not a series of messages or information that must be recorded children then used the child at the right time. Observing the various tips that have been suggested by the authors or researchers as presented in theory, it is appropriate to the material content characteristic cases of victims of sexual violence early age, but still need to be analyzed further approaches and methods of delivery. This is because children are not small adults who could talk just as adults, and children are also not an object that can be set as desired adults.

Taking into account the above discussion, and consider how Islam regulates the obligation of parents in educating children, pay attention to the characteristics of child victims of sexual violence, the characteristics of the offender, events and relationships the child's parents, then sex education for young children needs to be done with regard to the following :

1. Need to pre-marital guidance for the bride and groom, who also prepares educators to be able to perform its role when it entrusted the child, both as a husband and future father, as well as wives and mothers.
2. Need parenting for mothers with young children, on sex education for children, and improving the quality of mother child relationship especially build closeness in psychological and educational communication.
3. Sex education for young children is not enough to form any information that should be controlled by the child, but the approach is loving affection of a mother in the atmosphere of playing together will be more easily absorbed by children.
4. Mothers who have young children, need to prioritize attention to development of the child, and not compromising or letting them just for the sake of material gain.
5. The father still needs to get parenting, child protection and fulfillment as children's rights, which is not only the material but also the security, love affection and togetherness.
6. Sex education given by parents and teachers of early childhood education in the perspective of Islam beginning of exemplary parents, keeping the child's view by applying the limits of the relationship between the child with other children, separating place sleeping boy girl, room parents and children, foster shame, close the genitals, and develop harmonious communication in home stairs.
7. In Islam, the father was responsible for the family so that the obligation to give a living, protection- family protection from external parties who are not responsible, and the mother is responsible for the internal house, meeting the needs of children's nutrition, health and religious education

and science. The mother can help dad make a living without neglecting his duties in educating children.

## CONCLUSION

Based on the above discussion can be drawn several conclusions follow.

Victims of sexual abuse in children aged mostly more left to the parents, because the parents are busy working and communication links parents sorely lacking. The victim's father was rarely at home, or live far away and education of children more responsibility handed over to the mother. The attitude and behavior of the mother can be one of the triggers of sexual abuse in children. Perpetrators of sexual abuse are the people closest to the victim, and often have been trusted by parents. Actors and young adolescents tend to be caused by watching a porn video through social media. Sex education is urgent given, but it is not just the content of messages to be captured child. Sex education in early childhood should be given to the approach play and fun, through socioemotional relationships are warm and loving. The parents of early childhood, need to get a parenting prevention of child sexual abuse, and establish a warm relationship and open communication with children. Islam teaches sex education to keep the views of children, growing embarrassment, protect children, and separate beds, and cover the genitals. In this case needed to be conveyed through stories and play with the warm and cozy atmosphere.

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# THE METHODS OF TEACHING AND LEARNING *FIQH* IN ISLAMIC BOARDING SCHOOL, ISLAMIC SCHOOL AND PUBLIC SCHOOL

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## **ABSTRACT**

*Fiqh* is a compulsory subject even becomes the core in education *pesantren*, *madrasah* and school, because *fiqh* will affect the real life of individual or society in worship (*mahdhah*) as well as in being *muamalah*. Teaching learning methods of *fiqh* in schools consists of: *bandongan* (*wetonan*) or lecture; *sorogan*/private; *mudzakarah*/*musyawarah*/*munadzarah* (discussion), *tahfidz* (memorizing), *tathbiq* (demonstration/socio drama) and so on. Teaching learning methods in *madrasah* or school basically are the same as in *pesantren* with different terms. Teaching learning methods in *pesantren* are certainly the forerunner of learning methods in *madrasah* and school, because historically *pesantren* is the oldest Islamic institution in Indonesia which presence along with the arrival of Islam into the archipelago which is in Perlak, the west coast of Sumatra in the 1st century of Hijriah. The differences of teaching learning system of *fiqh* on three educational institutions that are characteristics of each institution. In *pesantren*, *fiqh* is taught by non-classical systems. Teaching learning is based on the holly book of *fiqh* (*kitab turats*) are not regulated in the programmed syllabus, but adhering to the chapters contained in the holly book is examined. In *madrasah*, *fiqh* is a separate subject from a clump of Islamic Religious Education (PAI), while at school, *fiqh* as an integral part of the subject of PAI. In *madrasah* and schools, teaching learning of *fiqh* based on the curriculum was assigned by the government as the enactment of the stages of the implementation of the curriculum in 2013 to PAI at *madrasah* by the Ministry of Religious from July of the academic year 2014/2015 and in schools established by Ministry of Education and Culture and academic year starting in July 2013/2014.

Keywords: *Fiqh*, *Pesantren* and *Madrasah*

## **ABSTRAK**

*Fikih merupakan mata pelajaran wajib bahkan inti pendidikan di Pesantren, Madrasah dan Sekolah, karena fikih akan mempengaruhi kehidupan nyata individu maupun kelompok masyarakat baik dalam beribadah (mahdhah) maupun bermuamalah. Metode pembelajaran fikih di pesantren meliputi: metode bandongan (wetonan) atau ceramah; sorogan/privat;*

*mudzakarah/musyawarah/munadzarah (diskusi), tahfidz (hapalan), tathbiq (demonstrasi/sosio drama) dsb. Metode pembelajaran di Madrasah atau Sekolah pada dasarnya sama dengan di Pesantren dengan istilah yang berbeda. Metode pembelajaran di Pesantren dipastikan menjadi cikal bakal metode pembelajaran di madrasah dan sekolah, karena secara historis pesantren merupakan lembaga pendidikan Islam tertua di Indonesia yang kebadirannya seiring dengan datangnya Islam ke kepulauan Nusantara yakni di Perlak, Pantai Barat Sumatera pada abad ke-1 H. Perbedaan sistem pembelajaran fikih pada tiga lembaga pendidikan tersebut merupakan ciri khas masing-masing lembaga. Di Pesantren, fikih diajarkan dengan sistem non-klasikal. Pembelajaran didasarkan atas kitab Fikih klasik (kutub turats) yang tidak diatur dalam silabus yang terprogram, melainkan berpegang pada bab-bab yang tercantum dalam kitab yang dikaji. Di Madrasah, fikih merupakan mata pelajaran tersendiri dari rumpun Pendidikan Agama Islam (PAI) sedangkan di Sekolah, fikih sebagai bagian integral dari materi mata pelajaran PAI. Di Madrasah dan di Sekolah, pembelajaran fikih didasarkan pada kurikulum yang telah ditetapkan pemerintah sebagaimana ditetapkannya tahapan implementasi kurikulum 2013 untuk PAI pada Madrasah oleh Kementerian Agama mulai Juli tahun pelajaran 2014/2015 dan di Sekolah ditetapkan oleh Kementerian Pendidikan dan Kebudayaan mulai Juli tahun pelajaran 2013/2014.*

*Keywords: Fikih, Pesantren dan Madrasah*

## INTRODUCTION

*Fiqh* (Islamic jurisprudence) is part of Islamic law which contains *Abkam Syari'iyah 'Amaliyah*, the provisions and laws to guide practical issues (*amaliyah*) on how to worship God (Allah SWT), to do daily human relationship in order to fulfil life necessity, to do relationship in the family and to govern public life to ensure peace in the society relationship (Yafi, 1994, p. 114). Because *fiqh* dominates human daily practical guidelines, therefore this knowledge discipline is often called Islamic law. In non formal and formal educational institutions such as Islamic boarding school (*pesantren*), Islamic school (*madrasah*) and public school, *fiqh* must be studied and even becomes the focus of teaching and learning in those educational institutions.

*Pesantren* is the oldest Islamic educational institution in Indonesia. The foundation of *pesantren* was at the same time with the coming of Islam in the Archipelago, in the West Coast of Sumatera, which according to Buya Hamka, was in the 7th centuryAD (first century of Hijra) brought by Arab traders from Gujarat, India (Suryanegara, 2009, p. 99).

The teaching and learning system in the *pesantren* initially used non classical system, but later it adopted classical educational system like in public school and religious school (*madrasah*) (Arifin, 1993, p. 3). The teaching and learning methods in *pesantren* becomes the pioneer of the teaching and



learning methods in *madrasah* and public school. Therefore, this article tries to explain the teaching and learning process and methods of the *fiqh* subject in the education system of *pesantren*, *madrasah* and public school.

## **Teaching and Learning *Fiqh* in *Pondok Pesantren***

### **Definition of *Pesantren* and *Pondok Pesantren***

*Pesantren* is one of the Islamic educational institutions which has existed and been developed for a long time in Indonesia along with the coming of Islam into the Archipelago. According to Dhofier, "*pesantren*" is derived from the word *santri* (Islamic boarding school student) with the additional of preposition *pe-* and the suffix of *-an* which means the place where *santri* lives. Dhofier also explains that according to Prof. Jhons, the term *santri* is originally from Tamil, which means religious teacher, while according to C.C. Berg, the term is from the word "*shastri*" which in Indian language means the people who knows Hindu religious books; the word "*shastri*" is originally from the word "*shastra*" which means the holy books, religious books or books which contains knowledge (Dhofier, 1982 p. 18). Recently, this word is narrowly used for the person who studies Islamic classical books in the *pesantren*.

*Pondok* (in Arabic is "*Funduk*" which means sleeping room or simple motel) is a traditional Islamic education hostel occupied by *santri* who live under the guidance of *kyai* (Islamic religious teacher). Initially, *pesantren* does not have a hostel. The students who study under the guidance of *kiayi* (*pesantren* leader) lived in the villages or the houses of the villagers surrounding the *pesantren* and they only go to the *pesantren* when they want to study (Arifin, 1993, p. 3). Due to the moment, the *pesantren* has been equipped by the hostel, then it is called "*pondok pesantren*" (Dhofier, 182, p. 18).

In a later development, the term *pesantren* or *pondok pesantren* is written in Indonesian law with the meaning of society based Islamic religious educational institution which conducts religious education or being integrated with other types of education (Peraturan Pemerintah No. 55, 2007). Therefore, *pesantren* or *pondok pesantren* is an integral part of the national education system as non-formal educational institution under the supervision of the Ministry of Religious Affairs.

### **1. The Component and Type of *Pondok Pesantren***

*Pondok pesantren* as Islamic educational institution has various forms and activities. Generally, the similarities of *pesantren* can be seen from two aspects: physical and non-physical aspects.

Physically, there are four components that are always acquired by each *pesantren*, as follows:

- a. *Kyai* as the leader, educator, teacher and model,
- b. *Santri* as student,
- c. Mosque as the place to conduct education, teaching and worship,
- d. *Pondok* as a hostel for students to live.

The non-physical component is the religious teaching delivered by using various methods which generally has similarities, that is the standardisation of the good and bad value system, which becomes the basis of the life and the development of *pondok pesantren* (Dhofier, 1982 p. 44).

Based on LP3ES research in Bogor West Java, physically there are five types of *pondok pesantren*: The first type consists of the mosque and the house of *kyai*. This is the simple type *pesantren* in which *kyai* uses mosque and his own house as the place to study. His students come from the area surrounding the *pesantren* itself. The second type consists of the mosque, the house of *kyai*, and the hostel (*pondok*) to stay for students who come from along way of the *pesantren*. The third type of *pesantren* consists of the mosque, the house of *kyai* and *pondok* by adopting the system of *wetonan (bandongan)*, and *sorogan*. This third type of *pondok pesantren* has undertaken formal education such as *madrasah*.

The fourth type of *pondok pesantren*, other than having the third type of *pondok pesantren*, it has skill education such as craft, workshop, communal shop, paddy field, garden, etcetra. The fifth type is modern *pondok pesantren* or development *pondok pesantren* in which other than having the above physical types, it has also some buildings such as library, common kitchen, dining area, administration office, shops, guest house, operation rooms and others (M. Sarijo, 1980, p. 15). According to Imran Arifin (1993, p. 7), the above five types of *pondok pesantren* are similar with the types of *pondok pesantren* in Indonesia.

## 2. The Teaching of Classical Books in *Pondok Pesantren*.

One of the specific characteristics of the *pesantren* is that there is the teaching of the yellow books (classical Islamic books printed usually in a yellow paper). Dhofier argues that without the teaching of classical Islamic books, *pondok pesantren* is not considered original. Therefore, the teaching of classical Islamic books (the yellow books/*kitab kuning*) is the specific characteristic of education and teaching in the Salafiyah (non-modern) *pesantren*. The main objective of teaching this classical books is to educate the prospective *ulama* (scholars) in order to be loyal to the traditional Islamic thought.

The yellow books taught in *pesantren* can be categorised into eight groups: (1) *Nahwu* (grammar) and *sharaf* (morphology), (2) *Fiqh* (Islamic Jurisprudence), (3) *Ushul Fiqh* (the Principles of Islamic Jurisprudence), (4) Hadits (Muhammadan tradition), (5) *Tafsir* (Qur'anic exegesis), (6) *Tauhid* (theology), (7) Tasawuf (sufism) and Islamic ethic (8) other branches of knowledge such as History and Eloquence (*Balaghah*). These books are taught by using *sorogan* or *bandongan* methods in Java and Madura and by using Javanese language (Dhofier, 1982 p. 15). The *kyai* usually not only reads and translates the books but also interprets and comments both the content and the language of the texts. In addition, the *kyai* also evaluates the teaching and learning process directly by asking his students to read and explain the meaning of the texts and then the *kyai* corrects the mistakes that his students make during this process.

### 3. Curriculum and *Fiqh* Reference in *Pesantren*

*Fiqh* is the most important compulsory subject taught in *pesantren* because it becomes the technical guideline in worshipping Allah and in relationship with other human beings. Moreover, *fiqh* has concrete implication on individual and collective daily life such as how a person prays, does the pilgrimage, trades and slaughters the animals well. Because of this, according to Martin van Bruinessen (1995, p. 112), even though various knowledge disciplines such as Arabic language, theology and ethics are taught in the *pesantren*, the core subject of *pesantren* education is *fiqh*.

Curriculum in the *pesantren* is not standardised or not being regulated by structured syllabus, but based on the chapters of the books being studied. To know general picture of the curriculum, it can be seen from *fiqh* books being studied in the *pesantren*. Based on van Bruinessen's research (1978/1998) on the curriculum of 46 *pesantren* (18 *pesantren* in East Java/EJ, 12 *pesantren* in Central Java/CJ, 9 *pesantren* in Wet Java/WJ, 3 *pesantren* in South Kalimantan/SK and 4 *pesantren* in several areas of Sumatra/S), the data shows the following results (Bruinessen, 1995, p. 115):

**List of Books of Fiqhand Ushul Fiqh**

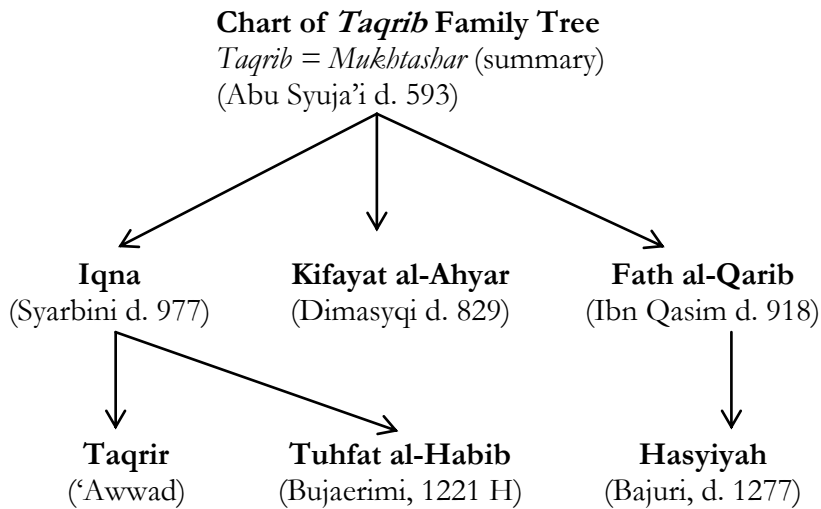
Areas Number of Pesantren	S 4	SK 3	WJ 9	CJ 12	EJ 18	Tot 46	Level of difficulty
<b>List of Fiqh Books</b>							
<i>Fath al-Mu'in</i>	2	1	7	6	16	32	<i>Aliyah/High</i>
<i>Yanat al-Thalibin</i>	2	0	6	5	7	20	
<i>Taqrib</i>	2	0	6	5	7	20	<i>Tsanawiyah/Middle</i>
<i>Fath al-Qorib</i>	2	1	4	7	9	23	<i>High</i>
<i>Kifayatul al-Akhyar</i>	1	0	6	4	7	18	<i>High</i>
<i>Bajuri</i>	1	0	1	0	1	3	
<i>Iqna'</i>	0	1	1	0	5	7	

Areas	S 4	SK 3	WJ 9	CJ 12	EJ 18	Tot 46	Level of difficulty
Number of Pesantren							
<i>Minhaj al-Thalibin</i>	2	0	2	0	1	5	High
<i>Minhaj al-Thalab</i>	0	0	0	0	1	1	
<i>Fath al-Wabbab</i>	0	1	5	4	10	20	High
<i>Mahali</i>	4	1	1	2	1	9	High
<i>Minhaj al-Qonwim</i>	0	0	2	2	3	7	
<i>Safinah</i>	1	0	6	7	7	21	Middle
<i>Kasyifah al-Saja</i>	0	0	1	0	3	4	
<i>Sullam al-Taufik</i>	0	1	5	2	13	21	Middle
<i>Tabrir</i>	0	1	2	1	5	9	High
<i>Riyadh al-Badi'ah</i>	0	0	2	1	3	6	
<i>Sullam al-Munajat</i>	0	0	2	1	2	5	
<i>'Uqud al-Lujain</i>	0	0	1	1	2	4	Middle
<i>Sittin/Syarah Sittin</i>	0	1	2	0	0	3	
<i>Muhadzdzab</i>	0	0	0	1	2	3	
<i>Bughyah al-Mustarsyidin</i>	0	0	1	0	2	3	
<i>Mabadi Fikihiyah</i>	0	0	1	2	5	8	Middle
<i>Fikih Wadhib</i>	0	0	0	1	3	4	Middle
<b>List of Ushul Fiqh Books</b>							
<i>Al-Warqat/Syarabnya</i>	2	1	6	1	2	12	High/Distinctive
<i>Luthaifal al-Isyarah</i>	1	0	3	0	6	10	
<i>Jam'ul Jawami'</i>	1	0	6	1	2	10	Highly Distinctive/Khawasb
<i>Luma'</i>	1	0	2	1	3	7	High/Distinctive
<i>Al-Ayyab Wa al-Nadair</i>	0	0	1	1	4	5	Highly Distinctive/Khawasb
<i>Bayan</i>	0	0	1	0	2	3	Middle/High
<i>Bidayah al-Mujtabid</i>	0	0	2	0	0	2	Highly Distinctive/Khawasb

The above data show the list of Islamic classical books from the most popular (often being used) in the *pesantren* to the least popular books, not based on the level/sequence of the books being studied by the students. The level of the books also indicates the level of the book's difficulties to be studied, not the level of students' grade. The level in the *pesantren* is based more on the students' ability in understanding the yellow books. Therefore, to be in certain level, the students are tested on their ability to read the yellow books, especially for new students. Age criteria is not considered, so that even a young student can study in the high or highly distinctive level if he or she can understand certain yellow books in that level.

Among the most popular Syafi'i *fiqh* books being studied in Salafiyah *pesantren* is *Taqrib* (which is also known *asal-Mukhtashar oxal-ghoyah wa al-Taqrib*) written by Abu Syuja'i al-Ishfahan. Initiated by the content of *Taqrib*, there are various *syaroh* (comments/explanations) and *hasyiyah* (notes) written

by scholars from various schools of law such as the following books: *Iqna*, *Kifayat al-Ahyar*, *Fath al-Qarib*, *Taqrir*, *Tuhfab al-Habib* and *Hasyiyah*. The derivative of the book *Taqrib* is depicted by van Bruinessen (1995: p. 119) in the following family tree of in the below chart:



The above fiqh books, or at least one of its derivative, are still popularly being taught in *pesantren*. Other than Syafi'i books, as a comparison, the distinctive students in the *pesantren* are also taught Averrous' book, *Bidayat al-mujtahid*, and Sayid Sabiq's book, *Fiqh Sunnah*.

Tuhfatal-Habib (Bujaerimi, 1221 H)

#### 4. The Methods of Teaching and Learning Fiqh Books

*Fiqh* has been taught for a long time in various types of *pesantren*. Children at the basic level have been taught memorising *fiqh* books such as *Durus al Fikihiyah* (for instance: with Sundanese fiqh song of ... *Sakur cai* ...), *Parukunan Shalat*. In the next level, students are being taught *Safinah*, *Sullamu Najat*, *Riyad al-Badi'ah* etc. by using the teaching and learning method in the *pesantren*.

The method being used in this teaching and learning is the method usually adopted to teach other Islamic classical books such as: *Bandongan*, *Sorogan*, *Mudzakarah* and "Tathbiq". These methods will be explained as follows:

- a. **Bandongan method.** The process of teaching and learning by using this method is monologue (one way), the teacher reads the book, translates it literally pages by pages (*harfiyah shafahiyah*), sometimes the teacher gives explanation and comments, while the students just listen attentively while

writing the literal meaning (“*ngafsaban*”) and gives the symbol to the position of word in the sentence structure (*i’rab*). In this method, there is no dialogue between the teacher and the students (Arifin, 1993).

- b. **Sorogan method.** In general, *sorogan* method is individual teaching and learning. One student sits in front of *kiayi* by bringing certain book. The teacher reads several lines and explains the content of the lines, then the student repeats what the teacher has explained. After this, other students would do the same, one by one. In this method, the teacher may ask the students to memorise/understand certain topic. When the students are ready, they will be asked to explain what they understand (*sorog*) to their teacher. In this occasion, the teacher corrects, evaluates and gives explanation if it is needed.
- c. **Mudzakarah method.** This method is academic meeting which specifically discuss law issues. This method can be in several forms: (1) *Fiqh book discussion*: students usually agree to choose one of the *fiqh* books appropriate with their level to be discussed such as book of *Taqrib*. Technically, one of the students reads and explains certain topic and then other students respond to the explanation by explaining the structure of the sentence and law topic being discussed. (2) *Deepening of the material*: students discuss the materials which have been taught by the teacher in order to understand more about the materials. (3) *Bahs al-Masailor* discussing contemporary issues: this aims to train students to solve the problem by using the available books. (4) *Special guided discussion*: students’ discussion about actual cases guided by teacher or senior students. If the cases cannot be resolved, the teacher will help explain the cases. This method can also be done as the continuation of discussion in which the result of students’ discussion is submitted to the teacher and then the teacher evaluate the students by asking various questions about the cases being discussed. Then the students answer the questions by using various argumentations and references. The most capable student who knows the issue well will be assigned by the teacher to teach other students. The time of this discussion is decided by students or being scheduled by the teacher.
- d. **“Tathbiq” (Enforcement) Method.** It is the way to practice certain knowledge acquired by the students in order they are aware of it and practice Islamic law sincerely it. This can be manifested in the following activities forms: (1) *To practice reading Islamic classical books*, students (usually senior students) are asked to read the books in order to apply the knowledge about vocabulary and the grammar they studied and then the teacher corrects the students if they make any mistakes. (2) *Evaluation*, the teacher directly observe the application of the theory which has been

taught such as whether or not the students pray correctly. If there is any mistake, the teacher would correct it directly just as he/she correct his/her students' daily life activities. (3) *Enforcement of the pesantren order*. for example, the enforcement of the obligation to pray collectively, the obligation to have night prayer, the obligation to have eclipse prayer, the obligation to do social service and the prohibition of doing any immoral acts.(4) *Giving punishment in pesantren*, for example at Al-Jawami Pesantren, there is Student Court which decides punishment for students who disobey the rule. For example, the students who do not participate in the collective prayer must pay a glass of rice, the students who watch film or have a date are punished by being shaven bald or being bathed with dirty water etc. This is done to raise awareness of the rule among the students (Dhofier, 1982, p. 51 and Arifin, 1993, p.111-119).

### **Fiqh Education in Madrasah and Public School**

#### **1. Component of Education in Madrasah and Public School**

In educational world, there are five components which are interrelated and integrated so that they determine the achievement of educational goals. These components are: (a) Aims of education, (b) Students, (c) Educators, (d) Educational facilities and (e) *Milieu* (environment) (Ahmadi, 1985, p. 41). These five components are elaborated as follows:

- a. The aims of education generally consist of: (1) *National aims*, the aims that will be achieved by all Indonesians, (2) *Institutional aims*, the aims that will be achieved by certain level and type of educational institution such as the aims that will be achieved by primary school, junior high school, senior high school, etc, (3) *Subject aims*, the aims that will be achieved by certain subject. In this context is *Fiqh* subject.
- b. Students are the society members who try to develop themselves through educational process in certain level and type of education.
- c. Educators are society members whose job is to guide, teach and/or train their students.
- d. Educational facilities are all the facilities used to achieve educational aims. In the *Fiqh* subject, the facilities include the place to pray, books for each student and teaching media to explain the teaching material in a more concrete way.
- e. *Milieu* (environment) can be in the form of objects, people, situation and event surrounding the students, either positive or negative, which can affect the students' development (Ahmadi, 1985, p. 50-51).

## 2. Teaching and Learning *Fiqh* in Every Level of *Madrasah*

*Madrasah* is a formal educational institution under the Ministry of Religious Affairs which undertake general and vocational education with Islamic religion as its distinctive characteristic. This includes *Raudlatul Atfal* (pre-primary school level), *Madrasah Ibtidaiyah* (primary school level), *Madrasah Tsanawiyah* (secondary school level), *Madrasah Aliyah* (high school level) dan *Madrasah Aliyah Kejuruan* (vocational high school level) (Menteri Agama, 2013).

### a. Aims and Scopes of the Teaching and Learning *Fiqh* at *Madrasah Ibtidaiyah* (primary school)

The *Fiqh* subject at *Madrasah Ibtidaiyah* aims at preparing the students:

- 1) To know and understand ways to implement Islamic law in their vertical relationship with their God (*ibadah*) and their horizontal life with other people (*muamalah*) in order to make the *fiqh* becomes a life guidance in the private and social life.
- 2) To implement and practice Islamic law guidelines correctly as the actualization of obedience in implementing Islamic teaching in their relationship between human and God, between human and other human beings and other creatures as well as environment (Kementerian Agama, 2013, p. 47).

The scopes of the *fiqh* subject at *Madrasah Ibtidaiyah* include:

- 1) *Fiqh ibadah* covers the ways to implement Islamic pillars correctly such as how to purify ourselves, to pray, to fast, to give alms giving and to do pilgrimage.
- 2) *Fiqh muamalah* covers the understanding about *halal* (lawful) and *haram* (unlawful) food and drink, circumcision, sacrifice, how to buy and sell and have a loan (Kementerian Agama, 2013, p. 52).

### b. Aims and Scopes of the Teaching and Learning *Fiqh* at *Madrasah Tsanawiyah* (secondary school level).

The teaching and learning *Fiqh* at *Madrasah Tsanawiyah* aims to enable students:

- 1) To know and understand core Islamic law in governing the provisions of how human beings relate with Allah which is discussed in *fiqh ibadah* and how human beings relate with other human beings which is discussed in *fiqh muamalah*;
- 2) To implement Islamic law correctly in worshipping Allah and in having social relationship. This experience is expected to foster obedience in implementing Islamic law, discipline, high social responsibility in personal and social life (Kementerian Agama, 2013,



p. 55).

The scopes of the *fiqh* subject at *Madrasah Tsanawiyah* include:

- 1) *Fiqh ibadah* covers the guidelines on how to purify ourselves, to do obligatory and recommended prayer and prayer in emergency situation, to kneel, to call for prayer (*adzan* and *iqomah*), to pray after the prayer (*dzikir*), to fast, to give alms giving and to do pilgrimage, to sacrifice, to do the *akikah* (to slaughter the goat after the birth of the baby), food, to care for the dead bodies and to visit the cemetery.
- 2) *Fiqh muamalah* covers the provisions of buying and selling, *qiradl* (giving the capital) or *mudharabah* (a person gives the capital to the person who would run the business and they divide the business profit based on their agreement), usury, borrowing, loan, pawning, collateral and wage.

### c. Aims and Scopes of the Teaching and Learning *Fiqh* at *Madrasah Aliyah* (Islamic Senior High School level)/Special Islamic Senior High School

The teaching and learning *fiqh* at *Madrasah Aliyah* aims to enable students:

- 1) To know and understand the principles, rules and the procedures for the implementation of Islamic law, both in worshipping God (*ibadah*) and in the relationship with among human beings (*mu`amalah*) in private and social life.
- 2) To implement the provision of Islamic law correctly as an embodiment of obedience in implementing Islamic teaching in human relationship with Allah, with the persons themselves and with other human beings as well as their environment (Kementerian Agama, 2013, p. 61).

The scopes of the *fiqh* subject at *Madrasah Aliyah* include: the principles of worshipping God (*ibadah*) in Islam, Islamic law and the law about alms giving and pilgrimage, their wisdom, and ways to manage them, the wisdom of sacrifice (*kurban*) and *akikah*, Islamic provision of how to care for the dead bodies, Islamic law on property, economic concept in Islam and its wisdom, Islamic law on the release and the change of property and their wisdoms, Islamic law on *wakalah* (giving authority to someone else to do his/her business) and *sulbu* (the contract agreed by the two parties to resolve the conflict or to achieve peace) and their wisdom, Islamic law on *dhaman* (collateral) and *kafalah* (collateral) and their wisdom, the usury of bank and insurance, the Islamic provision on crime (*jinayat*), its punishment (*hudud*) and their wisdom, Islamic provision on establishing justice and its wisdom,

Islamic family law, inheritance, Islamic provision on Islamic politics, the sources of Islamic law and the *taklifi* law (God's order and prohibition for humans to do or to avoid certain action), the basis and provisions of *istimbath* (producing Islamic law), the methodological principles of producing Islamic jurisprudence and their implementation (Kementerian Agama, 2013, p. 61).

The duration of teaching and learning *Fiqh* subject in each level of *madrasah* stated in the 2013 Curriculum is as follows: 2 x 35 minutes in the primary level (*Madrasah Ibtidaiyah*, grades 1-6) and 2 x 40 minutes in the secondary level (*Madrasah Tsanawiyah/MTs* grades 7-9), and 2 x 45 minutes in Madrasah Aliyah/MA and Special Islamic High School/MAK grades 10-12).

#### **d. *Fiqh* Education at Public School**

##### **1. Teaching and Learning *Fiqh* at Primary School and Secondary School**

The aims of teaching and learning Islamic Religious Education at primary and secondary school are to give basic ability to students about Islamic religion in order to develop their religious life so that they can be believing and pious Muslim who have noble character as individuals, society members, citizens, human beings and to prepare them to continue their education into secondary level. In *Fiqh* subject, they are expected to know the basic provisions of Islam to be implemented in their daily life. Just like at MI and MTs (Islamic primary and secondary school), the scope of the *Fiqh* subject at public primary and secondary school includes *Ibadah* (worshipping God), *Mu'amalah* (human relationship with each other), and *Syari'ah* which is directed to create harmony and balance the relationship between human and God and between human and other human as well as between humans and their environment (Depdikbud, 1994, p. 45).

*Fiqh* subject at primary and secondary school is different from that of at *Madrasah*. At public primary and secondary school, *Fiqh* subject becomes an integral part of Islamic Religious Education subject. This subject consists of 7 aspects: theology, *ibadah*, *al-Qur'an*, morality, *mu'amalah*, *syari'ah* and history. This subject is mandatory subject at primary and secondary school under the name of Islamic Religious Education subject (PAI). This subject was initially being taught for 90 minutes (2x45 minutes) per week, then in the 2013 Curriculum, it is changed into the following duration:

- 1) Primary school (SD) grade 1-4 is 4 x 40 minutes per week
- 2) Junior school (SMP) grade 7-9 is 3 x 40 minutes per week  
(Kementerian Pendidikan dan Kebudayaan, 2012, p. 13-16).

## 2. Teaching and Learning *Fiqh* at Senior High School (SLTA)

The aim of teaching Islamic Religious Education (PAI) at Public Senior High School (SLTA, not *madrasah*) is to improve students' belief, understanding, appreciation and implementation of Islam so that they become believing and pious Muslim who have good characters in their private and collective live as society members and as citizens as well as "to enable students to continue their studies into a higher level" (Departemen Agama RI, 1995, p. 1). The scopes of Islamic Religious Education subject are directed to create harmony and balance the relationship between human and God and between human and other human as well as between humans and their environment.

The scopes of Islamic Religious Education at public senior high school are the same with those of at public primary and secondary school, which include seven aspects: theology, *ibadah*, *al-Qur'an*, *morality*, *mu'amalah*, *syari'ah* and history. The different is in their emphasis: in primary school level, the emphasis is more on the four aspects: theology, *ibadah*, *al-Qur'an*, and *morality*, while in junior and senior high school another two aspects of *mu'amalah* and *syari'ah* are also taught. The aspect of history is taught in a balanced way in every level of schools (Kementerian Pendidikan dan Kebudayaan, 2012, p. 3). 43 % of these 7 aspects can be categorized as *Fiqh* in the aspects of *ibadah*, *mu'amalah* and some of the aspect of *syari'ah*. This means that the *Fiqh* subject dominates other subjects.

The duration of teaching and learning Islamic Religious Education at public senior high school (SLTA), grades 10-12, is 3 x 45 per week (Kementerian Pendidikan dan Kebudayaan, 2012, p. 13-16).

The implementation of 2013 Curriculum at school and its grades is as follows:

- 1) July 2013 (academic year 2013/2014): grades 1, 4, 7 and 10
- 2) July 2014 (academic year 2014/2015): grades 1, 2, 4, 5, 7, 8, 10 and 11
- 3) July 2015 (academic year 2015/2016): grades 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 and 12 (Kementerian Pendidikan dan Kebudayaan, 2012, p. 18).

The implementation of 2013 Curriculum on the subject of Islamic Religious Education at *Madrasah* began in the academic year of 2014/2015 based on the Ministry of Religious Affairs Decree No. 117/ 2014 on the Implementation of the 2013 Curriculum at *Madrasah* and the Ministry of Religious Affairs Rule No. 207/2014 on the enactment of the Islamic Religious Education and Arabic language curriculum at *Madrasah*. The implementation steps are as follows:

- 1) Juli 2014 (academic year 2014/2015): grades 1, 4, 7 and 10
- 2) Juli 2015 (academic year 2015/2016): grades 1, 2, 4, 5, 7, 8, 10, and 11
- 3) Juli 2016 (academic year 2016/2017): grades 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 and 12

The Ministry of Education and Culture started the implementation of 2013 Curriculum on the subject of in the academic year 2013/2014 so that it would have been implemented in all levels in the academic year of 2015/2016, while the Ministry of Religious Affairs started its implementation in the academic year 2014/2015 so that it would have been implemented in all levels in the academic year of 2016/2017.

### **3. Approaches and Methods of Teaching and Learning *Fiqh* at Madrasah and Public School**

Approaches and methods of teaching and learning *Fiqh* are as follows:

- a. *Habituation Approach*, that is to give opportunity to students to implement Islam. To implement this approach, demonstration and other methods are used.
- b. *Emotional Approach*, that is to arouse the students' feeling and emotion in believing, understanding and appreciating their religious teaching. To implement this approach, expository, storytelling, question and answer, demonstration, discussion and socio drama methods are used.
- c. *Rational Approach*, that is to give role to the ratio to understand and accept the truth of their religious teaching. To implement this approach, expository, question and answer, discussion, exercise and recitation methods are used.
- d. *Functional Approach*, that is the effort of teaching Islamic religious teaching by emphasizing its benefits for students in their daily life. To implement this approach, exercise, recitation, expository, question and answer and demonstration methods are used.
- e. *Experience Approach* that is to give religious experience to students in cultivating Islamic values. To implement this approach, recitation, question and answer methods are used (Depdikbud, 1994, p. 46-47; Departemen Agama RI, 1994, p. 14; Departemen Agama RI, 1994, p. 3; Depag RI, 1995, p. 98-99).

In the teaching and learning *Fiqh* process, the teacher can choose any of the above approaches and methods based on the aims of the teaching and learning, the content which will be delivered, the existing recommendation and the availability of time in order that students can understand and implement Islamic law correctly.

## CONCLUSION

The teaching and learning in *Pesantren* is different from that of in the *Madrasah* or at Public School. In *Pesantren*, *Fiqh* is the core subject being taught by using non-classical system. The teaching and learning *Fiqh* focuses on the study of classical fiqh books and are not regulated by the structured syllabus, but based on the chapters written in those books, which are studied sequentially every pages until the end of the book chapter. The study group is not based on the age, but based on the ability of students in comprehending certain book. Generally, the level of teaching and learning *Fiqh* books is based on the students' comprehension of the earlier level of the books in one area of focus. For instance, students can only study the books *Hasyiyah Bajuri* and *al-Habib (al-Bujaerimi)* after they study *Taqrib*, *Fath al-Qorib*, *Kekifayat al-Akhyar* or *Iqna*. The study of *Fiqh* in *Pesantren* is categorised as non-formal education.

On the other hand, in *Madrasah* or Public School, *Fiqh* is regulated in the curriculum and its teaching and learning program has been structured. The completion of the basic level is a requirement to take further level at the secondary level and tertiary level, which is proved in the form of school certificate (*Surat Tanda Tamat Belajar/STTB*). Therefore, age becomes the requirement to participate in the educational institution run by the government or the society.

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# INFLUENCE OF TRAINING SPIRITUAL LEADERSHIP AND CLIMATE OF WORKING ON THE EMPLOYEES PERFORMANCE IN OFFICE EDUCATION PROVINCE OF LAMPUNG

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## **ABSTRACT**

The leadership and the atmosphere in the working environment within the organization as a manager and leader of an organization have a very big role in creating a conducive and innovative working environment. Therefore, this study investigates leadership and working climate influencing on employee performance of Lampung Provincial Education Office. It uses a quantitative approach and descriptive survey method. Based on data analysis, the results are as follows: first, in general the results of data analysis showed that the leadership, the climate of employee and employee performance Education Office of Lampung Province is categorised as middle/enough, it means that the leadership, work climate and employee performance still need to be improved. Based on the results it can be argued that in order to improve the performance of employees can be done through visionary leadership, hard work, perseverance, steel service and discipline as well as to create a conducive working environment.

Keywords: Leadership, Climate of Work, Employee Performance

## **ABSTRAK**

*Hasil penelitian menunjukkan bahwa kinerja suatu organisasi ditentukan oleh kepemimpinan dan suasana lingkungan kerja di dalam organisasi itu dan pemimpin sebagai manajer sebuah organisasi memiliki peran yang sangat besar dalam menciptakan iklim kerja yang kondusif dan inovatif. Oleh karena itu dalam penelitian ini kepemimpinan dan iklim kerja diduga memberikan pengaruh terhadap kinerja pegawai Dinas Pendidikan Propinsi Lampung. Penelitian ini menggunakan pendekatan kuantitatif dan metode survey deskriptif. Berdasarkan analisis data diperoleh temuan dan kesimpulan sebagai berikut: pertama, secara umum hasil analisis data menunjukkan bahwa kepemimpinan, iklim kerja pegawai dan kinerja pegawai Dinas Pendidikan Propinsi Lampung berada pada kategori sedang/cukup, ini berarti kepemimpinan, iklim kerja dan kinerja pegawai masih perlu ditingkatkan. Berdasarkan hasil penelitian tersebut dapat dikemukakan bahwa untuk meningkatkan kinerja pegawai dapat dilakukan melalui kepemimpinan yang visioner, bekerja keras, ketekunan dan ketabahan, pelayanan dan disiplin baja serta dengan menciptakan iklim kerja yang kondusif.*

*Kata Kunci: Kepemimpinan, Iklim Kerja, Kinerja Pegawai*

## INTRODUCTION

Leadership is a process to direct, actuate, and affect the activities related to the duties of members of the group or organization. Without a leader, the organization will be less effective, and will not be able to complete its goal. For these reasons, experts, researchers and practitioners focus attention on leadership.

Experts say that the leadership is at the core of management, namely as a driving force for the resources and tools within the organization. The success of an organization to achieve its intended purpose depends on the ways leaders practice, and utilize existing resources.

The effectiveness of the organization personnel is determined by a conducive working environment and healthy working climate because the atmosphere within an organization created by the pattern of interpersonal relationships (interpersonal relationship) is applicable; the pattern of this relationship comes from the relationship between the leadership and employees/staff and between staff with other staff or perhaps the relationship between leadership, employee with customers or partners. The pattern of the relationship between employees and management as an organizational leader to form a kind of leadership (leadership style) is applied by leaders in carrying out the functions of leadership. Conducive work culture is necessary for employees including encouragement to grow inside so that these employees work more enthusiasm and motivated.

Urgency put work climate as a determinant factor is based on expert opinion as Litwin dan Stinger (1968, in Castro and Martins, 2010, p. 56) that the working environment can generally be regarded as a unique characteristic within the organization. Working climate is the result of an action taken either consciously or unconsciously by a group whose influence on the behavior of members of the organization. On the other hand, work climate that appears in an organization is the main factor to determine the development of attitudes and behavior of employees (Meeusen et al, 2011, p. 132). Working climate, as an important part of an organization can not be allowed to flow like water, it takes way, i.e., the art and skill in managing work climate are conducive and positive. Regarding the impact of climate on creativity and innovation, Ensor et.al. (2000, p. 21) concluded that "the environmental determinants of creative work in the form of encouragement supervisor, organizational encouragement, support working groups, freedom, enough resources, a challenging task, the task of excess pressure, and organizational obstacles." According to Couger (1996, p. 66); "creating a work climate that supports the creativity of the organization needs to make changes." Furthermore Couger said that "Even though people may be convinced on the creative abilities possessed and could learn techniques that



facilitate use of creativity, it will be obtained minimum result optimal if the organization does not create a positive work of climate that supports the creativity of the people who joined in it". Moreover, support to the leadership is very important in creating a positive work climate, leadership support and a conducive working environment will induce on improving performance employee and productivity of the organization. Urgency of work climate as a determinant factor is based on the results of research Kazamma, et.al. (Soeijipio, 2006, p. 87) regarding the impact of climate on creativity and innovation. The above quotations give sense to us, especially to the leaders of organizations, including organizations/government agencies such as the Department Education Province of Lampung, always to pay attention on working climate to employees. The leaders of Education Office Province of Lampung as leader of a government institution should attempt to manage the work climate in institutions, in order to create an atmosphere which can foster the spirit and enthusiasm of its employees work. Through such was condition an atmosphere employees will feel calm, comfortable, no dreaded in the work, so that employees will be more creative with their better performance which in turn will lead to the improvement of the quality of their working.

Conditions in the field as happened in Education Department Lampung Province, occurred less conducive working environment. Furthermore, Division of Labor becomes the causes that considered to most of employees to be less fair, less objective and a quite high gap especially among field workers and office staff. As field workers, it is considered to have more many projects and tasks until they can leave office anytime. Finally this condition has led to unhealthy employment climate that makes low employee morale.

One of work climates occurred in Education Department Lampung Province is due to the low level of openness of communication among people involved in the work in all areas, both including communication among employees and employees with leadership. Openness among the people who are involved in a work is one category of organizational climate developed by Andrew W. Halpin in Hoy and Miskel (2001, p. 19), which he calls Open Climate which means that Communication and openness depends on the role of a leader.

See the above phenomenon, researcher is interested in conducting research entitled influence of Concept Training leadership and working climate to employee performance Education Department Province of Lampung.

## **Leadership and Training Spiritual Leadership**

Leadership is a process to direct, actuate and affect the activities related to the duties of members of the group/organization. The implications of this concept of leadership, among others, are as follows: 1) leadership regarding others, subordinates or followers, 2) leadership involves an unequal division of power among the leaders and members of the group, 3) in addition to stimulate and give direction to the subordinate or followers, leaders can also exert influence. Leadership is the ability possessed by a leader to direct and influence the subordinate employee or member of a group in order to work toward the goals and objectives of the organization that has been set.

There are several theories of leadership, but in this study, it uses selected theories of leadership such as: a) the theory of characteristic/traits approach to leadership; b) the theory of groups; and c) the theory of transactional.

Early theories about the nature of this can be traced back to ancient Greece and the Roman era. At that time, people believe that leaders are born; they are not made. This theory is based on the assumption that some people are natural leaders and awarded some features that no one else has such endless energy, deep intuition, future remarkable outlook and persuasive unbearable power. This leadership theory states that managerial success has extraordinary abilities of a leader (Rival and Mulyadi, 2012, p. 3).

Secondly, the theory of leadership groups in the basic development rooted in social psychology. This group theory assumes that the bias in order to achieve its objectives, there must be a positive exchange between the leader and his followers (Veithzal and Deddy, 2012, p. 9). With groups, individuals try and move together to achieve the goal they deserved (Syamsiar Torang, 2013, p. 20).

Third is the theory of transactional, this theory often refers to the management theory. Transactional theory focuses on the role of supervision, organization and group performance. Other managerial theories are often used in business; when employees are successful, they are rewarded. And when they fail, they will get punishment. Therefore, this is identical with the transactional theory of management theory (Danim, 2013, p. 66).

Specifically, this theory means that the transactional leader gave two options toward the employee's performance. When an employee can achieve good performance, then he will get reward either in the form of objects, praise, or anything else. However, when he fails to achieve good performance, he will receive an appropriate form of punishment as in the prior agreement.

Leader in Lampung Provincial Education Department is anyone who is responsible in the process of quality improvement at all levels and

organizational units in all areas. The roles and responsibilities of a leader is, of course, different in degree and scope in accordance with levels and organizational units concerned. The main leader (Head of Division) must have a clear vision of the field he leads, and must be able to explain the vision of the leaders of the subordinates (the Head) so that all employees understand and can translate it into work programs. In addition, both the leader and the leader of the main leaders of the underlying must be able to cultivate the quality so that he can be an example for subordinates. At least there are five basic capabilities that should be on every leader, namely: (a) a clear vision, (b) hard work, (c) the full fortitude perseverance, (d) service with humility, and (e) a strong discipline. Five basic capabilities of a leader is basic elements of leadership. In addition, authority, charisma, exemplary, responsibility, hospitality, and neatness are among the traits that include elements of leadership. Every leader must have this leadership traits, in addition to science and technology become his speciality.

The issue which is also important is the servant leadership coaching program. This is due to leadership coaching as a part of efforts to regenerate leadership and in accordance with the words of the Prophet:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a leader, and each leader will be held accountable for the lead ..." (HR. Al-Bukhari no. 844 and Muslim no. 1829).

Employee leadership development program needs to be done to develop the character that supports organizational goals. Therefore, various strategies to grow the personality traits are also associated with efforts to create an effective working environment; in which each individual was willing to implement the unique capabilities of a joint mission. Leadership coaching is intended only to give a true leader who is honest and trustworthy. It is able to perform the function of leadership in accordance with the principles and values of quality leadership. Moreover, it is able to devote themselves to undergo any process of leadership with the commendable attitude, behavior, and positive habits.

Through spiritual leadership development program, it is expected that employees are able to understand the perception of cultures develop sustainable leadership through emotional intelligence. Training and education programs of spiritual leadership is carried out by the following activities: (a) leaders always give direction so that employees have a high motivation to work; (b) creating an enabling environment (warm, discipline, clean, brothers and nuances of worship); (c) appropriate educational methods (gradual and sustainability); (d) all components that have a vision and the same mission; (e) proper fertilization process (*amaliyah* worship activity together); (f)

minimizing obstructions virus (disobedience and breach); (g) *foster the spirit of taushiyatbi al-Haq washabr*; (h) Optimization of infrastructure as a medium and a source of learning and spiritual formation.

Spiritual formation under the leadership of al-Ghazali (2005, volume II, p. 215) is a human form that has a harmonious relationship with God, fellow human beings, and other fellow creatures, and with itself. General purpose of *tazkiyat al-nafs* can be translated into four specific objectives, among others: (a) forming clean a man of *aqidah*, extensive knowledge, like worship; (b) establish human morality in being *muamalah*, aware of their rights and obligations, duties, and responsibilities as a man in his personal life, family, community, nation, and religion, (c) forming a healthy-minded man (*al-shibhiyat al-nafs*) free from moral reproach which is able to use its reasonable and balanced potential, (d) forming a noble human that has noble qualities such as *taubat*, patient, grateful, *khauf*, *raja'*, *faqr*, *zuhud*, intention, sincere, truth, *muhâsabab*, *murâqabah*, *tawakal*, love, *syauq*, and *ridhâ'*

### **Working Environment**

Working climate is an environment and infrastructure, human beings in which members of the organization do their job (Dede, 2010, p.10). Brown and Wallace (1980, in Melinda, 2011, p. 75) concluded two opinions about climate-related work: firstly, the work climate is a device that is able to describe the state of an organization, differentiate with others and affect the state of the individual in the organization. Secondly, quality of the internal environment proved to have a longer period of time, and distinguishes it from the others. Work climate comes from the behavior and things that become habitual in the organization, and shared by the organization's members. This situation serves to interpret the situation and act as a source of pressure in terms of the direction of activity.

According Wirawan (2007, p. 112), an organization working climate is the atmosphere of the working environment in an organization or company. Working climate is the perception of the organization's members (individual or group) and those who are staying in touch with the organization (e.g. suppliers, customers, consultants, and contractors) as to what is or happens in the internal environment of the organization on a regular basis, influencing attitudes and behavior organization and performance of members of the organization which then determines the performance of the organization

Climate is a general concept that reflects the quality of life of the organization. Working climate is a state organization around organizations that support people who are in the organization (Hasibuan: 2007, p. 87). According Hasibuan (2007, p. 92), there are some factors related to organization of work climate: (a) work environment means everything

around the workers and charged; (b) relationships among members of the organization; every worker has a relation with other workers; (c) leadership in organizations

Working environment is the atmosphere in an organization that was created by the pattern of interpersonal relationships. This relationship patterns are derived from the relationship between employees with other employees or perhaps the relationship between employees with managerial or otherwise between the leadership and employees. The pattern of relationships between employees with the leadership of an educational leader to form a kind of leadership (leadership style) is applied by leaders in carrying out the functions of leadership. The conducive climate work is necessary for the employees including the employees to cultivate inner urge the employee to work more enthusiasm and motivated.

Many work climate dimensions are proposed by W. Halpin and Don B. Croff (Hoy and Miskel; 2001, p. 11), namely: supportive, directive, restrictive, collegial, intimate, and disengaged. These dimensions formed a working climate types are: open, engaged, disengaged and closed. As been suggested above, this study did not identify the types of climate as a whole, but rather one dimensional type of climate that is open to explore, i.e.: supportive, collegial and intimate.

Open climate dimension is manifested in the context of communication between working people. Thus, the question to be asked is: (1) how is the supportive level people who are working with one another; (2) how is the collegial level (friendship) people who are working; and (3) how is the intimate level (intimacy) people who are working.

Climate is a general concept that reflects the quality of life of the organization. One of the concepts and climate measurements in terms of leadership and subordinate actors, Andrew W. Halpin and Don B. Croff (Hoy and Miskel; 2001, p. 42) have examined these behaviors in schools, in particular, principals and teachers behavior. There are six climate dimension learned, is a three-dimensional behavior of the principal that is supportive, directive and restrictive. Other three behavior of teachers is collegial, intimate and disengaged. The combination results a four-dimensional climate: closed, engaged, disengaged, and open.

In the enclosed climate, leaders and subordinates are actually doing business, in which leaders emphasize less important work and the work itself, while employees respond minimal and show low commitment. Supervisor's leadership is seen as surveillance, rigid, uncaring, unsympathetic and low support. In fact, leaders show suspicion, lack of attention to employees, closed, less flexible, apathetic and commitment.

Controlled climate is characterized by ineffective attempt by the leadership to control and the professional performance of the employees. It is harsh and autocratic leadership, by providing guidance, instruction, command higher and not respect the professional capabilities and needs of employees. Besides, such leadership deters employees with strenuous activity. The staff members do not care about the leadership behavior and treat themselves like professionals. They are each other mutual respect and mutual support, they are proud of their co-workers and enjoy a job, they really friends. Employees not only respect for their abilities, but they also love one another (really intimate). Servants professional and productive despite having a weak leadership, the employees are united, committed, supportive and open.

Climate separated (disengaged climate) is characterized by the behavior of the leadership is open, caring and supportive. Leaders listen and be open to employees (very supportive), impose freedom to employees to act in accordance with their professional knowledge. However, employees are not willing to accept the leadership, employees are actively working to sabotage against the leadership, employees do not care about the leadership. Employees not only do not like the leadership, but they do not respect and do not like each-other (lower intimacy or relationship colleagues low). Employees are really apart from tasks.

Open climate characterized by cooperation and respect between employees and management. The cooperation is to create a climate in which the leaders to listen and be open to employees, Chairman gives a gift that really *ikhlas*, continuous, and respect for the professionalism of employees (high support) as well as providing freedom to employees to do. Employee behavior supports, open, and relationships with peers are high. Employee indicates an open friendship (high intimacy), and commit to the job. In short, leaders and employees are mutually open.

### **Performance**

Understanding the performance is basically the same as the performance. In general, performance is defined as activities that lead to the process and expected outcomes. The notion is understood from several interpretations. The first, performance when linked to the performance as a noun (noun), the notion of performance or performance is the result of work that can be achieved by a person or group of people in a company in accordance with the authority and responsibilities of each in achieving corporate objectives illegally, do not break the law and not contrary to morals and ethics (Riva & Basri, 2004; Harsuko 2011, p. 44).

Secondly, Sinambela, et al (2012, p. 19) suggested that the performance of employees is defined as the ability of an employee to do something specific expertise. Employee performance is necessary, because with this performance will be known how far the employee's ability to carry out the tasks assigned to him. It is necessary for the determination of a clear and measurable criteria and set out together to be used as a reference.

Third, Bernandi & Russell, 2001 (in Riani, 2011, p. 67) states a performance records generated from a particular job function or an activity over a specified period.

The fourth interpretation, according to Byars and Rue (in Harsuko 2011, p. 21) performance is the degree of preparation of the task that govern a person's job. So, performance is the willingness of a person or group of people to do activities or refine them in accordance with his responsibilities with the expected results. According Withmore (1997 in Mahesa 2010, p. 19), it suggests an expression of one's potential performance in fulfilling its responsibilities by setting certain standards. Performance is one of the total collection of work that is in labor.

While fifth interpretation, according Harsuko performance (2011 p. 24), the performance is the extent to which someone has played for him in implementing the organization's strategy, both in achieving specific objectives related to the role of individuals and or by showing relevant competencies for the organization stated. Performance is a multi-dimensional concept that includes three aspects: the attitude (attitude), ability (ability) and achievement (accomplishment).

Based on the interpretations of some experts above, it can be concluded that the performance is a very personal process as a result of the empowerment of a person's ability both physically and mentally and has implications for improving labor productivity.

## **FINDING AND ANALYSIS**

### **Description of Variable Data Leadership**

Scores leadership variable varies from the lowest scores 46, to a maximum score of 91. Based on the calculation of basic statistics obtained figures as follows: mean = 65.46, median = 65.50, mode = 61 and a standard deviation of 10.78. This calculation shows the mean and median are not much different. This indicates that scores tend to be normally distributed variables leadership.

Based on calculations, the grouping of scores for leadership variables obtained 17:18% (11 people) high group, 65.64% (42 people) group was, and 17:18% (11 people) group is low. From this, it can be understood that the level of leadership in Lampung Province Education Department in general

are in the moderate group. That is, the leadership still needs to be improved. The following graphs balanced frequency distribution histogram leadership.

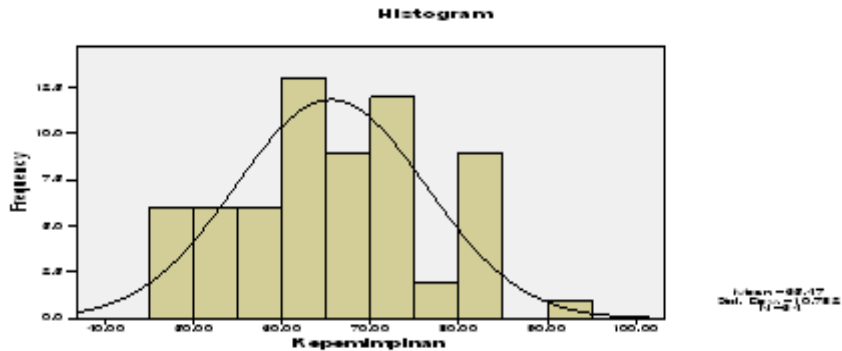


Figure 1. Frequency Distribution Histograms of Leadership Scores

### Description of the working Climate Variable Data

Scores variable working climate varies from the lowest scores 37, to a maximum score of 98. Based on the calculation of basic statistics obtained figures as follows: mean = 66.90, median = 65.50, mode = 61 and standard deviation of 12:46. This calculation shows the mean and median are not much different. This indicates that the job climate variables scores tend normal distribution. Based on calculations, the grouping of scores for the working climate variables obtained 18.75% (12 people) high group, 67.4% (43 people) group was, and 13.85% (9 people) group is low. From this it can be understood that the level of the working climate in general are in the moderate group. That is, the work climate still needs to be improved. The following graphs balanced frequency distribution histogram working climate.

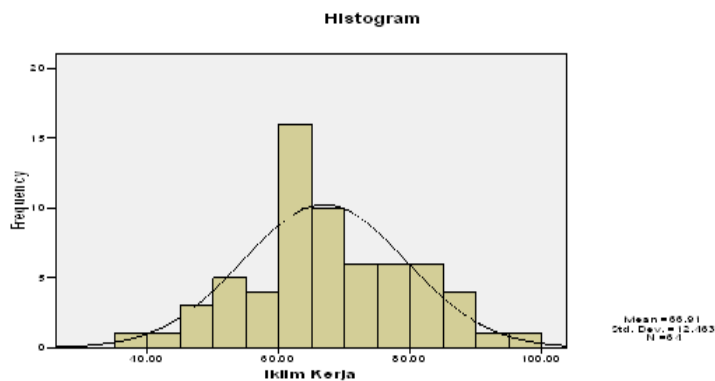


Figure 2. Frequency Distribution Histogram Climate Scores Work



### Description of Variable Data employee performance

Scores variable employee performance varies from the lowest scores 46, to a maximum score of 84. Based on the calculation of basic statistics obtained figures as follows: mean = 65.43, median = 66, mode = 61 and standard deviation of 10.60. This calculation shows the mean and median are not much different. This indicates that scores tend employee performance variables normally distributed. Based on calculations, the grouping of scores for employee performance variables obtained 18.75% (12 people) high group, 64.07% (61 people) group was, and 17:18% (11 people) group is low. From this, it can be understood that the level of performance of employees in general are in the moderate group. That is, the performances of employees still need to be improved. The following graphs of frequency distribution histogram score employee performance.

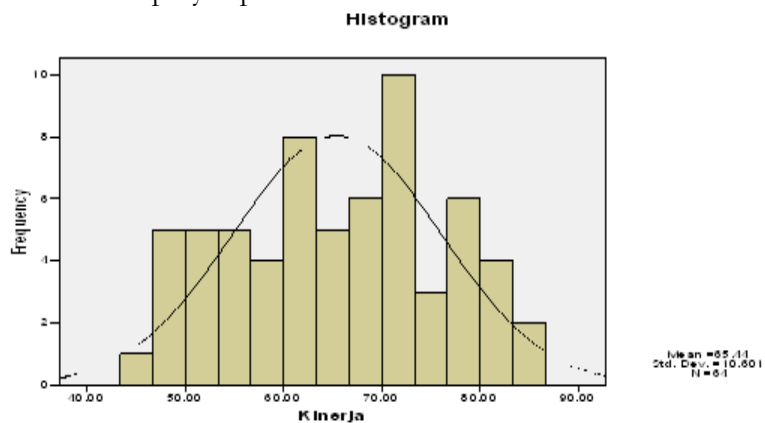
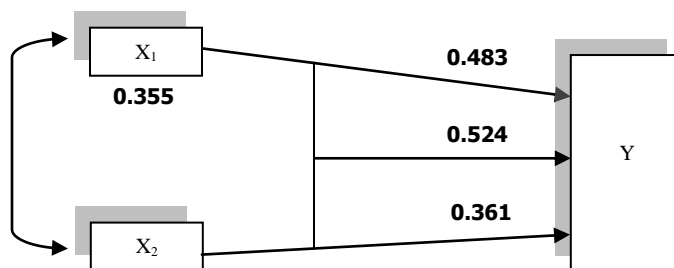


Figure 3 Histogram Score Frequency Distribution of employee performance (Y)

### Hypothesis Testing

Results of the data analysis for the purpose of hypothesis testing to obtain the findings illustrated in the following chart:



- a. The strength of the relationship between training leadership and employee performance is equal to 0.849. The analysis also showed that the coefficient of determination of 0.721 means that the contribution of leadership to employee performance was 72.1%. This means that  $H_a$  stating there is a positive and significant influence of leadership on employee performance Lampung Province Education Office is accepted, the consequences  $H_0$  is rejected.
- b. The strength of the relationship between the working climate with the performance of employees is equal to 0481. The analysis also showed that the coefficient of determination of 0.231, meaning that the work climate contribute to employee performance was 23.1%. This means that  $H_a$  stating there is a significant and positive effect on the working climate to employee performance Lampung Province Education Office is accepted, the consequences  $H_0$  is rejected.
- c. The strength of the relationship between training leadership and working climate with the performance of employees is equal to 0853. The analysis also showed that the coefficient of determination of 0728, means that the contribution of climate leadership and work together on employee performance is 72.8%. This means that  $H_a$  stating there is a significant and positive contribution of leadership and working climate together on employee performance Lampung Province Education Office is accepted, the consequences  $H_0$  is rejected.

Based on the level of the coefficient of correlation tables, it shows the strength of the relationship between training leadership and working climate together on employee performance Lampung Province Education Department employees for 0853 categorized very strong relationship. This means that the higher the level of leadership and working climate, the performance of employees tends to be high. Contributions were given leadership and working climate together on employee performance is 72.8%.

## CONCLUSION

This research resulted in several conclusions as follows: First, result of spiritual leadership training and significant positive effect on employee performance lies at 0859 (very strong) and contributions made spiritual leadership to employee performance by 72.1%. This means that if you want to improve employee performance, training spiritual leadership must be improved to the maximum. The better and the higher training spiritual leadership of the employee's performance will be higher.

Second, employees work climate gives a positive and significant influence on employee performance. The relationship between climate employees to work performance of employees by 0481 (medium) and

contributions made climate employee to employee performance amounted to 23.1%. This means that if you want to improve employee performance, the job climate and employee should increase as optimal as possible. The higher the working environment of employees, the performance of employees will increase.

Third, leadership and working climate together provide a positive and significant influence on employee performance Lampung Provincial Education Office. The relationship between leadership and working climate together to employee performance at 0853 (very strong) and contributions made climate leadership and work together on employee performance amounted to 72.8%. This means that if you want to improve the performance of employees, the leadership and working climate together should be increased. The better leadership and working climate in Lampung Province Education Department, the performance of employees will increase.

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## تطوير طريقة القواعد والترجمة لترجمة كتب التراث

بحث تطويري في مادة قراءة الكتب في قسم التربية الإسلامية بجامعة سونان غونونج جاتي الإسلامية الحكومية باندونج)

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### ملخص البحث

ينطلق هذا البحث من الواقع أن كثيرا من الطلبة أخطئوا في ضبط الكلام العربي وترجمته وفهم معانيه. تبدو تلك المشكلات لأسباب، منها استخدام طريقة القواعد والترجمة في تعليم قراءة الكتب التي لم تصل إلى القدرة المتوازنة بين قراءة النص وترجمته. والأغراض من هذا البحث إيجاد المنتج لتطوير طريقة القواعد والترجمة لترجمة كتب التراث وتقوم مدى فعاليته. والإطار النظري لتطوير طريقة القواعد والترجمة هو النظرية التركيبية والنظرية النبوية. الطريقة المستخدمة في هذا البحث هي طريقة البحث والتطوير. ومن أهم خطواتها: (١) تحليل الدراسات الأولية؛ (٢) تطوير طريقة القواعد والترجمة؛ (٣) تجريب الطريقة المطورة؛ (٤) وتجريب مدى صدق الطريقة المطورة. وأساليب جمع البيانات في هذا البحث هي الملاحظة والمقابلة والاستبيان والاختبار التحريري. ونتائج البحث هي أن طريقة القواعد والترجمة المطورة تؤدي إلى قدرة الطلبة على قراءة كتب التراث وترجمتها وفهم معانيها إما من ناحية العملية التعليمية أو إما من ناحية الحاصل الدراسي.

**المصطلحات الرئيسية:** تطوير، طريقة القواعد والترجمة، كتب التراث

### ABSTRACT

The research is based on the fact that many students are still weak in reading *kutub at-turats*, weak in signing *barakat* and wrong in translation. It is caused by implementing Grammar Translation Method which doesn't lead the student to have the equal competence between reading and translating the Arabic texts. The objective of this research is to find a model of the development of grammar and translation method in teaching *Qirā'atul Kutub* to translate the *kutub at-turats* and testing its effectiveness. The theoretical framework underlying the development of grammar translation method is the structuralism theory and constructivism theory. This study uses research and development (R & D). The steps are: (1) Preliminary

Research, (2) The Development of Grammar Translation Method, (3) testing the developed method, and (4) validation of the developed method. The techniques of collecting data in this study are observation, questionnaires, interviews and test. The results showed that the developed Grammar Translation Method can improve the quality of reading and translating *kutub at-turāts* both in terms of process and outcome.

Keywords: The Development, Grammar Translation Method, *Kutub at-Turats*

## المقدمة

الترجمة تلعب دورا هاما في نقل العلوم والمعارف والتكنولوجيا وبخاصة في الدول المتقدمة. وتعتبر قدرة ترجمة المؤلفات العربية مصدرا أساسيا هاما في تعميق العلوم الإسلامية وشريعتها. تشمل المؤلفات العربية المترجمة إلى اللغة الإندونيسية على القرآن الكريم وكتب الحديث وعلومه وكتب التفسير وعلومه وعلم الكلام والفقه وأصوله والأخلاق والعقيدة والتصوف والكتب التربوية واللغوية والدلالية وكتب سيرة الأنبياء. وتوجد هذه الكتب المترجمة بكل سهولة ويستخدمها الطلبة كالمراجع الثانوية في الجامعة الإسلامية.

تدرس مادة الترجمة في شعبة تربية اللغة العربية وفي قسم اللغة العربية وأدائها. ومع ذلك، تدرس مادة قراءة الكتب في قسم التربية الإسلامية في كلية التربية والتعليم بجامعة سونان غونونج جاتي الإسلامية الحكومية باندونج في المرحلة الخامسة، بالإضافة إلى تعليم اللغة العربية الأولى والثانية والثالثة والرابعة من المرحلة الأولى حتى المرحلة الرابعة. وهذا من مظاهر اهتمام المؤسسات بكفاءة الترجمة لفهم الدراسات الإسلامية من مصادرها الأصلية.

كان أهم هدف تعليم قراءة الكتب في قسم التربية الإسلامية إقدار الطلبة على فهم الإسلام من مصادره الأصلية، وهي القرآن والحديث، وفهم كتب التراث الإسلامي من كتب التفسير والحديث والفقه والأخلاق وهلمّ جرا. والواقع، قد أخطأ كثير منهم في ضبط الكلام العربي وترجمته وفهم معانيه. وعلى عاتقهم قيادة الأمة ونشر العلوم الدينية. يبدو ذلك من الاختبار التشخيصي في طلبة قسم التربية الإسلامية للمرحلة الخامسة، يجد أن الخطأ في ضبط الكلمات يبلغ ٤٣ %، والخطأ في ترجمة الكلمة يبلغ ٦٣ %، والخطأ في ترجمة الجملة ٧٥ %.

فمن المحقق أن ضعف فهمهم بالكتب العربية يترتب على عدم الدقة في تفسير القرآن والحديث. وتبدو تلك المشكلات لأسباب، منها استخدام طريقة القواعد والترجمة في تعليم قراءة الكتب

التي لم تصل إلى القدرة المتوازنة بين قراءة النص وترجمته. لذلك، لا بد أن تكون هناك محاولة جماعية على تطوير هذه الطريقة حتى توجه الطلبة إلى القدرة المتوازنة بين قراءة النص العربي وترجمته وفهم معانيه. والأغراض من هذا البحث إيجاد المنتج لتطوير طريقة القواعد والترجمة لترجمة كتب التراث وتقوم مدى فعاليته. والإطار النظري لتطوير طريقة القواعد والترجمة هو النظرية التركيبية والنظرية البنوية. النظرية التركيبية تنظر إلى أن المعنى اللغوي يتركب من التراكيب والكلمات ذاتها. والنظرية البنوية تنظر إلى أن اكتساب اللغة عملية نشاط حيث كان الطلبة يبنون خبراتهم إيجابيا بما لديهم من الثروة اللغوية في الزمن الماضي أو الحالي.

الطريقة المستخدمة في هذا البحث هي طريقة البحث والتطوير. ومن أهم خطواتها: (١) تحليل الدراسات الأولية؛ (٢) تطوير طريقة القواعد والترجمة؛ (٣) تجريب الطريقة المطورة؛ (٤) وتجريب مدى صدق الطريقة المطورة. وأساليب جمع البيانات في هذا البحث هي الملاحظة والمقابلة والاستبيان والاختبار التحريري.

## البحث

### مشكلات الترجمة

وكثرة القدرات التي يلزم أن يتسلط عليها المترجم تجعل نشاط الترجمة من الأنشطة العلمية المعقدة. وأكد دامونو ما كتبه شهاب الدين أن المترجم أشكل من الكاتب، لأن الكاتب ينقل خبراته الشخصية أو خبرات الآخرين التي يعرفها، وأما المترجم فينقل الأفكار والمشاعر وخبرات الآخرين إلى الناطقين بلغة أخرى تختلف بلغة المؤلف. وبين شهاب الدين أن المشكلات التي قد يواجهها المترجم في الترجمة هي: (١) نشاط الترجمة بكونها صعبة، (٢) اختلاف رئيسي بين اللغة العربية واللغة الإندونيسية، (٣) قلة قدرة المترجم على اللغة المستهدفة تؤثر في تدخّل المعنى، (٤) قلة قدرة المترجم على نظرية الترجمة (شهاب الدين، ٢٠٠٥: ٥٥).

بالنظر إلى أن الترجمة أساسا عملية، فهي تسهم بظهور عدة الآراء والبحوث. إذا كانت الترجمة تتأسس على الافتراض بأن جميع الأنشطة الاتصالية هي عملية الترجمة، فتكون الدراسات عنها تواجه المشكلات التي تتعلق بتحويل المعنى من ثقافة إلى أخرى. ومن الدراسات المهمة الأخرى إلى أي مدى يحصل المترجم على إيجاد المعادلة اللغوية من اللغة المصدر واللغة الهدف. وبجانب ذلك، إن الآراء التي يتأسس عليها المترجم تكون من الأمور الجذابة دراستها. والبحث عن كيفية المترجم في تفسير محتوى

نصوص اللغة المصدر يتيح فرصة لأحد لتحليل ترجمة المترجم الآخر في نفس النص، أي عقد البحث عن إنتاج الترجمة من مترجم آخر في نفس النص.

وبين عبد المنيف أن الترجمة الصحيحة لكي يحصل المترجم عليها فعليه باهتمام العوامل اللغوية والعوامل غير اللغوية (عبد المنيف، ٢٠٠٥). المراد بالعوامل اللغوية هي القواعد الصرفية والنحوية والدلالة وإعادة التركيب. والعوامل اللغوية الأخرى هي علم الأصوات، وكان لا يؤثر كثيرا في ترجمة النصوص المكتوبة إلا أنه يؤثر كثيرا في اللغة المنطوقة لانها تحتاج إلى اهتمام كبير بعناصر الأصوات اللغوية.

وبجانب العوامل اللغوية زاد منيف على أن الترجمة الجيدة كذلك تتأثر بالعوامل غير اللغوية منها:

#### ١. محتوى المواد المترجمة

من المحقق أن النصوص عن الأحكام تختلف بالنصوص عن الفلسفة والنصوص عن علم النفس والنصوص عن التربية. وكذلك النصوص الأدبية تختلف بالنصوص العلمية. كان تنوع الألوان والأساليب اللغوية والمصطلحات الخاصة في علم ما تترتب على صدر المشكلات لدي المترجمين. لذلك، يجب على المترجم اختيار المواد المترجمة وفقا لخلفية مهنته وعلمه.

#### ٢. الظروف أثناء الترجمة

كانت عملية الترجمة التي قام بها المترجم في حالة العجلة سيحصل على اختلاف جودة الترجمة التي قام بها المترجم في حالة الأجلة.

قال شهاب الدين إن مشكلات الترجمة من اللغة العربية إلى اللغة الإندونيسية تشتمل على ثلاث نواحي: (١) الناحية لغوية التي تحتوي على تدخّل المعنى بين العربية والإندونيسية، (٢) الناحية غير اللغوية التي تتعلق بقلة المعرفة عن نظرية الترجمة واللغة المستهدفة، (٣) الناحية ثقافية التي تتعلق بصعوبة البحث عن التناسب بين الثقافتين المختلفتين (شهاب الدين، ٢٠٠٥: ٤٩).

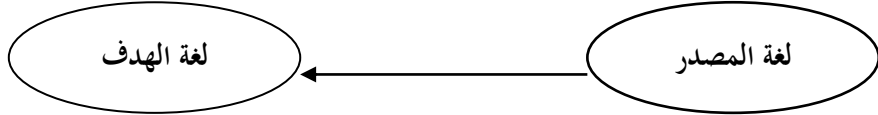
#### عملية الترجمة

المراد بعملية الترجمة هي نمط يُقصد لبيان عملية التفكير الداخلي التي عملها المترجم أثناء الترجمة. يرى الناس القداماء أنه يمكن القيام بالترجمة عن طريق مستقيم (linear way) لأن الترجمة حينئذ تقع مباشرة باتجاه واحد. ويمكن تصوير هذه العملية في الرسم البياني الآتي:



## الرسم البياني ٢

### عملية الترجمة المستقيمة



يمكن استعمال نمط الترجمة المذكور إذا كان النص بسيطاً في تركيب ومعنى لا يتعلق بالسياقات المتعددة، حيث كانت لغة الهدف تساوي لغة المصدر. ومثال ذلك جملة آتية: "هذا مدرس اللغة العربية، علمه واسع"، ويمكن ترجمتها إلى اللغة الإندونيسية، مثلاً، بـ *"ini guru bahasa Arab, ilmunya luas"*.

وإذا كان النص متعقداً، فلا بد للمترجم أن ينظر إلى العوامل المؤثرة المتورطة فيه لكي تكون المعاني المحتواة فيه منقولة سليمة. ومثال ذلك جملة آتية:

إن قضية صراع الحضارات أو حوارها هي إحدى القضايا السياسية التي تشغل العالم.

لا يكمن النص المذكور مترجمة عن طريق مستقيم كما يجري في النص الأول، لأنه يتعلق بالسياقات المتعددة، وهي السياسية، والثقافية، واللغوية، وغيرها. ويمكن ترجمتها إلى اللغة الإندونيسية كما يلي:

*Pertarungan antarperadaban dan dialog-dialognya merupakan salah satu persoalan yang menyibukan dunia.*

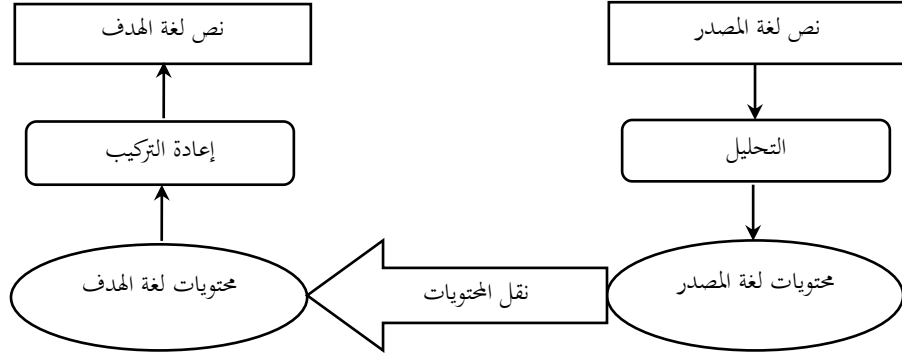
يعرف أن الترجمة المذكورة صعبة للفهم لأن المترجم لا ينظر إلى السياقات اللغوية والاجتماعية والسياسية المؤثرة فيها. ولكن إذا نظر إلى تلك السياقات، فيمكن أن يترجمها بالترجمة الآتية:

*Problematika pertarungan dan dialog antarperadaban adalah salah satu persoalan politik yang menyita perhatian dunia.*

وبالطبع أن الترجمتين المذكورتين في الحقيقة غير مختلفتين إلا أن الثانية أكثر دقة في التعبير بالنسبة إلى الأولى بحيث إن الثانية ديناميكية. وقد صور نيسدا وتابر (١٩٨٢: ٣٣) عملية الترجمة الديناميكية في الرسم البياني الآتي:

## الرسم البياني ٣

## عملية الترجمة الدينامية عند نيدا وتابر



هناك ثلاث خطوات أساسية في تلك الترجمة، وهي التحليل والنقل وإعادة التركيب. التحليل هو بيان العلاقة حول التركيب والمعنى والكلمة أو مجموعة الكلمات للفهم الشامل. وبعد الفهم عنها، نقلت محتويات لغة المصدر إلى لغة الهدف. وكتبت بعد ذلك في لغة الهدف على حسب القواعد اللغوية الجارية في لغة الهدف.

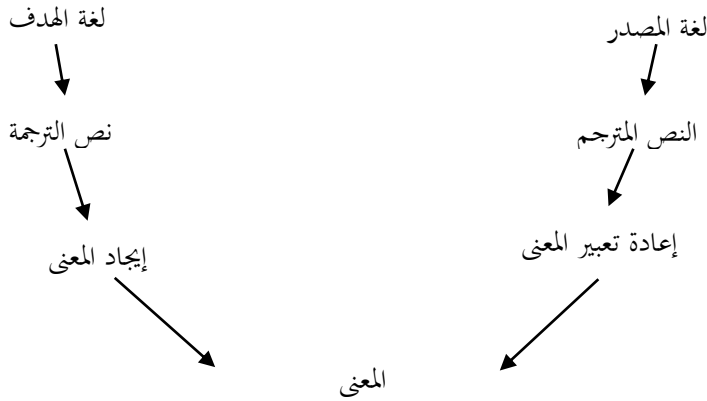
ولكن ينظر سورايواناتا وحاريانطا (٢٠٠٣: ١٩) إلى أنها معقدة فكانت صعبة للفهم، حيث إنهما يتناها في أربع خطوات، وهي:

١. التحليل أو الفهم، أي بيان العلاقات من حيث التركيب ومعنى كلمة أو مجموعة من كلمات، ومعنى ظاهر وباطن. وهو ما سمي بالتحويل الرجعي.
٢. التحويل، أي أن المترجم يجهّز ما قد حلله في لغة الهدف ولكن لم يكن ظاهراً في صورة كلمة أو مجموعة من كلمات، وإنما يكون في ذهنه.
٣. إعادة التركيب، أي أن المترجم يختار معادلة لكلمة أو عبارة أو تركيب صائبة بحيث إن المحتويات ومعانيها التي تكون في لغة المصدر محولة إلى لغة الهدف بوجه تام.
٤. التقييم والتصحيح، أي القيام بإعادة النظر إلى نتائج الترجمة لمعرفة إمكان الخطئ في نصوص لغة الترجمة مع النظر إلى تناسبها بنصوص لغة المصدر. وإذا كانت نصوص لغة الترجمة غير مناسبة بنصوص لغة المصدر أو غير تام في التركيب فلا بد للمترجم من القيام بالتصحيح.

وتلك الخطوات توافق بنمط قدمه لارسون (١٩٩٨: ٣-٤) في عملية الترجمة، وهي ربما أبسط مما قدمه نيدا وتابر وسوريوايناتا، وهي كما صورها في الرسم البياني الآتي:

#### الرسم البياني ٤

#### عملية الترجمة عند لارسون



يدل هذا الرسم البياني على أن عملية الترجمة تتكون من الفهم وتحليل الكلمة، والتركيب النحوي، والسياق الاتصالي في نص لغة المصدر، والسياق الثقافي في لغة المصدر لفهم المعنى الذي احتوى عليه نص لغة المصدر. وهذه الخطوات توافق بخطوات التحليل وإعادة التركيب التي قدمها نيدا وتابر في نظريتهما إلا في ناحية عملية التحويل.

من البيان السابق، يستنتج الباحث أن عملية الترجمة في الحقيقة تتكون من خطوتين، هما (١) تحليل النص الأصلي وفهم ما فيه من المعاني، والوصايا، والفكرات، وغير ذلك؛ و(٢) إعادة تعبيرها في لغة الهدف، أي التعبير في صورة كلمة أو مجموعة من كلمات أو جملة أو مجموعة من جمل مقبولة على حسب القواعد الجارية في لغة الهدف.

#### تعريف طريقة القواعد والترجمة وتاريخ نشأتها

إن طريقة التعليم مجموعة الأساليب التي يتم بواسطتها تنظيم المجال الخارجي للمتعلم من أجل تحقيق أهداف تربوية معينة (أحمد طعيمة، ١٩٩٨: ٦٩). والطريقة المناسبة تحقق الهدف المرجو في الظروف الخاصة بتعليم اللغة الثانية. وهناك طرق وافرة في تعليم اللغة الأجنبية أو اللغة الثانية. ومن أهم

طرق تعليم اللغة الأجنبية هي: طريقة القواعد والترجمة والطريقة المباشرة وطريقة الطريقة السمعية الشفوية والطريقة الصامتة وما إلى ذلك (فتحي علي يونس وآخرون، ٢٠٠٣: ٧٠).

طريقة القواعد والترجمة هي طريقة قديمة لم تقم في البداية على أساس من فكر أو نظر معين أي لم ترتبط بأحد المفكرين في ميدان اللغة أو ميدان التربية، ولكنها ترجع بجذورها إلى تعليم اللغة اللاتينية واللغة الإغريقية حيث استخدمت لفترة طويلة في تعليم هاتين اللغتين عندما كان التحليل المنطقي للغة وحفظ ما بها من قواعد وشواذ، وتطبيق ذلك في تدريبات الترجمة (محمد كامل الناقه، ١٩٨٥: ٦٨).

كانت طريقة القواعد والترجمة أو طريقة النحو والترجمة أو الطريقة القديمة أو الطريقة التقليدية هي الطريقة التي تتكون من طريقة النحو وطريقة الترجمة، وهي التي تبدأ بتعليم القواعد وشرحها شرحاً طويلاً منفصلاً ومدعماً بواسطة اللغة الوطنية. وعند إبراهيم العصيلي (٢٠٠٢: ٤٦)، تعد هذه الطريقة أقدم طرق تعليم اللغات المعروفة. وهي من أقدم الطرق التي استخدمت في تعليم اللغات الأجنبية، وما زالت تستخدم في عدد من بلاد العالم. تجعل هذه الطريقة هدفها الأول تدريس قواعد اللغة الأجنبية، ودفع الطالب إلى حفظها واستظهارها، ويتم تعليم اللغة عن طريق الترجمة بين اللغتين: الأم والأجنبية، وتتم هذه الطريقة بتنمية مهارتي القراءة والكتابة في اللغة الأجنبية. تستخدم هذه الطريقة اللغة الأم للمتعلم كوسيلة رئيسية لتعليم اللغة المنشودة. وبعبارة أخرى تستخدم هذه الطريقة الترجمة كأسلوب رئيسي في التدريس وقد صنّف العلماء هذه الطريقة من ضمن طرائق المدارس القديمة لتعليم اللغات الأجنبية التي لا تزال سائدة الاستخدام حتى الآن في مناطق مختلفة من العالم رغم قدمها وفشل أساليبها (إسماعيل الصيني، ١٩٨٥: ١٣٦-١٣٧).

تاريخ و تطوير طريقة القواعد والترجمة خاصة تعد هذه الطريقة أقدم طرق تعليم اللغات المعروفة، وإنه لا يعرف تاريخ محدد لنشأتها ومراحل نموها وتطويرها، وكل ما يعرف عنها أنها طريقة تقليدية، نشأت منذ ظهرت الحاجة إلى تعليم اللغات الأجنبية وتعليمها.

ويرى فريق من الباحثين أنها كانت تستعمل قديماً في تدريس اللغات ذات حضارة قديمة في الصين والهندي واليونان. كما يرى فريق آخر أنها تعود إلى ما يعرف بعصر النهضة في أوروبا، حيث نقلت اللغتان اليونانية واللاتينية التراث الإنساني بلغات شتى إلى العالم الغربي. وبعد توثيق العلاقات بين مختلف البلاد الأوروبية، شعر أهلها بالحاجة إلى تعليم هاتين اللغتين، واتبع في ذلك الأساليب التي كانت شائعة في تدريس اللغات الثانية في العصور الوسطى في البلاد الأوروبية (عزت عبد الموجود

وآخرون، ١٩٨١: ٣٩٧). ويرى جاك رتشاردز وزميله روجر أن هذه الطريقة من نتائج العقلية الألمانية (جاك رتشاردز وروجر: ١٩٤١٠هـ).

كانت هذه الطريقة طريقة قديمة في تعليم اللغة الثانية وتعود إلى عصر النهضة في البلاد الأوربية في تعليم اللغة اللاتينية واللغة الإغريقية لفترة طويلة في تعليمهما بحفظ القواعد وتطبيقها في تدريبات الترجمة. تمت تسمية هذه الطريقة طريقة النحو والترجمة في القرن التاسع عشر، عندما كانت هذه الطريقة تستخدمها الأوربيون في تعليم اللغة الثانية، ورب مدرسي اللغة العربية في البلاد العربية وغيرها من البلاد الإسلامية بل بلدنا إندونيسيا، فإن مدرسيها يستخدمون هذه الطريقة لتعليم اللغة الهدف خاصة في المعاهد التقليدية .

### أهداف طريقة القواعد والترجمة

من أهداف طريقة النحو والترجمة ما يلي:

أ. تمكن الدارسين من قراءة النصوص المكتوبة به، والإستفادة من ذلك في التدريب العقلي، وتنمية الملكات الذهنية، وتذوق الأدب المكتوب، مع القدرة على الترجمة من اللغة الهدف وإليها.

ب. تدريب الطالب على استخراج المعنى من النصوص الأجنبية وذلك عن طريق ترجمة هذه النصوص إلى لغته القومية

ج. تهدف هذه الطريقة حفظ قواعد اللغة وفهمها والتعبير بأشكال لغوية تقليدية وتدريب الطلاب على كتابة اللغة بدقة عن طريق التدريب المنظم في الترجمة من لغتهم إلى اللغة المتعلمة.

د. وفي المرحلة المتقدمة من التعليم يتدرب الطالب على تذوق المعنى الأدبي والقيمة الفنية لما يقرأ (إبراهيم العصيلي، ٢٠٠٢: ٤٦-٤٧).

### تطبيق طريقة القواعد والترجمة في إندونيسيا

تدرس اللغة العربية في إندونيسيا بالمدارس والمعاهد والجامعات. وكان ال "باسنترين" أول معهد ديني لتدريس علوم الدين واللغة العربية. وانتشرت "الباسنترينات" في أواخر القرن التاسع عشر في جميع أنحاء البلاد. ثم انتشرت المدارس الدينية إلى جوارها في أوائل القرن العشرين، وتطور نظام "الباسنترين" إلى "الباسنترين الحديث" مع بقاء الباسنترين القديم.

إن طريقة التدريس التي شاع استخدامها في تعليم اللغة العربية في إندونيسيا هي طريقة القواعد والترجمة. ذلك لأنها تناسب بأهداف التعليم ومواده المركزة على القواعد والترجمة. ومن المعروف أنه كثير من المدرسين في إندونيسيا يستخدمون هذه الطريقة لتعليم اللغة العربية خاصة في المعاهد التقليدية.

فيما يلي أمثلة مادة القواعد التي نقلت من كتاب قواعد اللغة العربية الذي كتبه حفي ناصيف وزملاءه في أواخر القرن ١٨ وتستخدم في بعض المؤسسات التعليمية في إندونيسيا حتى الآن .  
يقرأ المعلم النص أو كتب التراث ويترجم المتعلم كلمة فكلمة أو يكتب المتعلم كل الكلمة jenggotan مباشرة تحت الكلمة وسمي هذه الطريقة بطريقة ترجمة. ومثال آخر كما يلي : **باب الفعل الباب الأول - في الماضي والمضارع والأمر ينقسم الفعل إلى ماضٍ و مضارع وأمر :**  
فالماضي ما يدل على حدوث شيء مضى قبل زمن التكلم مثل "قرأ". والمضارع ما يدل على حدوث شيء في زمن التكلم أو بعده، مثل "يقرأ". والأمر ما يطلب به حصول شيء بعد زمن التكلم مثل "اقرأ".

في هذه الطريقة كان تعليم القواعد مهم جدا. ويقدم المادة بالطريقة الاستنباطية. ليفهم الطلاب بالمادة فاستخدم المعلم طريقة الترجمة. ويدرب الطلاب الحفظ على القواعد النحوية وتعارفه. ولتسهيل الحفظ فالمادة يقدم بشكل النظام كما قدم ابن مالك في كتابه ألفية. وكان هذا الكتاب مشهور في معاهد الإسلامي بإندونيسيا خاصة في معاهد التقليدية. والطريقة الأخرى المستخدمة في المعاهد الإسلامية هي طريقة Bandungan. وكيفية التعليم هي: قرأ المعلم الكتاب ويترجمه، و كان المتعلمون يسمعون ويكتبون ترجمة الكتاب (روحادي عبد الفتاح،

(Bandongan <http://www.scribd.com/doc/30401525/10/B-Wetonan-atau->

ومثال الترجمة الحرفية في المعاهد الإسلامية إلى اللغة السنديوية هي كما يبدو في الأمثلة الآتية:

الرقم	الجملة أو الكلمة	الترجمة الحرفية
١	إنما قام زيد	<i>Ngan nangtung so tenan (saba) si Zaid</i>
٢	إنما زيد قائم	<i>Ari Zaid mah ngan keur nangtung</i>
٣	إنما زيد قام	<i>Ari Zaid mah eta ngan keur nangtung</i>
٤	وإذا وجد لقطه في موات أو طريق فله أخذها أو تركها	<i>Jeung manakala manggihan (si jalma) kana barang panggih di taneh mati atawa di jalan, maka eta meunang ka si jalma ari nyokotna eta luqhatbah atawa</i>

الترجمة الحرفية	الجملة أو الكلمة	الرقم
<i>ninggalkeun lugatbah.</i>		
<i>Jeung meunang (naon) wasiat ka jalma anu kumpul di eta jalma ieu pirang-pirang perkara: tegesna Islam, jeung bales, jeung boga akal, jeung merdeka, jeung ka percaya.</i>	وتجوز الوصية إلى من اجتمعت فيه خصال: الإسلام والبلوغ والعقل والحرية والأمانة	٥
<i>Ari nikah dina mungguh syara nyaeta hiji ibarat tina akad anu masybur anu ngawangku tina pirang-pirang rukuna jeung pirang-pirang syaratna.</i>	النكاح في الشرع عبارة عن العقد المشهور المشتمل على الأركان والشروط	٦

بناء على البيان السابق، يستنتج الكاتب أن طريقة القواعد والترجمة هي أول طريقة التدريس التي استخدمها السلف. وهي تتكون من طريقة النحو وطريقة الترجمة. وفي الأداء، يبدأ المدرس بشرح القواعد وبعض المفردات الصعبة لديهم بترجمتها إلى اللغة المحلية. تهدف هذه الطريقة حفظ قواعد اللغة وفهمها والتعبير بأشكال لغوية تقليدية وتدريب الطلاب على كتابة اللغة بدقة عن طريق التدريب المنظم في الترجمة من لغتهم إلى اللغة المتعلمة. وتتم هذه الطريقة بالتحليل النحوي والصرفي والدلالي، حيث يترجم المدرس الكلمات بدقة مواقع إعرابها في الجملة، حتى يعرف الطلاب موقع كل كلمة في تراكيب الجملة.

### تعليم قراءة الكتب في الجامعة

وأما أهم هدف تعليم مادة قراءة الكتب في الجامعة إقدار الطلبة على فهم الإسلام من مصادره الأصلية المكتوبة على اللغة العربية وهي القرآن والسنة النبوية، فضلا عن ذلك، يرجى لهم فهم الكتب العربية من كتب التفاسير والفقهاء والحديث والأخلاق والعقيدة وغير ذلك من كتب التراث الإسلامي. ومن أهميتها تبدو أن طلبة جامعة سونان غونونج جاتي الإسلامية الحكومية باندونج وبالخصوص طلبة قسم التربية الإسلامية بكلية التربية والتعليم سيصبحون في المستقبل قادة الأمة والمجتمع، ويعلمونهم العلوم الدينية. لذلك، من اللوازم عليهم التضلع على فهم الكتب العربية مصدرا للعلوم الإسلامية. والقدرة على قراءة الكتب العربية وترجمتها وفهم معانيها تعد شرطا لازما عند المجتمع لمن له الأمر بهذا الواجب. وهذا الهدف الأسمى تؤدي إلى أهمية تعلم مادة قراءة الكتب لطلبة الجامعة

الإسلامية وبالخصوص طلبة قسم التربية الإسلامية بكلية التربية والتعليم بجامعة سونان غونونج جاتي الإسلامية الحكومية باندونج.

بناء على البيان السابق، فكان تعليم قراءة الكتب في قسم التربية الإسلامية يتأسس على تعلم كتب التراث الإسلامي أو المقتطفات من كتب التراث الإسلامي. وتعليم قراءة الكتب يوجه إلى: (١) القدرة على تطبيق العناصر النحوية والصرفية؛ (٢) القدرة على القوالب لأنماط الجمل والتراكيب؛ والقدرة على فهم محتوى النصوص المترجمة.

### أساس تطوير طريقة القواعد والترجمة في تعليم قراءة الكتب

تطوير طريقة القواعد والترجمة في تعليم قراءة الكتب يتأسس على واقعية استخدام طريقة القواعد والترجمة في تعليم قراءة الكتب في المرحلة الخامسة بقسم تربية العلوم الدينية الإسلامية بجامعة سونان غونونج جاتي الإسلامية الحكومية باندونج. وبعد نشر الاستفتاء إلى جميع مدرسي قراءة الكتب، اتفقوا على أن الطريقة المستخدمة للتعليم هي طريقة القواعد والترجمة.

بل حينما يسأل الطلاب عن نجاح أساليب التدريس التي يقوم بها المدرس في تعليم قراءة الكتب. من ٦٣ طالبا، كان عدد الطلبة الذين يجيبون "نعم" ٢٠ طالبا أو ٣٢%، والذين يجيبون "لا" ٣٧ طالب أو ٥٩% والذي يجيب "ناقصا" ٦ طلاب أو ٩،٥%. بناء على ذلك، كان كثير من الطلبة يعتبرون أن جميع الأساليب التي يستخدمها المدرس في تعليم قراءة الكتب غير ناجحة، مهما كان بعض الطلبة حوالي ٣٢% يزعم أنها ناجحة. وحينما يسألون عن أية القدرتين أجيد للطلبة، القراءة أم الترجمة في تعليم قراءة الكتب. من ٦٣ طالبا، كان عدد الطلبة الذين يجيبون "القراءة أجيد" ٤٢ طالبا أو ٦٧%، والذين يجيبون "الترجمة أجيد" ٨ طلاب أو ١٣% والذي يجيب "كلاهما ناقصتان" ١٣ طالب أو ٢١%.

وبعد أن سأل الباحث الطلاب عن أسباب رشوب تعليم قراءة الكتب، فوجد الباحث عدة المظاهر الرئيسية، وهي:

١- الأساليب التي يستخدمها المدرس لتعليم قراءة الكتب تهم كثيرا بمهارة القراءة. وحينما يسأل الطلاب عن التوازن بين قدرة القراءة والترجمة لدى الطلاب في تعليم قراءة الكتب. من ٦٣ طالبا، كان عدد الطلبة الذين يجيبون "نعم" ١٢ طالبا أو ١٩%، والذين يجيبون "لا" ٤٥ طالب أو ٧١% والذي يجيب "ناقصا" ٦ طلاب أو ٩،٥%. بناء على ذلك، كان



كثير من الطلبة يعتبرون أن جميع الأساليب التي يستخدمها المدرس في تعليم قراءة الكتب لا تؤدهم إلى القدرة المتوازنة بين قدرة القراءة وترجمة النصوص العربية. هذا بمعنى أن تعليم قراءة الكتب لا يجري على الوجه المطلوب.

٢- المدرسون لا يشرحون أنماط القواعد النحوية التي تتعلق بالقراءة أو النصوص في كل لقاء التدريس. وحينما يسأل الطلاب عن شرح أنماط القواعد العربية في بداية كل تعليم قراءة الكتب. من ٦٣ طالبا، كان عدد الطلبة الذين يجيبون "نعم" ٢٢ طالبا أو ٣٤%، والذين يجيبون "لا" ٣٨ طالبا أو ٦٠% والذي يجيب "لا يعرف" ٣ طلاب أو ٦%. بناء على ذلك، يعتبر الطلبة أن المدرس لا يشرح أنماط القواعد العربية في بداية كل تعليم قراءة الكتب.

٣- المدرسون لا يصلحون أخطاء ترجمة الكلمات بالرجوع إلى معناها السياقي. وحينما يسأل الطلاب عن أسلوب المدرس في إصلاح الأخطاء في ترجمة المفردات أثناء تعليم قراءة الكتب. من ٦٣ طالبا، كان عدد الطلبة الذين يجيبون "نعم، بدون معناها السياقي" ٤٩ طالبا أو ٧٧,٧%، والذين يجيبون "نعم بالرجوع إلى معناها السياقي" ١٣ طلاب أو ٢٠,٦% والذي يجيب "لا يعرف" طالب أو ١,٥%. بناء على ذلك، يعتبر الطلبة أن المدرسين حينما يجدون الأخطاء لدى الطلبة في ترجمة النصوص، هم لا يصلحون إلا كلمة خاطئة ويفصلون عن معناها السياقي.

يبدو من البيان السابق أن استخدام طريقة القواعد والترجمة المعمول في تعليم قراءة الكتب يقسم التربية الإسلامية يحتاج إلى التطوير. كذلك حينما يسأل الطلاب عن حوائج الطلاب إلى تصرف الطريقة وأساليب تعليم قراءة الكتب. من ٦٣ طالبا، كان عدد الطلبة الذين يجيبون "نعم" ١١ طالبا أو ١٧%، والذين يجيبون "لا" ٤٩ طالب أو ٧٨% والذي يجيب "ناقصا" ٣ طلاب أو ٤,٧%. بناء على ذلك، أن معظم الطلاب يريدون التصرف في الطريقة وأساليب تدريس قراءة الكتب ليحصل على الأغراض المرجوة ولا سيما في الحصول على القدرة على قراءة النصوص وترجمتها على حد سواء ومتوازن.

بناء على البيان السابق، فكان تطوير طريقة القواعد والترجمة توجه إلى:

- ١- القدرة المتوازنة بين قراءة النصوص وترجمتها؛
- ٢- شرح أنماط القواعد اللغوية التي تتعلق بالنصوص المترجمة؛

٣- إصلاح معاني المفردات بالرجوع إلى سياقها في الجملة؛ و

٤- التدرج في الترجمة من الترجمة الحرفية إلى الترجمة الحرة.

### الشكل الأخير للطريقة المطورة

تطوير طريقة القواعد والترجمة يعرف من أربع نواح: (١) غرض تدريس قراءة الكتب؛ (٢) المواد الدراسية؛ (٣) خطوات التدريس؛ و (٥) التقويم. غرض تدريس قراءة الكتب بطريقة القواعد والترجمة المطورة هو إقدار الطلبة على قراءة كتب التراث وترجمتها على حد متوازن. والمواد الدراسية تحتوي الأنماط النحوية وقوالب الترجمة للنصوص المأخوذة من كتب التراث. والنصوص محدودة على نصوص الفقه والأخلاق لأنها تكتب كثيرا بالأساليب العلمية.

وأما خطوات التدريس لطريقة القواعد والترجمة المطورة فهي خمس: التمهيد، وعرض الأمثلة، والتحليل، والتطبيق والتقويم. **أولاً: التمهيد:** في هذه الخطوة، يلقي المدرس أغراض التدريس ثم يوزع الطلبة إلى عدة مجموعات صغيرة ثم يعطي النص الأساسي. **ثانياً: عرض الأمثلة:** في هذه الخطوة، يعرض المدرس أمثلة قراءة النص وترجمتها للجملة الأولى من الفقرة. يقود المدرس قراءة النص حسب الأنماط للقواعد النحوية ثم يترجمها تدريجياً ابتداءً بالترجمة الحرفية ثم التدرج إلى الترجمة الحرة حسب التراكيب الإندونيسية الصحيحة. **ثالثاً: التحليل:** في هذه الخطوة، يطلب المدرس من الطلاب العمل ب: (١) تحليل القراءة التي تتركز إلى الأنماط اللغوية؛ و (٢) تحليل الترجمة الحرفية والحرة التي تتركز إلى: (أ) اختيار المعنى الذي يناسب السياق والمعنى العلمي العصري؛ (ب) وضوح عناصر الجملة من الفعل والفاعل والمفعول أو من المبتدأ والخبر. وبعد ذلك، يقدم كل مجموعة تحليل القراءة والترجمة أمام الفصل ويقوم الطلاب الآخريين والمدرس بإصلاح بعض الأخطاء في القراءة والترجمة. **رابعاً: التطبيق:** في هذه الخطوة، يعرض المدرس الفقرة الجديدة من النص ويطلب من الطلبة العمل بضبط كلماتها وترجمتها وعرض الأسس الفكرية للنص. **وخامساً: التقويم:** في هذه الخطوة، نشر الباحث الاستبيان إلى الطلبة والمدرس نفسه لمعرفة استجابة الطلبة في عملية التدريس مزاياها وعيوبها.

لتوضيح البيان، يعرض الباحث التصميم التعليمي في العمود الآتي:

### أ- تصميم التعليم

#### ١- غرض التدريس العام

فهم معاني النص

#### ٢- غرض التدريس الخاص

- أ) إقدار الطلاب على قراءة النص مع تطبيق الأنماط النحوية  
ب) إقدار الطلاب على ترجمة النص إلى اللغة الإندونيسية الجيدة والصحيحة  
ت) إقدار الطلاب على شرح الأفكار الرئيسية.

#### ٣- الموضوع

القراءة (النص الأساسي) والأنماط النحوية

#### ٤- خطوات التدريس

أ) التمهيد

ب) عرض الأمثلة

ج) التحليل

د) التطبيق

هـ) التقويم

#### ٢- تطبيق التدريس

أ- التمهيد: يلقي المدرس أغراض التدريس ثم يوزع الطلبة إلى عدة مجموعات صغيرة ثم يعطي النص الأساسي.

ب- عرض الأمثلة: يعرض المدرس أمثلة قراءة النص وترجمتها للجملة الأولى من الفقرة. يقود المدرس قراءة النص حسب الأنماط للقواعد النحوية ثم يترجمها تدريجياً ابتداءً بالترجمة الحرفية ثم التدرج إلى الترجمة الحرة حسب التراكيب الإندونيسية الصحيحة.

ج- التحليل: يطلب المدرس من الطلاب العمل ب:

١) تحليل القراءة التي تتركز إلى الأنماط اللغوية

٢) تحليل الترجمة الحرفية والحرة التي تتركز إلى:

أ) اختيار المعنى الذي يناسب السياق والمعنى العلمي العصري

ب) وضوح عناصر الجملة من الفعل والفاعل والمفعول أو من المبتدأ والخبر.

<p>وبعد ذلك، يقدم كل مجموعة تحليل القراءة والترجمة أمام الفصل ويقوم الطلاب الآخريين والمدرس بإصلاح بعض الأخطاء في القراءة والترجمة</p> <p><b>د- التطبيق:</b> يعرض المدرس الفقرة الجديدة من النص ويطلب من الطلبة العمل بضبط كلماتها وترجمتها وعرض الأسس الفكرية للنص.</p> <p><b>هـ- التقييم:</b> نشر الاستبيان إلى الطلبة والمدرس نفسه لمعرفة استجابة الطلبة في عملية التدريس مزاياها وعيوبها.</p>
<p><b>التأمل:</b></p> <p>النموذج مستعد للتطبيق والتصحيح</p>

### العمود ١٣.٤

#### الشكل الأخير لطريقة القواعد والترجمة المطورة

#### فعالية طريقة القواعد والترجمة المطورة

#### أ- التجريب اللياقى لطريقة القواعد والترجمة المطورة

قبل التجريب الأوسع لطريقة القواعد والترجمة المطورة، يجدر للباحث القيام باختبار اللياقة للنموذج المطور. التجريب اللياقى مفوض إلى الخبراء ومدرسي قراءة الكتب في الجامعة. بالإضافة إلى ذلك، ينشر الباحث الاستفتاء إلى الطلبة لمعرفة مدى فعاليتها.

الدراسة عن الطريقة المطورة يقوم بها أربعة خبراء وأربعة مدرسي قراءة الكتب في الجامعة. ولمعرفة حاصل هذه الدراسة يعرضها الباحث مايلي:

### الجدول ٤.٤١

#### أراء الخبراء في الطريقة المطورة

رقم	نموذج التعليم	جيد جدا	جيد	معتدل	قبیح	قبیح جدا
١	التصميم التعليمي:					
	أغراض التعليم	١	٣	-	-	-
	المواد الدراسية	-	٤	-	-	-
	خطوات التدريس	٢	٢	-	-	-
٢	تطبيق التدريس:					

-	-	-	٣	١	خطوات قراءة النص	
-	-	-	٢	٢	خطوات ترجمة النص	
	-	-	١	٣	التقويم	٣

#### الجدول ٤.٤٢

##### آراء مدرسي قراءة الكتب في الطريقة المطورة

رقم	نموذج التعليم	جيد جدا	جيد	معتدل	قبیح	قبیح جدا
١	التصميم التعليمي:					
	أغراض التعليم	٢	٢	-	-	-
	المواد الدراسية	١	٣	-	-	-
	خطوات التدريس	٢	٢	-	-	-
٢	تطبيق التدريس:					
	خطوات قراءة النص	٣	١	-	-	-
	خطوات ترجمة النص	٢	٢	-	-	-
٣	التقويم	٣	١	-	-	-

بناء على الجدولين السابقين، يبدو أن التصميم التعليمي للطريقة المطورة يحصل على النتائج الآتية: من ناحية أغراض التعليم، خبير واحد يجب أنما "جيدة جدا" وثلاثة خبراء يجيبون "جيد". وأما مدرسي قراءة الكتب، مدرسان يجيبان "جيدة جدا" والباقيان يجيبان "جيد". ومن ناحية المواد الدراسية، جميع الخبراء يجيبون "جيد". وأما المدرسون، واحد منهم يجب "جيد جدا" وثلاثة مدرسين يجيبون "جيد". ومن ناحية خطوات التعليم، خبيران يجيبان "جيدة جدا" والباقيان يجيبان "جيد". كذلك المدرسون، مدرسان منهم يجيبان "جيدة جدا" والباقيان يجيبان "جيد". يستنتج الباحث أن التصميم التعليمي لطريقة القواعد والترجمة المطورة مناسب ولائق للتجريب.

وما يتعلق بتطبيق طريقة القواعد والترجمة المطورة يحصل على النتائج الآتية: من ناحية خطوات قراءة النص، خبير واحد يجب أنما "جيدة جدا" وثلاثة خبراء يجيبون "جيد". وأما المدرسون، ثلاثة منهم يجيبون "جيد جدا" وواحد منهم يجب "جيد". من ناحية خطوات قراءة النص، خبيران يجيبان "جيدة جدا" والباقيان يجيبان "جيد". كذلك المدرسون، مدرسان منهم يجيبان "جيدة جدا"

والباقيان يجيبان "جيد". يستنتج الباحث أن تطبيق النموذج لطريقة القواعد والترجمة المطورة مناسب ولائق للتجريب.

ومن ناحية التقويم، يجد الكتب أن ثلاثة خبراء يجيبون "جيد جدا" وواحد منهم يجيب "جيد". وأما المدرسون، فواحد منهم يجيب "جيد جدا" وثلاثة مدرسين يجيبون "جيد". يستنتج الباحث أن التقويم الدراسي لطريقة القواعد والترجمة المطورة مناسب ولائق للتجريب.

### ب- تجريب فعالية الطريقة المطورة

يعرض الباحث في هذا القسم عن: (١) فعالية تطبيق الطريقة المطورة لطريقة القواعد والترجمة في قدرة الطلبة على قراءة كتب التراث وترجمتها؛ (٢) آثار تطبيق الطريقة المطورة لطريقة القواعد والترجمة في نشاط المدرس؛ و(٣) تعامل الطريقة المطورة.

ولمعرفة فعالية تطبيق الطريقة المطورة في قدرة الطلبة على قراءة كتب التراث وترجمتها يقوم الباحث بتقييم صدقه عن طريق التجريب ثلاث مرات باستخدام طريقة القواعد والترجمة المطورة في هذا البحث (الصف التجريبي) ثم يقارن الحاصل الدراسي بالطلبة الذين يتعلمون قراءة الكتب بنموذج التعليم المعمول (الصف الضبطي).

الطلبة في الصف التجريبي هم الذين يأخذون مادة قراءة الكتب في المرحلة الخامسة بقسم تربية العلوم الدينية بكلية التربية والتعليم جامعة سونان غونونج جاتي الإسلامية الحكومية باندونج. والمرد بالحاصل الدراسي هو الحاصل الذي حصل عليها الطلبة عن طريق الاختبار في نهاية الدراسة وفقا للتصميم التجريبي المخطط، وهو *Posttest Posttest Group Design*. لذلك، أداة الاختبار المستخدمة في هذا البحث هي الاختبار البعدي.

أسماء الطلبة في هذا البحث لا تكتب بصراحة بل تكتب بالشفرة الرقمية صونا لسر الأفراد. الطلبة في الصف التجريبي يعرفون بالشفرة الرقمية من رقم ١ إلى رقم ٣٠. وكذلك الطلبة في الصف الضبطي يعرفون بالشفرة الرقمية من رقم ١ إلى رقم ٣٠.

ويعقد تقييم الصدق ثلاث مرات إلى الطلبة الذين يأخذون مادة قراءة الكتب في المرحلة الخامسة بقسم تربية العلوم الدينية بكلية التربية والتعليم جامعة سونان غونونج جاتي الإسلامية الحكومية باندونج كالصف التجريبي والصف الضبطي. الصف التجريبي هو الفصل أ والصف الضبطي هو الفصل ج. وفي أداء التجريب الأول كان عدد العينة ٣٠ طالبا وكذلك للتجريب الثاني والثالث. وبعد انتهاء تقييم الصدق ينشر الباحث الاستفتاء إلى الصف التجريبي.

ولمعرفة فرق المعدل بين الصف التجريبي والصف الضبطي يستخدم الباحث معادلة t test بعون Program SPSS versi 11,5. الخطوة الأولى، تقييم t test للحصول الدراسي من الاختبارات البعدية الثلاث للصف التجريبي والصف الضبطي. والخطوة الثاني، حساب فرق المعدل بينهما. ويأتي بيان تقييم الصدق بينهما فيما يلي:

### ١) قدرة الطلبة على قراءة النص

#### أ) الحاصل الدراسي لقدرة الطلبة على قراءة النص في الصف التجريبي

بعد أن قام الباحث بالحساب الإحصائي عن قدرة الطلبة على قراءة النص، يعرضها كما الآتي:

#### الجدول ٤.٤٣

حاصل التحليل الوصفي عن قدرة الطلبة على قراءة النص للطلبة في الصف التجريبي في التجريب الأوسع

الإحصاء	التجريب الأول	التجريب الثاني	التجريب الثالث
القيمة المتوسطة	٦١،٥١	٨٤،٧٧	٨٩،٦٣
القيمة الوسيطة	٦١،٧٢	٨٨،٦٤	٩٠،٧٤
المعيار الانحرافي	١٢،٧٢	١١،٨٢	٤،٥٢
أدنى الدرجة	٣٤،٣٨	٤٠،٩١	٧٩،٦٣
أعلى الدرجة	٨٩،٠٦	١٠٠	١٠٠

يبدو من الجدول السابق أن أعلى الدرجة لقدرة الطلبة على قراءة النص في الصف التجريبي. في التجريب الأوسع الأول، كان أعلى الدرجة يحصل على ٨٩،٠٦ وأدناها ٣٤،٣٨ بقيمة المعدل ٦١،٥١ والمعيار الانحرافي ١٢،٧٢. في التجريب الأوسع الثاني، كان أعلى الدرجة يحصل على ١٠٠ وأدناها ٤٠،٩١ بقيمة المعدل ٨٤،٧٧ والمعيار الانحرافي ١١،٨٢. في التجريب الأوسع الثالث، كان أعلى الدرجة يحصل على ١٠٠ وأدناها ٧٩،٦٣ بقيمة المعدل ٨٩،٦٣ والمعيار الانحرافي ٤،٥٢.

#### ب- الحاصل الدراسي لقدرة الطلبة على قراءة النص في الصف الضبطي

بعد أن قام الباحث بالحساب الإحصائي عن قدرة الطلبة على قراءة النص، يعرضها كما الآتي:

## الجدول ٤.٤٤

حاصل التحليل الوصفي عن قدرة الطلبة على قراءة النص للطلبة في الصف الضبطي  
في التجريب الأوسع

الإحصاء	التجريب الأول	التجريب الثاني	التجريب الثالث
القيمة المتوسطة	٤٧،٤٥	٧٥،٩١	٧٨،١٥
القيمة الوسيطة	٤٨،٤٤	٨١،٨٢	٧٥،٩٣
المعيار الانحرافي	١٠،٨٥	١٩،٨١	٩،٣٢
أدنى الدرجة	٢٦،٥٦	١٥،٩١	٥٩،٢٦
أعلى الدرجة	٦٨،٧٥	٩٠،٩١	٩٤،٤٤

يبدو من الجدول السابق أن أعلى الدرجة لقدرة الطلبة على قراءة النص في الصف الضبطي. في التجريب الأوسع الأول، كان أعلى الدرجة يحصل على ٦٨،٧٥ وأدناها ٢٦،٥٦ بقيمة المعدل ٤٧،٤٥ والمعيار الانحرافي ١٠،٨٥. في التجريب الأوسع الثاني، كان أعلى الدرجة يحصل على ٩٠،٩١ وأدناها ١٥،٩١ بقيمة المعدل ٧٥،٩١ والمعيار الانحرافي ١٩،٨١. في التجريب الأوسع الثالث، كان أعلى الدرجة يحصل على ٩٤،٤٤ وأدناها ٥٩،٢٦ بقيمة المعدل ٧٨،١٥ والمعيار الانحرافي ٩،٣٢.

### ج- المقارنة بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الأوسع الأول

لمعرفة الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الأوسع الأول فيقوم الباحث بـ t test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي. وقبل ذلك، يقوم الباحث بتقييم الاستواء للصفين، التجريبي والصف الضبطي. ونتيجته ما يلي:



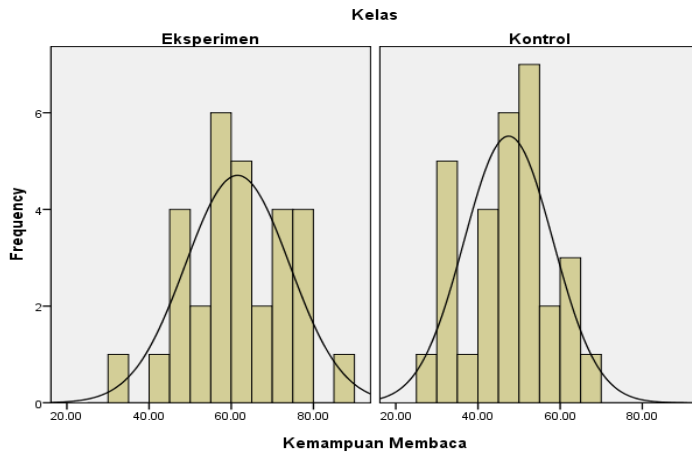
## الجدول ٤.٤٥

الحاصل لتقييم الاستواء عن قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي  
في التجريب الأوسع الأول

	الصف	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	Df	Sig.	Statistic	df	Sig.
قدرة القراءة	التجريبي	١١٩٠.	٣٠	٢٠٠٠.	٩٨١٠.	٣٠	٨٤٧٠.
	الضبطي	١٠٠٠.	٣٠	٢٠٠٠.	٩٧٨٠.	٣٠	٧٧٥٠.

من الجدول السابق، يستنتج الباحث أن قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي يحصل على التوزيع السوي. يبدو هذا من التقييمين اللذين يقوم بهما الباحث، هما  $Kolmogorov-Smirnov$  بمستوى الدلالة  $> 0.05$ .

لتوضيح البيان، يعرض الباحث الرسم البياني كما الآتي:



## الصورة ٤.٢

الرسم البياني هستوغرام قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي لمعرفة الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الأوسع الأول فيقوم الباحث ب  $t$  test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي.

الفرضية في هذا البحث هي:

$H_0$  = عدم الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي

$H_1$  = وجود فرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي

ونتيجة التقييم تبدو في الجدول الآتي:

#### الجدول ٤.٤٦

##### قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي

		t-test for Equality of Means						
		t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
							Lower	Upper
قدرة القراءة	Equal variances assumed	٤.٦٠٨	٥٨	٠.٠٠٠	١٤٠.٦١٣٣	٣.٠٥١٣٦	٧.٩٥٣٣٧	٢٠.١٦٩٣٠
	Equal variances not assumed	٤.٦٠٨	٥٦.٥٨٩	٠.٠٠٠	١٤٠.٦١٣٣	٣.٠٥١٣٦	٧.٩٥٠١٣	٢٠.١٧٢٥٤

يبدو من الجدول السابق أن "ت الحسائية" للصفين هي ٤,٦٠٨ بمستوى الدلالة ٠,٠٠٠. لأن مستوى الدلالة  $0,٠٠٥ >$  فكانت  $H_0$  مردودة. بناء على ذلك أن هناك فرق جلي بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي. ويستنتج الباحث أن معدل قدرة الطلبة على القراءة في الصف التجريبي أعلى من الصف الضبطي.

#### د- المقارنة بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب

##### الأوسع الثاني

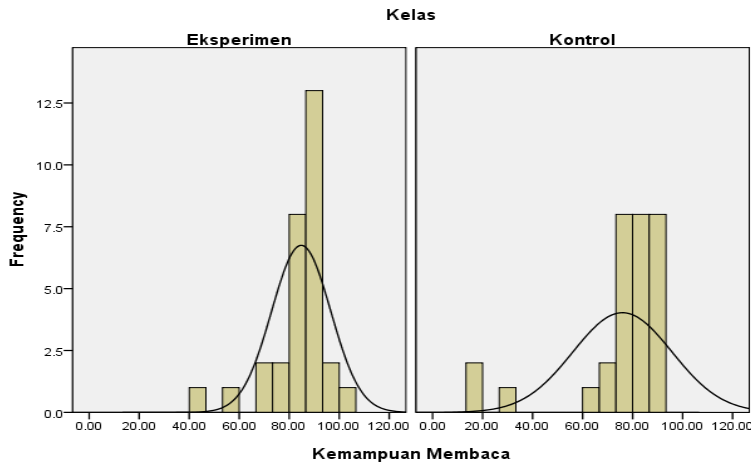
لمعرفة الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثاني فيقوم الباحث ب t test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي. وقبل ذلك، يقوم الباحث بتقييم الاستواء للصفين، التجريبي والصف الضبطي. ونتيجته ما يلي:

### الجدول ٤.٤٧

الحاصل لتقييم الاستواء عن قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثاني

	الصف	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	Df	Sig.	Statistic	df	Sig.
قدرة القراءة	التجريبي	٢١٠٠.	٣٠	٠٠٢.	٧٩٥٠.	٣٠	٠٠٠٠.
	الضبطي	٢٩٤٠.	٣٠	٠٠٠٠.	٦٢٩٠.	٣٠	٠٠٠٠.

من الجدول السابق، يستنتج الباحث أن قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي يحصل على التوزيع السوي. يبدو هذا من التقييمين اللذين يقوم بهما الباحث، هما Kolmogorov-Smirnov بمستوى الدلالة  $> 0.05$ . لتوضيح البيان، يعرض الباحث الرسم البياني كما الآتي:



### الصورة ٤.٣

الرسم البياني هستوغرام قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي لمعرفة الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثاني فيقوم الباحث بـ t test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي.

الفرضية في هذا البحث هي:

$H_0$  = عدم الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي

$H_1$  = وجود الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي ونتيجة التقييم تبدو في الجدول الآتي:

#### الجدول ٤.٤٨

قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الثاني

	قدرة القراءة
Mann-Whitney U	٢٥٩.٠٠٠
Wilcoxon W	٧٢٤.٠٠٠
Z	٢.٨٤٠ -
Asymp. Sig. (2-tailed)	.٠٠٥.

يبدو من الجدول السابق أن قدرة الطلبة على القراءة على التحليل الإحصائي Mann-Whitney U يحصل على قيمة  $U = 259$ ، والتحليل الإحصائي Wilcoxon W يحصل على قيمة  $W = 724$ ، والتحليل الإحصائي Z يحصل على قيمة  $-2.840$ . ومستوى الدلالة على الإحصاء  $U = 0.005$  وهو أصغر من مستوى الواقع  $0.05$ . فكانت  $H_0$  مردودة. بناء على ذلك أن هناك فرق جلي بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي. ويستنتج الباحث أن معدل قدرة الطلبة على القراءة في الصف التجريبي أعلى من الصف الضبطي.

ح- المقارنة بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثالث

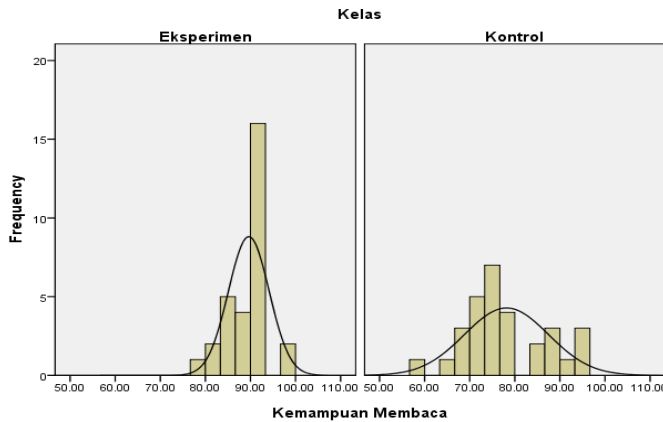
لمعرفة الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثالث فيقوم الباحث بـ t test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي. وقبل ذلك، يقوم الباحث بتقييم الاستواء للصفين، التجريبي والضبطي. ونتيجته ما يلي:

#### الجدول ٤.٤٩

الحاصل لتقييم الاستواء عن قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثالث

	الصف	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	Df	Sig.	Statistic	df	Sig.
قدرة القراءة	التجريبي	.١٩٧	٣٠	.٠٠٠٤*	.٩٢٢	٣٠	.٠٣٠
	الضبطي	.١٦١	٣٠	.٠٠٤٦*	.٩٥٢	٣٠	.١٩٦

من الجدول السابق، يستنتج الباحث أن قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي يحصل على التوزيع السوي. يبدو هذا من التقييمين اللذين يقوم بهما الباحث، هما Kolmogorov-Smirnov بمستوى الدلالة  $> 0,005$ . لتوضيح البيان، يعرض الباحث الرسم البياني كما الآتي:



#### الصورة ٤.٤

الرسم البياني هستوغرام قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي لمعرفة الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثاني فيقوم الباحث ب t test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي.  
الفرضية في هذا البحث هي:

$H_0$  = عدم الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي  
 $H_1$  = وجود الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي  
 ونتيجة التقييم تبدو في الجدول الآتي:

#### الجدول ٤.٥١

قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي في التجريب الثالث

	قدرة القراءة
Mann-Whitney U	١٤٨.٥٠٠
Wilcoxon W	٦١٣.٥٠٠
Z	-٤.٤٨٠
Asymp. Sig. (2-tailed)	.٠٠٠٠

يبدو من الجدول السابق أن قدرة الطلبة على القراءة على التحليل الإحصائي Mann-Whitney U يحصل على قيمة U ١٤٨.٥، والتحليل الإحصائي Wilcoxon W يحصل على قيمة ٦١٣،٥، والتحليل الإحصائي Z يحصل على قيمة -٤.٤٨٠. ومستوى الدلالة على الإحصاء U ٠،٠٠٠٠ وهو أصغر من مستوى الواقع ٠،٠٥. فكانت  $H_0$  مردودة. بناء على ذلك أن هناك فرق جلي بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي. ويستنتج الباحث أن معدل قدرة الطلبة على القراءة في الصف التجريبي أعلى من الصف الضبطي.

وبعد أن قام الباحث بالتحليل الإحصائي عن قدرة الطلبة على القراءة بين الصف التجريبي والصف الضبطي لثلاث مرات، يستنتج الباحث أن:

- (١) قدرة الطلبة على القراءة بين الصف التجريبي والصف الضبطي قبل تعليم قراءة الكتب لم تختلف.
- (٢) قدرة الطلبة على القراءة في الصف التجريبي بعد استخدام طريقة القواعد والترجمة المطورة أعلى من الصف الضبطي الذي يستخدم طريقة القواعد والترجمة القديمة في جميع التجارب.

لذلك، كان النموذج المطور لطريقة القواعد والترجمة يجري فعلا بكثير ولا سيما لترقية قدرة الطلبة على قراءة النصوص الموجودة في كتب التراث.

## ٢) قدرة الطلبة على ترجمة النص

### أ) الحاصل الدراسي لقدرة الطلبة على قراءة النص في الصف التجريبي

بعد أن قام الباحث بالحساب الإحصائي عن ترجمة الطلبة على قراءة النص، يعرضها كما الآتي:

### الجدول ٤.٥٢

حاصل التحليل الوصفي عن قدرة الطلبة على ترجمة النص للطلبة في الصف التجريبي في التجريب الأوسع

الإحصاء	التجريب الأول	التجريب الثاني	التجريب الثالث
القيمة المتوسطة	٦٢.٠٢	٧١.٨٧	٨١.٢٥
القيمة الوسيطة	٦٤.٥٨	٧٦.٠٠	٨٢.٥٠
المعيار الانحرافي	٥.٤٣	١٢.١٦	٥.٥٢
أدنى الدرجة	٤٥.٨٣	٥٢.٠٠	٦٧.٥٠
أعلى الدرجة	٦٨.٧٥	٨٨.٠٠	٩٠.٠٠

يبدو من الجدول السابق أن أعلى الدرجة لقدرة الطلبة على ترجمة النص في الصف التجريبي. في التجريب الأوسع الأول، كان أعلى الدرجة يحصل على ٦٨،٧٥ وأدناها ٤٥،٨٣ بقيمة المعدل ٦٢،٠٢ والمعيار الانحرافي ٥،٤٣. في التجريب الأوسع الثاني، كان أعلى الدرجة يحصل على ٨٨،٠٠ وأدناها ٥٢،٠٠ بقيمة المعدل ٧١،٨٧ والمعيار الانحرافي ١٢،١٦. في التجريب الأوسع الثالث، كان أعلى الدرجة يحصل على ٩٠،٠٠ وأدناها ٦٧،٥٠ بقيمة المعدل ٨١،٢٥ والمعيار الانحرافي ٥،٥٢.

### ب) الحاصل الدراسي لقدرة الطلبة على ترجمة النص في الصف الضبطي

بعد أن قام الباحث بالحساب الإحصائي عن قدرة الطلبة على ترجمة النص، يعرضها

كما الآتي:

## الجدول ٤.٥٣

حاصل التحليل الوصفي عن قدرة الطلبة على ترجمة النص للطلبة في الصف الضبطي  
في التجريب الأوسع

الإحصاء	التجريب الأول	التجريب الثاني	التجريب الثالث
القيمة المتوسطة	٥٧،٧٨	٦١،٧٠	٦٧،٦٧
القيمة الوسيطة	٦٠،٤٢	٦٣،٥٠	٧٠،٠٧
المعيار الانحرافي	٧،٦٨	١٨،٩٠	٦،٢٧
أدنى الدرجة	٣١،٢٥	٢٧،٠٠	٥٥،٠٠
أعلى الدرجة	٧٠،٨٣	٩٤،٠٠	٧٧،٥٠

يبدو من الجدول السابق أن أعلى الدرجة لقدرة الطلبة على ترجمة النص في الصف الضبطي. في التجريب الأوسع الأول، كان أعلى الدرجة يحصل على ٧٠،٨٣ وأدناها ٣١،٢٥ بقيمة المعدل ٥٧،٧٨ والمعيار الانحرافي ٧،٦٨. في التجريب الأوسع الثاني، كان أعلى الدرجة يحصل على ٩٤،٠٠ وأدناها ٢٧،٠٠ بقيمة المعدل ٦١،٧٠ والمعيار الانحرافي ١٨،٩٠. في التجريب الأوسع الثالث، كان أعلى الدرجة يحصل على ٧٧،٥٠ وأدناها ٥٥،٠٠ بقيمة المعدل ٦٧،٦٧ والمعيار الانحرافي ٦،٢٧.

### ج) المقارنة بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في التجريب الأوسع الأول

لمعرفة الفرق بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في التجريب الأوسع الأول فيقوم الباحث ب t test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي. وقبل ذلك، يقوم الباحث بتقييم الاستواء للصفين، التجريبي والضبطين. ونتيجته ما يلي:

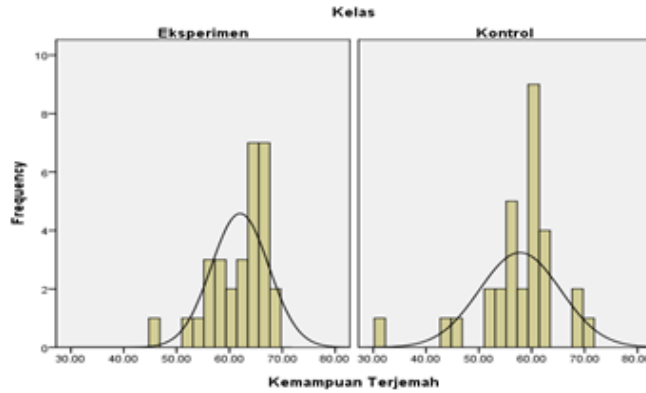


### الجدول ٤.٥٠

الحاصل لتقييم الاستواء عن قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في التجريب الأوسع الأول

	الصف	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	Df	Sig.	Statistic	df	Sig.
قدرة الترجمة	التجريبي	٢١٥.	٣٠	٠٠١.	٨٨٩.	٣٠	٠٠٥.
	الضبطي	١٨٨.	٣٠	٠٠٨.	٨٦٦.	٣٠	٠٠١.

من الجدول السابق، يستنتج الباحث أن قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي يحصل على التوزيع السوي. يبدو هذا من التقييمين اللذين يقوم بهما الباحث، هما Kolmogorov-Smirnov بمستوى الدلالة  $0.05 > . . .$  لتوضيح البيان، يعرض الباحث الرسم البياني كما الآتي:



الصورة ٤.٥

الرسم البياني هستوغرام قدرة الطلبة على الترجمة

في الصف التجريبي والصف الضبطي

لمعرفة الفرق بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في التجريب الأوسع الأول فيقوم الباحث بـ t test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي.

الفرضية في هذا البحث هي:

$H_0$  = عدم الفرق بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي

$H_1$  = وجود الفرق بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي ونتيجة التقييم تبدو في الجدول الآتي:

#### الجدول ٤.٥٥

#### قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي

	قدرة الترجمة
Mann-Whitney U	٢٧٤.٠٠٠
Wilcoxon W	٧٣٩.٠٠٠
Z	٢.٦٢١-
Asymp. Sig. (2-tailed)	.٠٠٩.

يبدو من الجدول السابق أن قدرة الطلبة على الترجمة على التحليل الإحصائي Mann-Whitney U يحصل على قيمة U ٢٧٤، والتحليل الإحصائي Wilcoxon W يحصل على قيمة ٧٣٩، والتحليل الإحصائي Z يحصل على قيمة -٢.٦٢١. ومستوى الدلالة على الإحصاء U ٠.٠٠٩ وهو أصغر من مستوى الواقع ٠.٠٥. فكانت  $H_0$  مردودة. بناء على ذلك أن هناك فرق جلي بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي. ويستنتج الباحث أن معدل قدرة الطلبة على الترجمة في الصف التجريبي أعلى من الصف الضبطي.

#### د- المقارنة بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في

#### التجريب الأوسع الثاني

لمعرفة الفرق بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثاني فيقوم الباحث بـ t test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي. وقبل ذلك، يقوم الباحث بتقييم الاستواء للصفين، التجريبي والضبطي. ونتيجته ما يلي:

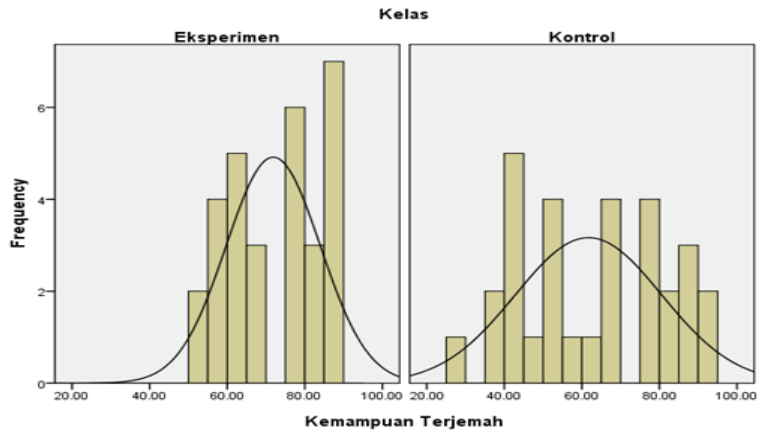
## الجدول ٤.٥٦

الحاصل لتقييم الاستواء عن قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي  
في التجريب الأوسع الثاني

	الصف	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	Df	Sig.	Statistic	df	Sig.
قدرة الترجمة	التجريبي	١٦٣.	٣٠	٠٤٠٠	٩٠٥.	٣٠	٠١١.
	الضبطي	١٢٩.	٣٠	٢٠٠٠	٩٥١.	٣٠	١٨٠٠.

من الجدول السابق، يستنتج الباحث أن قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي يحصل على التوزيع السوي. يبدو هذا من التقييمين اللذين يقوم بهما الباحث، هما Kolmogorov-Smirnov بمستوى الدلالة  $> 0,05$ .

لتوضيح البيان، يعرض الباحث الرسم البياني كما الآتي:



## الصورة ٤.٦

الرسم البياني هستوغرام قدرة الطلبة على الترجمة  
في الصف التجريبي والصف الضبطي

لمعرفة الفرق بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثاني فيقوم الباحث بـ t test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي.

الفرضية في هذا البحث هي:

$H_0$  = عدم الفرق بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي

$H_1$  = وجود الفرق بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي

ونتيجة التقييم تبدو في الجدول الآتي:

#### الجدول ٤.٥٧

قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي

في التجريب الثاني

	قدرة الترجمة
Mann-Whitney U	٢٩٩.٠٠٠
Wilcoxon W	٧٦٤.٠٠٠
Z	٢.٢٣٩-
Asymp. Sig. (2-tailed)	.٢٥.

يبدو من الجدول السابق أن قدرة الطلبة على الترجمة على التحليل الإحصائي

Mann-Whitney U يحصل على قيمة U ٢٩٩، والتحليل الإحصائي Wilcoxon W

يحصل على قيمة ٧٦٤، والتحليل الإحصائي Z يحصل على قيمة -٢.٢٣٩ ومستوى

الدلالة على الإحصاء U ٠،٠٠٥ وهو أصغر من مستوى الواقع ٠،٠٥. فكانت  $H_0$

مردودة. بناء على ذلك أن هناك فرق جلي بين قدرة الطلبة على الترجمة في الصف

التجريبي والصف الضبطي. ويستنتج الباحث أن معدل قدرة الطلبة على الترجمة في الصف

التجريبي أعلى من الصف الضبطي.

### ح- المقارنة بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثالث

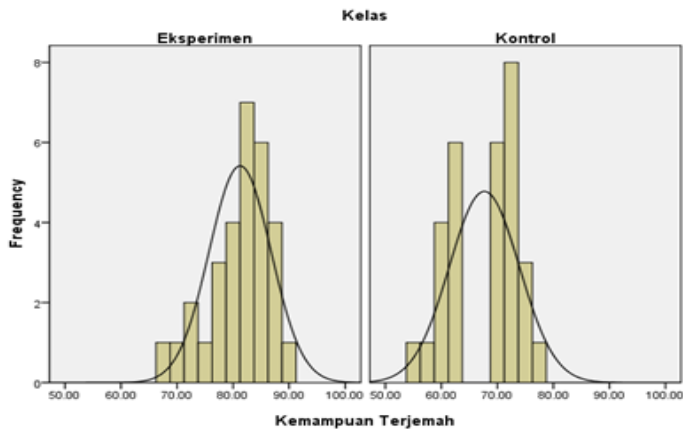
معرفة الفرق بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثالث فيقوم الباحث ب t test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي. وقبل ذلك، يقوم الباحث بتقييم الاستواء للصفين، التجريبي والضبطي. ونتيجته ما يلي:

#### الجدول ٤.٥٨

الحاصل لتقييم الاستواء عن قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثالث

	الصف	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
		Statistic	Df	Sig.	Statistic	df	Sig.
قدرة الترجمة	التجريبي	١٩٠.	٣٠	٠٠٧.	٩٢٩.	٣٠	٠٤٦.
	الضبطي	٢٤٥.	٣٠	٠٠٠.	٨٩٣.	٣٠	٠٠٦.

من الجدول السابق، يستنتج الباحث أن قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي يحصل على التوزيع السوي. يبدو هذا من التقييمين اللذين يقوم بهما الباحث، هما Kolmogorov-Smirnov بمستوى الدلالة  $> 0.05$ . لتوضيح البيان، يعرض الباحث الرسم البياني كما الآتي:



## الصورة ٤.٧

الرسم البياني هستوغرام قدرة الطلبة على الترجمة

في الصف التجريبي والصف الضبطي

لمعرفة الفرق بين قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في التجريب الأوسع الثاني فيقوم الباحث بـ t test للعينتين، هما قدرة القراءة في الصف التجريبي والصف الضبطي.

الفرضية في هذا البحث هي:

$H_0$  = عدم الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي

$H_1$  = وجود الفرق بين قدرة الطلبة على القراءة في الصف التجريبي والصف الضبطي

ونتيجة التقييم تبدو في الجدول الآتي:

## الجدول ٤.٥٩

قدرة الطلبة على الترجمة في الصف التجريبي والصف الضبطي في التجريب الثالث

	قدرة الترجمة
Mann-Whitney U	٥٣,٠٠٠
Wilcoxon W	٥١٨,٠٠٠
Z	٥,٩٠٢-
Asymp. Sig. (2-tailed)	٠,٠٠٠

يبدو من الجدول السابق أن قدرة الطلبة على الترجمة على التحليل الإحصائي

Mann-Whitney U يحصل على قيمة U ٥٣، والتحليل الإحصائي Wilcoxon W

يحصل على قيمة ٥١٨، والتحليل الإحصائي Z يحصل على قيمة -٥,٩٠٢. ومستوى

الدلالة على الإحصاء U ٠,٠٠٠ وهو أصغر من مستوى الواقع ٠,٠٠٥. فكانت  $H_0$

مردودة. بناء على ذلك أن هناك فرق جلي بين قدرة الطلبة على الترجمة في الصف التجريبي

والصف الضبطي. ويستنتج الباحث أن معدل قدرة الطلبة على الترجمة في الصف التجريبي

أعلى من الصف الضبطي.

وبعد أن قام الباحث بالتحليل الإحصائي عن قدرة الطلبة على الترجمة بين الصف

التجريبي والصف الضبطي لثلاث مرات، يستنتج الباحث أن:

(١) قدرة الطلبة على الترجمة بين الصف التجريبي والصف الضبطي قبل تعليم قراءة الكتب لم تختلف.

(٢) قدرة الطلبة على الترجمة في الصف التجريبي بعد استخدام طريقة القواعد والترجمة المطورة أعلى من الصف الضبطي الذي يستخدم طريقة القواعد والترجمة القديمة في جميع التجارب.

لذلك، كان النموذج المطور لطريقة القواعد والترجمة لتعليم قراءة الكتب يجري فعاليا

بكتير ولا سيما لترقية قدرة الطلبة على ترجمة النصوص الموجودة في كتب التراث.

## النتيجة

كانت طريقة القواعد والترجمة المطورة في هذا البحث أكثر فعاليا من طريقة القواعد والترجمة المعمولة في تدريس قراءة الكتب. تبدو فعالية الطريقة المطورة من الفرق في الحاصل الدراسي بين مجموعة الطلبة بطريقة القواعد والترجمة المطورة (الصف التجريبي) ومجموعة الطلبة بطريقة القواعد والترجمة المعمولة (الصف الضبطي). ولمعرفة مدى فعالية كليهما، يقوم الباحث بالتقويم للمجموعتين (الصف التجريبي والصف الضبطي) عند كل نهاية الدراسة. وبعد التحليل الإحصائي، يجد الباحث أن مجموعة النتيجة للصف التجريبي أعلى من الصف الضبطي. هذا يدل على أن فيهما اختلاف النتيجة بين مجموعة الطلبة بطريقة القواعد والترجمة المطورة (الصف التجريبي) ومجموعة الطلبة بطريقة القواعد والترجمة المعمولة (الصف الضبطي). بعبارة أخرى، أن قدرة الطلبة على قراءة كتب التراث وترجمتها بالطريقة المطورة أحسن وأجود من الطلبة بالطريقة المعمولة.

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## QUALITY ASSURANCE SYSTEM BETWEEN THE ISLAMIC STATE UNIVERSITY AND THE STATE UNIVERSITY

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### **ABSTRACT**

The purpose of this research is to compare the quality assurance system in the Islamic State University at *Universitas Islam Negeri* (UIN) of Malang and The State University at Technical Institute of Surabaya (*Institut Teknik Surabaya*/ITS). The findings concerning quality assurance system cover; the reasons for implementing the quality assurance, the core value of quality planning, the quality assurance of implementation, the quality assurance of evaluation, the supporting factor of the implementation of quality assurance, the quality assurance strategy, and the result of quality assurance. This study uses exploratory mixed method research design with the developmental model instrument. While the process of this research starts with collecting qualitative data, then the extreme finding is followed by collecting quantitative data, and the end of this process is interpreting data together. From the qualitative data, it can be concluded that there is a difference between quality assurance in UIN Malang and ITS. The quality assurance in the institution management (X), the academic aspect (Y), and customers' satisfaction (Z) was significantly different (significantly) between UIN Malang and ITS. Customers' satisfaction at UIN Malang is influenced by the quality of management and academic with a larger proportion than in ITS.

Keywords: Islamic State University, State University, Quality Assurance.

### **ABSTRAK**

*Tulisan ini berisikan pemaparan hasil penelitian yang bertujuan untuk membandingkan sistem penjaminan mutu di Perguruan Tinggi Keagamaan Islam di Universitas Islam Negeri (UIN) Malang dan Perguruan Tinggi Umum di Institut Teknik Surabaya (ITS). Data sistem penjaminan mutu pada penelitian ini adalah alasan penerapan sistem penjaminan mutu, inti perencanaan nilai mutu, implementasi penjaminan mutu, evaluasi penjaminan mutu, faktor yang mendukung dalam mengimplementasikan penjaminan mutu, strategi penjaminan mutu, dan hasil penjaminan mutu. Penelitian menggunakan metode kolaborasi eksploratori dengan model instrumen yang dikembangkan, sementara proses penelitian dimulai dengan mengumpulkan data kualitatif, diikuti dengan mengumpulkan data kuantitatif, kemudian menginterpretasikan data hasil penelitian tersebut. Dari data kualitatif hasil penelitian menunjukkan bahwa ada perbedaan yang signifikan antara penjaminan mutu di UIN Malang dan ITS. Perbedaan penjaminan mutu di UIN Malang dan ITS tampak pada aspek manajemen lembaga (X), aspek akademik (Y), dan kepuasan pelanggan (Z). Kepuasan pelanggan di UIN Malang dipengaruhi oleh kualitas manajemen dan akademik dengan proporsi yang lebih besar dibandingkan di ITS.*

*Kata Kunci: Perguruan Tinggi Keagamaan Islam, Perguruan Tinggi Umum, Penjaminan Mutu.*

## INTRODUCTION

Education in Indonesia, in general, faces serious challenges and issues concerning its educational quality, including the low of input, process to output quality, and also the outcome produced by the schools. Data from Human Development Index in 2014 showed that Indonesia ranked 108 far below Malaysia which ranked 62 among 187 countries in the world; even it is lower two ranks than the previous year (UNDP, 2016). Three main factors place human resources as the strategic factor in the globalization of economy and information technology.

In addition to the issue of quality above, higher education or universities in Indonesia still face other problems. Universities have not been able to fulfill the industrial needs because it is considered as being late in responding the development of information and technology. Hence, the educational matter is always deemed as out-of-date in preparing ready to work graduates. Meanwhile, Dikti (Higher Education General Directorate) (2003, p. 9-10) regulate that higher education must be able to fulfill the needs of stakeholder, such as (1) social needs, (2) industrial needs, and (3) professional needs. However, according to the objectives of education at regulation of *Undang-undang Sistem Pendidikan Nasional* (The Law of National Education System) 2003, it is said that education aims at developing the students potential to be a pious man and faithful to the Almighty, having great character, healthy, having knowledge, creative, autonomous, and becoming democratic and responsible citizen. Nevertheless, in the context of quality assurance according to Vincent (2008, p. 28), an institution or organization, to compete in global rivalry, could not deny the demand and need of the stakeholders and must be able to satisfy the costumers, even if it tends to be mechanistic and considering human as robot.

The position of BAN-PT (the Board of National accreditation- for Higher Education) as the board of government accreditation is still seen as not being fully consistent in implementing the quality assurance, for instance, the weaknesses still can be found within its quality insurance, namely: (1) it is time consuming and discontinuing range of monitoring process; (2) its social responsibility has not appeared in its clauses; (3) it is still product oriented not the process; and (4) it focuses on administrative requirement than the substantive aspect, which is the simultaneously quality improvement. Thus, another quality assurance system is needed to aid and train higher education to be able to build its educational quality culture.

Therefore, nowadays there must structurally adjustment of the national higher education system. So that in 2015 there will be a healthy higher educational system, which is effectively coordinated and represented by quality, access, and justice as well as autonomy characteristics. Being aware

of the urgency of an existence of a quality assurance institution, higher education responds it by establishing LPMP (Education Quality Assurance Institution) in higher education based on government regulation No. 63 (2009) Verse 1, that LPMP is the technical implementer unit of National Education Department as what has been regulated within Regulation of National Education Minister Number 7 in 2007 about organization and job description of educational quality assurance and the Regulation of National Education Minister Number 66 in 2008 about organization and job description of educational quality assurance.

Together with the emergence of increasing number of Quality Assurance Institutions (QAI) in higher education which functions as educational quality assurance of higher education, in fact, they have not succeeded yet in managing and ensuring the quality of the higher education. What exactly happens is that QAI itself is not useful and not qualified enough because of many reasons, including the issues on human resources, information technology, and its financial and system. More than that, QAI even often is not successful in implementing the concept of quality assurance in higher education. The question is then, how QAI is able to ensure the education quality in higher education whereas it is powerless and not qualified. Therefore, it is urgent to have a strategy to succeed the implementation of higher education quality assurance as part of the effort to quality improvement and need fulfillment for the customers.

Looking at the importance of quality assurance management position in fulfilling the education quality standard and improving educational competitive effort, thus the writer considers that it is important to employ this research. Research focuses especially on the quality assurance strategy of higher education. Quality assurance as one of the ways to reach the expected objectives, to ensure simultaneously and consistently the quality of input, process as well as the output of education, and able to fulfill and satisfy the need of stakeholders.

The purpose of this research is to compare the quality assurance system in State Islamic University (Universitas Islam Negeri /UIN) Malang and The State University Technical Institute of Surabaya (Institut Teknik Surabaya/IITS). The quality management includes the reasons for implementing the quality assurance, the core value quality planning, the quality assurance implementation, the evaluation of quality assurance, the supporting factor of the implementation of quality assurance, the quality assurance strategy, and the result of quality assurance.

In utilizing the study with such research problems above, an exploratory mixed method is used. The researcher employed a mixed method by starting with qualitative data and then followed by collecting information

quantitatively. The objective of exploratory design is a procedure which at first gathers qualitative data to explain a phenomenon, and further collects quantitative data to explain the relationship found within the quantitative data. The most common application for this design is to describe a phenomenon, to identify themes, instrument design, and testing.

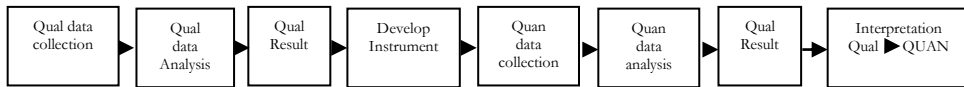


Figure 1. Exploratory Design: Instrument Development Model (Source: Creswell, 2007, p. 76)

In the exploratory mixed method design, much more qualitative data collection becomes a path to develop and determine the quantitative instrument. Because there are two different stages in this research using different research design, therefore, there are two data analysis forms done. First is qualitative data analysis; and second is quantitative data analysis. In qualitative data analysis, the thematic model is utilized, while in quantitative data analysis the researcher limited this research into the result of quality assurance of institution management (X) and academic (Y) toward costumer satisfaction (Z). To determine relationships between the exogenous variables (independent variables) on endogenous variables (dependent), path analysis was used. Path analysis basically is a form of multi - regression analysis. This analysis is based on the path diagram to help to conceptualize the problems or to test the complex hypothesis. The relationship will be reflected in the path coefficients which actually is standardized regression coefficients. Application of path analysis in this study adopts stages developed by Solimun (2002, p. 44-56).

This research was done at two different research locations. The first is State Islamic University/Universitas Islam Negeri (UIN) Malang, and the second is Technical Institute of Surabaya/Institut Teknik Surabaya (ITS). UIN Malang is one of State Islamic Universities which implements quality assurance system that refers to BAN-PT and also ISO 9001:2008. BAN-PT is used as a reference to get accreditation nationally as mandated by *Undang-undang Sistem Pendidikan Nasional* (The Law of National Education System) No 20 in 2003, *Peraturan Pemerintah* (Government Regulation) No 19 in 2005 and *Keputusan Presiden* (President Judgment) No. 65 in 2009 about quality assurance system in *Perguruan Tinggi* (Higher Education). The implementation of ISO 9001: 2000 quality assurance system is to gain international reputation and standard.

The population of this research is the whole primary costumer and internal costumer of UIN Malang and ITS. The primary costumers of higher education according to Sallis (1993. p, 21) are the sides that receive the

education service benefit directly from the institution, in this case, are the students. Meanwhile, the internal costumers according to him are those who institutionally have an interest in the institution development, in this case, are the staff and also lecturers. Based on the explanation above, then the number of all population in this research are 27.543 persons. The samples of this research are determined by probability sampling technique, by proportionate stratified random sampling.

## DISCUSSION

### Quality Management

Besterfeild (1999, p. 239) explains that 14 (fourteen) stages are needed to build the quality assurance management, starting from senior management commitment to the registration process. The detail explanation is as follows:

Senior management commitment; appoint the management representative; awareness; appoint an implementation team; training; time schedule; select element owners; review the present system; write the documents; install the new system; internal audit; management review; pre-assessment; and registration.

This view indicates that stages done systematically are needed to implement quality assurance management in higher education. The existence of management commitment is much better than doing activities like training, document arrangement and even the activity of audit itself. It is important to have serious effort and commitment for all institution and organization components that want to be successful in implementing quality management system at each higher education.

To create such quality management, according to Murgatroyd and Collin (1994, p. 56), there are 4 (four) strategies can be utilized in achieving the expected quality, namely: "(1) Broad open, (2) Enhanced Open; (3) Basic Niche; and (4) Enhanced Niche." First is focusing on the effort to express widely about the quality concerning with the required curriculum. As stated by Murgatroyd and Collin (1994, p. 57), that, the focus is providing sound quality across the broad range of the required curriculum and in social activities associated with schooling. The second is it depends on how high the quality management standard is achieved by considering national standard and minimum required standard. The third strategy is developing a good reputation in some aspects such as certain curriculum, religion, sport and soon. The fourth is showing good performance through all aspects were done, because reputation, costumers' expectations are high. Crosby (1993, p. 64) also explains that there are fourteen steps in improving the quality, such as by:

1. Management commitment, which explains that the management is committed to improving the long term quality.
2. Establishing the qualified team.
3. Identifying the source of the recent problem and the potential problem.
4. Adjusting the quality cost and explaining how the cost is utilized as a management tool.
5. Improving the awareness of personal quality and commitment to all of the staff.
6. Applying immediate act to restore the identified problems.
7. Holding zero defect programs.
8. Training the supervisors to be responsible the quality program.
9. Arranging zero defect days to convince all staff to be aware of the new direction.
10. Encouraging the individual and team to form personal and team improvement goal.
11. Encouraging all staff to express to the management the barriers they are facing in achieving the quality goal.
12. Admitting or accepting all of the staff with good achievement.
13. Forming the quality board to develop continuous communication.
14. Repeating each of the stages to explain that simultaneous improvement is a never end process.

Both theories place the commitment as a fundamental part in creating quality management system in higher education while another aspect can be developed based on the human and non-human resource ability by adopting and adapting various models and criteria quality assurance systems of higher education.

### **Core Values and Ethics**

Collin and Porras (2004, p. 12), define core values as a set of beliefs that influence the way people and groups behave. The core value is also defined as a set of eternal basic organization principles which supervise the steps of certain organization. Organization values will represent the organizational culture. Organization values are the soul of the operational practice. According to Besterfield (1999, p. 20), that core values may be able to foster TQM (Total Quality Management) and define culture. Take an example of big companies such as Toyota, Google, and McDonald who have succeeded in creating core values. The values truly built by either the founder ideas or the results of consensus could be a driving force which pushes and supports the ability of the organizations to fulfill the expectations and the needs of the costumers. Sanusi (as cited in Iriantara, 2009, p. 293), explains

five basic values as a reference to act, thought, and behavior of the organization, such as (a) theological values (*ilāhiyyah*), (b) teleology values, (c) logical values (scientific), (d) ethical values, and (e) aesthetic values, then it is added to physiological values which are also need to be noticed. Beside core values above, there is another aspect needs attention that is ethic, because ethic is “body of principle” which directs human (individual or organization) to do right and appropriate as the norm values. Whereas ethics is defined as follows:

Ethics is the body of principles or standards of human conduct that govern the behavior of individuals and organizations. It is knowing what is the right thing to do and is learned when one is growing up or at a later date during an organization’s ethics training program. Because individual have a different concept of what is right, the organization will need to develop the standards or code of ethics for the organization (Bottorf, 1997, p. 57-59).

Every organization can determine their own core values, and they are also able to employ it as a starting point to establish their organization, as the following: (1) Customer driven quality; (2) Leadership, (3) Continues Improvement and Learning, (4) Valuing Employees, (5) Fast Response; (6) Design Quality and Prevention; (7) Long-Range View of the Future; (8) Management by Fact; (9) Partnership Development; (10) Corporate Responsibility and Citizenship; and (11) Result Focus.

To construct the ethical behavior in the context of organization quality management according to Bottorf (1997, p. 28), it is needed to have the commitment, new policy, and procedure, continuous improvement, prediction, prevention and promotion.

### Qualitative Research Findings

Quality assurance system between UIN Malang and ITS schematically shown in Tabel 1.

Tabel 1. Mapping of Across Site Findings

No	Theme	UIN Malang	ITS
1	The reasons for implementing the quality assurance.	a. Showing that Islamic religion and PTAIN are qualified.	a. Maintaining the result of BAN-PT accreditation.
		b. Being equal with other progressive universities/PT.	b. Obtaining students form overseas.
		c. Becoming	c. Gaining national

		International University/PT.	and international reputation.
		d. Becoming part of World Class University.	d. Improving the service.
			e. As continues improvement.
	Core Value underlying the implementation of quality management.	a. Pious deed.	a. Quality first.
		b. <i>Ūlu 'l-Albâb.</i>	b. Ethique and integrity.
		c. <i>Ihsân.</i>	c. Creativity and innovation.
		d. <i>Itqân.</i>	d. Excellence.
		e. Mode of existence.	e. Strong leadership.
			f. Synergy.
		g. Principle and paradigm of quality assurance ( <i>Permendiknas</i> number 63 in 2009).	
2	Quality planning.	a. Diagnosing toward the available running system.	a. Making the procedure of quality by adopting the system of PECF (Plan, Execute, Control, Feedback).
		b. Applying gap analysis.	b. Creating Standard Operating System (SOS).
		c. Making document: 1) Determination of goals and objectives to be achieved. 2) Determination of the necessary prerequisite in achieving the goal.	
		3) Creation and design of the system to be implemented.	
	d. Training for ocument development.		





		e. Identifying process which produces 17 certification scopes.	
Determination of quality objectives and standards.	Reference:	<ul style="list-style-type: none"> <li>a. Criteria determined by BAN-PT (7 criteria).</li> <li>b. Quality assurance criteria (13 criteria).</li> <li>c. Clauses in ISO 9001:2008 (8 clauses).</li> <li>d. Survey (IKM).</li> </ul>	<p>Reference:</p> <ul style="list-style-type: none"> <li>a. Academic reference to the requirements of BAN - PT, whereas Institution Management uses the requirement of ISO 9001 : 2000.</li> <li>b. The results of self-evaluation.</li> <li>c. Internal audit.</li> <li>d. Survey of the lecturers and students.</li> </ul>
	Considered Aspects:	<ul style="list-style-type: none"> <li>a. The comparison of previous achieved quality.</li> <li>b. More effective quality objectives.</li> </ul>	<p>Considered Aspects:</p> <ul style="list-style-type: none"> <li>a. Previous achieved quality.</li> <li>b. Achieved quality of the competitor.</li> <li>c. Requirement.</li> <li>d. Organization resource capability.</li> </ul>
Quality assurance mechanism.	Quality assurance mechanism with the following steps:	<ul style="list-style-type: none"> <li>a. Establish the office of quality assurance (KJM).</li> <li>b. KJM creates a system design, document creation, implementation and internal audit.</li> <li>c. Establish a quality assurance committee at the level of the unit /faculty.</li> </ul>	<p>Quality assurance system:</p> <ul style="list-style-type: none"> <li>a. Establish the Quality Assurance Institute (LJM).</li> <li>b. LJM develops and implements quality assurance system.</li> <li>c. Following cycle PECF as the development of PDCA.</li> </ul>

		<ul style="list-style-type: none"> <li>d. Conduct internal audits (by KJM).</li> <li>e. Check the achievement of quality objectives.</li> <li>f. Construct quality design.</li> <li>g. Report the results of the audit to Rector.</li> <li>h. Perform the corrective action.</li> <li>i. Training of lecturers and staff.</li> <li>j. Evaluation and measurement.</li> <li>k. Discussion of the results of the audit in the RTM.</li> </ul>	
3	Quality assurance implementation.		
	Preparation to be done.	<ul style="list-style-type: none"> <li>a. Preparation of the Quality Policy and System Design.</li> <li>b. Writing in the document of quality manual, quality procedures and working instructions.</li> <li>c. Training in implementing the documents.</li> <li>d. The trial test (I) the Application of ISO 9001: 2000.</li> <li>e. Internal quality audits by consultants by</li> </ul>	<ul style="list-style-type: none"> <li>a. Mapping on the work of each unit.</li> <li>b. Provide guidance to the quality product to be produced (called as the quality policy).</li> <li>c. Identification of all jobs available in ITS.</li> <li>d. Analysis of job appropriates to the system.</li> <li>e. The arrangement of the documents.</li> <li>f. Writing the system design in the document of ISO 90001: 2000</li> </ul>

		<p>training several lecturers of UIN.</p> <p>f. Trial test (II).</p> <p>g. Management Review Meeting.</p>	<p>standard.</p> <p>g. The documents are reviewed by MR.</p> <p>h. The document is approved by the Rector.</p>
	<p>Process to begin the implementation.</p>	<p>a. Establishment of Steering Committee (SC).</p> <p>b. Assessment diagnostic.</p> <p>c. Process identification.</p> <p>d. Development of the documentation system.</p> <p>e. Review and socialization.</p> <p>f. Implementation.</p>	<p>a. Construction and approval of quality objectives by units and departments.</p> <p>b. Determining the certification institutions.</p> <p>c. Testing the internal team of auditors.</p> <p>d. Trying out the quality assurance system.</p> <p>e. Management review meetings.</p>
	<p>The process of the internal quality audit.</p>	<p>a. Training / refreshing the internal quality auditors.</p> <p>b. Providing the letter of duty.</p> <p>c. Composition and delivery the schedule of the department / unit to be audited.</p> <p>d. Making questions for audit.</p> <p>e. Doing a visit to the unit or department being audited.</p> <p>f. Recording on the findings of audit</p> <p>g. Summary of audit findings.</p> <p>h. Giving information</p>	<p>a. Testing internal quality auditor by TUV.</p> <p>b. Arranging an action plan the audit process.</p> <p>c. Determining the audit schedule.</p> <p>d. Selecting the auditors.</p> <p>e. Sending the schedule of audits.</p> <p>f. The audit implementation.</p> <p>g. Recording the findings.</p> <p>h. RTM meeting.</p> <p>i. Improvement and development action.</p>

		<ul style="list-style-type: none"> <li>on audit findings.</li> <li>i. Constructing the solution step.</li> <li>j. Management review meeting.</li> </ul>	
The process of external audit and certification.	a. Choosing the certificatory institution.		
	<ul style="list-style-type: none"> <li>b. Sending request for an external audit of the certification institution of SGS.</li> <li>c. Agreement of the various deals between being examined PT and certificate or institutions.</li> <li>d. Sending documents of ISO standards by examined PT to certificate or institution.</li> <li>e. Sending the schedule for certification from certificate or institutions to examined PT.</li> <li>f. Certification implementation.</li> <li>g. Auditing.</li> <li>h. Giving ISO certificate.</li> <li>i. Sending the schedule surveillance.</li> <li>j. Note the results of the audit.</li> <li>k. Improvement action.</li> <li>l. Development of</li> </ul>	<ul style="list-style-type: none"> <li>c. Sending the conditions that must be met.</li> <li>d. Giving Approval of the terms of GLOBAL.</li> <li>e. Planning a schedule of visits.</li> <li>f. Socializing.</li> <li>g. Training and testing of internal auditors.</li> <li>h. Implementing a trial test of quality assurance cycle.</li> <li>i. Submitting documents ISO standards.</li> <li>j. Sending audit schedule.</li> <li>k. Carrying out audits.</li> <li>l. Giving the certificates.</li> <li>m. Sending the schedule surveillance.</li> <li>n. Note the results of the audit.</li> <li>o. Improvement action.</li> <li>p. Development of quality assurance systems.</li> </ul>	

		quality assurance systems.	
	Certificate or institution.	Certificate is given by a certificate or institution International SGS. 	Certificate is given by a certificate or institution Global International. 
4	Evaluation of quality assurance.	a. Monitoring and internal auditing are done by LPMP.	a. Self assessment.
		b. External audit is performed by ISO team from SGS.	b. Monitoring and internal evaluation.
		c. Accreditation by BAN-PT.	c. Internal audit by PJM team and member.
			d. Accreditation by BAN-PT and certification ISO from GLOBAL.
5	Supporting factor of the implementation of quality assurance.	a. Strong leadership.	a. Facility and infrastructure.
		b. Human resources.	b. Human resources.
		c. Facility and infrastructure.	
	The inhibiting factor of the implementation of quality assurance.	a. Lack of management commitment.	a. Human characteristics.
		b. Leadership style.	b. Lack of competitor.
		c. Internal communication.	c. Lack of time to communicate.
		d. Organization changes.	d. Organization culture.
	6	Quality assurance strategy.	a. Simultaneously socialization.
b. Policy			b. Training of

		synchronization.	PT/Higher Education quality assurance.
		c. Management commitment revitalization.	c. Establishing internal auditor.
		d. Training of auditor internal team.	d. Improving service commitment.
		e. Giving reward and punishment.	
		f. Human resources training and development.	
7	Result of quality assurance.		
	Institution management.	<ul style="list-style-type: none"> <li>a. The occurrence of continuous improvement.</li> <li>b. Implementation of the PDCA cycle.</li> <li>c. Better documentation and records.</li> <li>d. Can ease the job.</li> <li>e. Performing improvement of criticism.</li> <li>f. Ease of the process.</li> <li>g. The occurrence of confusion due to changes in the system.</li> <li>h. There is a negative stigma toward the management t.</li> <li>i. The erroneous perception of ISO.</li> </ul>	<ul style="list-style-type: none"> <li>a. Effective and efficient working conditions.</li> <li>b. The discipline of clearly of tasks and responsibilities division.</li> <li>c. Document the more restrained.</li> <li>d. Assist the process of BAN - PT accreditation.</li> <li>e. Working habits of employees.</li> <li>f. Improving the service.</li> <li>g. Having internal quality auditor.</li> <li>h. Increasing of staff's belief toward the institutions.</li> <li>i. Confusion due to changes in the system</li> </ul>
	Academic Aspect.	a. Being consistent in carrying out the	a. Zero absent (no empty hours).

		syllabus. b. The existence of a lecture contract. c. Absence of empty hours. d. Lead to active learning. e. The provision of more and more tasks. f. The assessment activities are more clearly.	b. Work -based learning. c. The more varied atmosphere of learning. d. Entering data and value is faster. e. Maintain the quality of education. f. The clearer System of assessment.
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From the quality assurance data in the Table 1 above, it can be concluded that in general, there has been found the similarity of reasons in implementing quality assurance system between UIN and ITS, those are to improve the institution reputation and as an entrance door to be Word Class University. But specifically there are some differences of quality assurance between UIN Malang and ITS. The reason for implementing the quality assurance in UIN Malang included showing that Islamic religion and PTAIN are qualified, to be equal with other universities, and to become an international university. Whereas ITS showed their reason to maintain the result of BAN-PT accreditation, to obtain students from overseas, to gain national and international reputation and to improve their service. In the term of the core value of quality planning, UIN Malang underlies pious deed, *ûlu 'l-albâb, ibsân, itqân*, and mode of existence in opposite with ITS that emerges quality first, *ethique* and integrity, creativity and innovation, excellence, strong leadership and synergy as their core values. The quality assurances of implementation and also evaluation in both two universities are really different it can be shown clearly on the table.

The supporting factor from UIN Malang lays strong leadership, human resources, facility and infrastructure and also leadership style. On the one hand, ITS lays facility and infrastructure, human resources, human characteristics and organization culture. Those show the different factor. The quality assurance strategy and the result of quality assurance are also shown the significant different. For example, UIN Malang used socialization and synchronization as their strategies, in another hand, ITS used building awareness and training the higher education quality assurance to boost their quality assurance.

### Quantitative Research Findings at UIN Malang

The variables used in the quantitative research are the results of quality assurance in the institution management (X), the findings on the quality assurance in the academic aspect (Y), and costumers' satisfaction (Z). The three variables are measured using questionnaires with a graphic rating scale. The results of questionnaires from 116 respondents towards the findings on the quality assurance of institution management, academic aspect, and costumers' satisfactions in UIN Malang are mostly good.

The respondents' rating on the quality assurance of the institution management is in the interval "3.25 to 2.51". This means that the majority of respondents' ratings are classified as good in quality. The statements on the average are recalculated based on the sub-variable grouping of the institution management, thus, it is found out that the respondents' highest ratings in its order are the aspects of the implementation (mean score  $1-4 = 2.87$ ), aspects of planning (2.85), aspects of evaluation (2.67).

The respondents' ratings on the quality assurance of the academic aspects in UIN Malang, is also quite good. This is evident from the average score for each question which is in the intervals of good category. These results indicate a continuous quality assurance process between the institution management and the academic aspects. On the average, every statement in the academic aspects is recalculated based on the sub-variables grouping. Hence in the academic aspect, respondents sequentially gave the highest ratings in the academic setting (mean score of 2.87), curriculum (mean score of 2.82), and the learning atmosphere (mean score 2.79).

For the description of the costumers' satisfaction level on quality assurance in the institution management and the academic aspect, it is known that the average score for each statement is also on a third assessment classification with each statement interval between 3.25 and 2.51. That is, the majority of respondents are satisfied with the quality assurance in the institution management and academic aspects. This result is also in line with the results of the observation on two previous variables. This indicates a linear relationship between the implementation of quality assurance in the institution management and academic aspects toward customer satisfaction. In other words, if the quality assurance in the institution management and academic aspects is improved continuously, costumers' satisfaction will also increase gradually. Based on the classification of satisfaction level within the sub-variables of the study, it is known that the highest level of respondents' satisfaction is on the institution management.



### **Quantitative Research Findings at ITS**

17 out of 18 items of the respondents' ratings on the quality assurance in the institution management of ITS have interval ratings between 2.51 and 3.25. Meanwhile, one item on the employee work habits has between 1.76 and 2.50 interval ratings. That means that the majority of respondents' ratings on the institution management are classified as good, except the employee work habits which are considered as inadequate. The average score of planning is 2.84, the implementation is 2.63, and the evaluation is by 2.76. That means that the orders of the respondents' ratings on the highest quality assurance in the institution management are the planning, evaluation, and implementation.

Meanwhile, the results of the respondents' ratings on the quality of academic aspects show not much different with those of the management of the institution. That is, the majority of respondents gave a positive rate on the quality assurance in the academic aspects. This is apparent from the majority of the average score which is in the interval of 3.25 to 2.51 ratings. Of the 10 statements prepared to interpret the quality assurance in the academic aspects, 9 of them are rated positively, and one other item, which is about the quantity of students' assignment, is considered as very positive. The majority of respondents rate more on the burden of academic work in ITS. These results indicate a linear relationship between the quality assurance in the institution management and academic aspects. In another sense, the quality assurance in the management of the institution has been conducted on an ongoing basis with the quality assurance in the academic field. If the average of every statement in the academic aspects is recalculated based on sub-variables grouping, thus on the academic aspect respondents in sequence rated the highest in the learning process (mean score 3.07), curriculum (mean score of 3.05), and the learning atmosphere (mean score 3.04).

On the description of the customers' satisfaction level on the quality assurance in the institution management and the academic field, it is apparent that the average score for each statement is also on the third rating classification in the interval between 3.25 and 2.51. That is, the majority of respondents were satisfied with the results of the quality assurance in the institution management and academic aspects in ITS. These results are also sustainable with the previous two observations. This means that if the quality assurance in the institution management and academic aspects are improved continuously, customer satisfaction will also increase gradually. Based on the classification of satisfaction level of the sub-variables of the study, it is found that the highest level of satisfaction of respondents is on the academic aspects.

### The Result of Path Analysis of UIN Malang and ITS

Thematic model of quality assurance of institution management (X) and academic (Y) toward costumer's satisfaction (Z) of UIN Malang is presented in Figure 2.

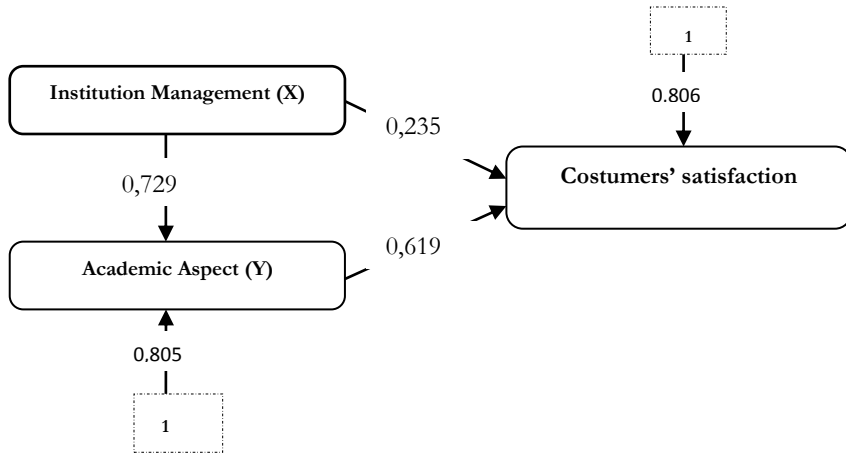


Figure 2. The Result of Path Analysis of UIN Malang.

On the path diagram above, the similarity found is as the following:

$$Y_{\text{Academic Aspect}} = 0,729 X_{\text{Institution Management}} + \varepsilon_1$$

$$Z_{\text{Costumer's Satisfaction}} = 0,235 X_{\text{Institution Management}} + 0,619 Y_{\text{Academic Aspect}} + \varepsilon_2$$

#### 1. Assumption Review

Some assumptions that must be met in path analysis include; *first*, the model must be linear and additive; *second*, the models are recursive; *third*, the endogenous variable data are in the interval scale; *fourth*, the variables are valid and reliable; and *fifth*, the models are correctly identified. Those five assumptions have been fulfilled in this study, thus, further analysis can then be done.

#### 2. Parameter Estimation

The path coefficient calculation result using ordinary least squares (OLS) is shown as in the Table 2 below. The level of significance or meaningfulness of the whole path is less than 0.05, which means that all significant paths, therefore there is no need to do the trimming.

Table 2. Result of Path Analysis

Path	Path Coefficient (value of Standardized Coefficients Beta)	Probability (value of Sig. Coefficient)
Institution Management (X) → Academic Aspect (Y)	0.729	0.000
Institution Management (X) → Academic Aspect (Y) → Costumer's Satisfaction (Z)	0.235	0.005
	0.619	0.000

Thematic model of the quality assurance of institution management (X) and academic (Y) toward costumer's satisfaction (Z) of ITS is presented in Figure 3.

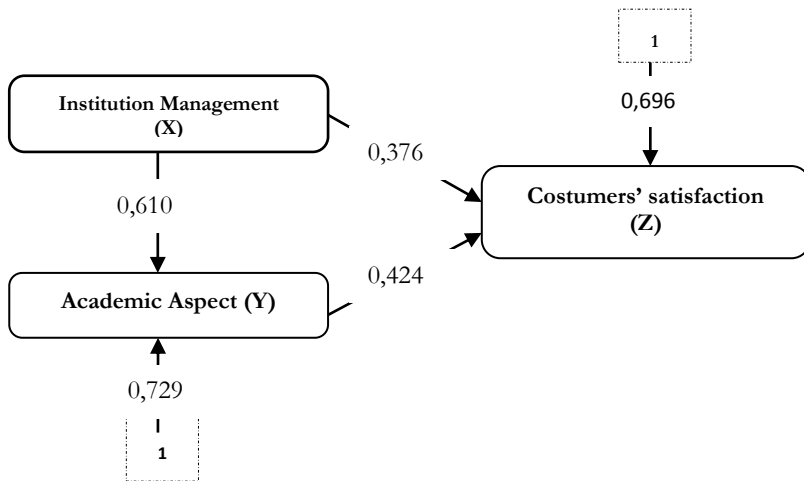


Figure 3. The result of path analysis of ITS.

The similarity which can be taken from the path diagram above is as follows:

$$Y_{\text{Academic Aspect}} = 0,610 X_{\text{Institution Management}} + \varepsilon_1$$

$$Z_{\text{Costumer's Satisfaction}} = 0,376 X_{\text{Institution Management}} + 0,424 Y_{\text{Academic Aspect}} + \varepsilon_2$$

### 1. Assumption Review

As the previous assumptions, in this stage, all the assumptions underlying the application of path analysis has been fulfilled so that further analysis can be done.

### 2. Parameter Estimation

The result of the calculation using the path coefficient method of OLS is as presented in the table below. The level of significance or meaningfulness of the whole paths is less than 0.05, which means that all paths are significant so there is no need for trimming.

Table 3. Results of Path Analysis

Jalur	Path Coefficient (Value of Standardized Coefficients Beta)	Probability (Value of Sig. Coefficient)
Institution Management (X) → Academic Aspect (Y)	0.610	0.000
Institution Management (X) → Academic Aspect (Y) → Costumer's Satisfaction (Z)	0.376	0.000
	0.424	0.000

From the data of the testing results in both institutions (UIN and ITS) is shown produce similar conclusion patterns, but there are a different causal path between both of them. From Figure 2, it can be explained that:

1. The direct effect on the result of the quality assurance in institution management (X) toward the result of the quality assurance in the academic aspects (Y) is approximately 0,729.
2. The direct effect on the result of the quality assurance in the academic aspects (Y) toward the costumers' satisfaction (Z) is 0,619.
3. The indirect effect on the result of the quality assurance in the institution management (X) toward the costumers' satisfaction (Z) through the result of the quality assurance in the academic aspects (Y) is equal to  $0,729 \times 0,619 = 0,451$
4. The total effect of institution management toward the costumer's satisfaction, either directly or indirectly, is  $0,235 + 0,451 = 0,686$

It is clearly shown that the influence of institution management toward academic aspect has significantly been different from the relationship degree 0,729. In this condition, academic aspects are frequently influenced by

institution management. Meanwhile, the direct influence of institution management toward customers' satisfaction show the correlation degree about 0,619. It can be defined that the influence of institution management gives strong enough influence directly toward customers' satisfaction. In another side, academic aspects which give direct influence significantly toward customer satisfaction. The relationship of academic aspects with customers' satisfaction can be shown with correlation coefficient about 0,619.

Meanwhile, the path analysis data at ITS can be gain from Figure 3, it can be explained that:

1. The direct effect on the result of the quality assurance in the institution management (X) toward the result of the quality assurance in the academic aspects (Y) is equal to 0,610.
2. The direct effect on the result of the quality assurance in the academic aspects (Y) toward the costumers' satisfaction (Z) is 0,424.
3. The indirect effect on the result of the quality assurance in the institution management (X) toward the costumers' satisfaction (Z) through the result of the quality assurance in the academic aspects (Y) is equal to  $0,610 \times 0,424 = 0,259$ .
4. The total effect of the institution management toward the costumer's satisfaction, either directly or indirectly, is  $0,376 + 0,259 = 0,635$ .

Institution management gives the strong effect (coefficient correlation 0,610) toward academic aspects. However, institution management and academic aspects give the small direct influence. This small influence can be shown by correlation coefficient namely 0,376 and 0,424.

Total coefficient of determination in UIN Malang, is 57.9 %, whereas in the ITS is off 69.6%. It means that customer satisfaction at UIN is influenced by the quality of management and academic with a larger proportion than in ITS. In other words, the quality of management and academic at UIN Malang can contribute to customer satisfaction 57.9 %, whereas in ITS only 69.6 %. Costumer's satisfaction in ITS is driven by many factors, besides management and academic quality.

The findings in this study complement the theory of stages in building a quality management system proposed by Berterfield (1999, p. 239). Besterfield just explained fourteen stages in building a quality management system, which begins with the commitment of the management and ending with registration. From these results, it is known that in order to build a quality management system, prior to the commitment of management establishment it previously needs a formulation of the core values that form the basis of values (religious, moral, ethical, scientific and aesthetic) to

supervise and direct the organization in achieving its vision and mission of the organization together, then followed by building management commitment. In addition, the results of this study also reinforces the opinion from Murgatroy and Collin (1994, p. 17), on quality assurance strategy that in order to achieve the expected quality, the first step is widely expressing the quality with regard to the curriculum and management, then developing standards and reputation as well as showing the best performance of the organization. Socialization needs to be done continuously to build the subconscious of all the components in order to have a strong commitment based on the basic values that have been built together. Theoretically, the strategy of quality assurance based on core values is able to encourage the organization to achieve its institutional vision. These findings also reinforce the government's policy on the need for PT to perform quality assurance at each college in order to improve the quality of education.

## CONCLUSION

In general, there has been found the similarity of reasons in implementing quality assurance system between UIN and ITS, those are to improve the institution reputation and as an entrance door to be World Class University. However, there are core value differences underlying the implementation of quality assurance between both institutions, this is caused by their different institutional vision, the Basic values underlying the implementation of quality assurance in UIN Malang. These values are proved to be the "driving force" for PT in realizing the vision, mission, goals and targets of each Higher Education. The results of quality assurance can be viewed from two aspects, namely the institution management and academic aspects. The Results of academic quality assurance of academic and institution are able to increase the customer satisfaction. The model validity and the significant testing of path coefficients, customer satisfaction in UIN Malang can be explained by the quality assurance in the field of institution management (X) and academics (Y) 83.6 %, and the remaining 16.4 % is explained by other variables that are not explained by the model and error. The strongest influential line is on the path of the institution's management to the customer satisfaction through the academic satisfaction, with 68.6 %. That is, to improve customer's satisfaction, institution management should be improved and accompanied by development in the academic field. The customer satisfaction of ITS in the field of institution management (X) and academics (Y) of 69.6 %, and the remaining 30.4 % is explained by other variables that are not described by the model and error. The strongest influential line equal to at UIN, which is from the management of the institution to customer satisfaction through academic satisfaction, in 63.5 %. It means that to

improve customer satisfaction, the institution management must also be enhanced and accompanied by an improvement in the academic field. Quality assurance in the field of institution management (X), academics (Y), and customer satisfaction (Z) was significantly different between UIN Malang and ITS. The mean score of the respondents in ITS is higher than in UIN on the three measured variables, either partially or simultaneously.

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## CHARACTER EDUCATION IN ISLAMIC BOARDING SCHOOL-BASED SMA AMANAH

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### ABSTRACT

This paper aims to describe findings of the study in *pesantren*-based SMA Amanah covering: 1) the principal policy in developing character education, 2) the methods used in developing character education, 3) students' characteristics as the result of the character education process, 4) the problems encountered in the implementation of character education and the efforts made in addressing the implementation of character education at the school. This study applied qualitative method using descriptive technique. The data were collected through observation, interviews, and documentation. The findings of study showed that: 1) the principal's policy in developing character education was carried out by implementing government policies in line with the school's vision, mission, and programs; 2) the methods used in the process of character education were through role-modeling, assignments and nurturing, habituation, training programs, and students' participation in various types of activities, as well as the application of rewards and punishments; 3) the student's characteristics resulted from the character education process were piousness and devotion as well as being able to apply their knowledge and piety in everyday life; 4) problems encountered in the implementation of character education were different values and norms students brought from home; imbalance of facilities compared to the number of students; as well as teachers' readiness to actually implement the new program, which was character education. Meanwhile the efforts made to overcome those problems were namely developing personal, family, neighborhood or community characters, and making commitment of all related parties/stakeholders of SMA Amanah.

Keywords: Character Education, Boarding School, Value.

### ABSTRAK

*Tulisan ini bertujuan untuk memperoleh informasi tentang: kebijakan kepala sekolah, metode yang digunakan, karakter siswa, dan masalah yang dihadapi serta upaya yang dilakukan dalam penyelenggaraan pendidikan karakter di SMA berbasis pesantren. Penelitian menggunakan metode deskriptif dengan pendekatan kualitatif. Prosedur pengumpulan data yang digunakan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa: 1) kebijakan kepala sekolah dalam pengembangan pendidikan karakter mengacu pada visi, misi serta program sekolah; 2) metode yang digunakan dalam proses pendidikan karakter dilakukan melalui keteladanan, melalui penugasan dan pengasuhan, melalui pembiasaan, melalui program pelatihan, dan melalui partisipasi santri dalam berbagai jenis kegiatan, serta melalui penghargaan dan hukuman; 3) karakter siswa hasil proses pendidikan adalah siswa yang beriman dan*



*bertakwa serta mampu mengaplikasikan ilmu dan ketaqwaannya ke dalam perilaku sehari-hari; 4) masalah yang dihadapi dalam penyelenggaraan pendidikan karakter di antaranya adalah perbedaan nilai dan norma bawaan siswa tersebut, tidak seimbangny fasilitas dengan jumlah siswa, serta pendidikan karakter merupakan program baru sehingga beberapa guru masih perlu melakukan penyesuaian-penyesuaian; serta upaya yang dilakukan dalam mengatasi masalah penyelenggaraan pendidikan karakter di SMA berbasis pesantren di antaranya membangun karakter diri, karakter keluarga dan karakter lingkungan sekitar atau masyarakat serta membangun sebuah komitmen semua pihak yang terlibat.*

*Kata Kunci: Pendidikan Karakter, Sekolah Berasrama, Nilai.*

## INTRODUCTION

In a society where there is degradation of values and morality, it is the right moment to revive character education. Public's support to its implementation in schools is clearly expressed. Evidences suggest that the implementation of character education in educational institutions enables them to build better school culture, provide better safety for students, as well as helping them to concentrate in learning so that their achievement increases. This transformation process is likely to occur when all stakeholdres involved in the work of education strive to apply the basic values of character education. It could be done by modeling good behavior in all dimensions/school facilities including cafeteria, classrooms, gyms, labs, school buses, and so on.

In the contemporary context, strengthening character education is very relevant to address the moral crisis happening in our country. The current social crisis is very real and alarming as it is concerning our children. One of the mostalarming is the increase of juvenile delinquency. Bandung Police Department (Polwiltabes Bandung) record of juvenile delinquency increased by 13% in 2011 compared to 2010 as reported by Detik.com. They are as follows:

- 1) The number of homicide among teenagers in 2010 was 86 cases, while there were 64 cases in 2011 (decreased by 25.58%);
- 2) The number of sexual abuse among adolescents was 60 cases in 2010, and 68 cases in 2011, (increased by 13.33%);
- 3) The number of theft and violence among adolescents was 931 cases in 2010, and 895 cases in 2011 (decreased by 3.86%);
- 4) The number of thefts among teenagers was 6048 cases in 2010, and as many as 6007 cases in 2011(decreased by 12.54%);
- 5) The number of abuse among adolescents was 1937 cases in 2010, and as many as 1936 cases in 2011 (decreased by 0.05%);
- 6) The number of drug abuse among teenagers was 4989 cases in 2010 and 4694 cases in 2011.

This kind of moral degradation also happens to adults as many of them seem enjoying conflict and violence or clashes, corruption is rampant, and

infidelity becomes a common thing. As described by Zuhdi (2009, p. 39-40), there are seven moral crises occurring among the people of Indonesia at this time including crisis of honesty, responsibility, discipline, justice, togetherness crisis and inability to think wisely.

This condition is allegedly resulted by education where demoralization happens because the learning process tends to focus the moral and character education only on textual level without actually preparing the students with skills to face challenges and contradictions in life. The existing crisis and moral decadence indicate that all religious and moral knowledge acquired in school do not have an impact on the change of human behavior in Indonesia. Even worse, many Indonesian people tend to be hypocrite where they do not do what they say or say what they do.

Currently, there is a tendency that the academic targets are still the main objectives of education. One of them is the National Examination (UN). This condition makes character education becomes more challenging. The process of developing potential aspects that appreciates students' multiple intelligences such as humility (*tawâdlu*), honesty (*shiddîq*), trustworthy (*amânah*), intelligent (*fathânah*) and teaching (*tablîgh*) as forms of moral virtue receive less attention. As described by Koesoema in Zubaedi (2012, p. 3): "the society's and government's commitment to integrate education and character building is the weak point of the national education system. Therefore, all parties should agree to work together in tackling this moral decadence. Doctors, policy makers, religious leaders, entrepreneurs, educators, parents and the society, all have the same concern about this condition. We do have to worry because shocking tragedy and statistics regarding crisis in the youth are everywhere in the news. Therefore, we must strive to find the solutions to these problems.

Instead of addressed as moral education which involves realized and actual virtues, the process of character education prioritizes the process of the value and attitude internalization to develop good characters. The values in this sense are the ones that help people to learn to leave together. They are related to various aspects of life such as people's relationships, personal life (learning to be), statehood, worldly life, and the preparation of afterlife.

*Pesantren* (boarding school) is a place where students and Islamic teacher/*kyai* or his representative learn formally, non-formally, and informally whether in the morning, at noon, or in the evening. *Pesantren* has been proven successful in educating their students and creating charismatic and high quality scholars and religious leaders. It is due to their effective teaching methods they develop in which focusing on personal guidance by the *kyai* (teachers) and students' qualitative comprehension instead of merely the cognitive aspects through lecturing. It also prioritizes students' moral and

spiritual aspects. In addition, it also trains and enhances students' attitudes of appreciating spiritual and humanity values, instills good behaviors such as honesty, morality as well as preparing them to recognize religious ethics and put it above the others.

Based on the explanation above, regarding the importance of implementing character education in school, the researcher conducted a study of the implementation of character education in islamic boarding school/*pesantren*-based SMA Amanah in order to investigate: 1) the principal's policy in developing the character education at the school, 2) the methods used in the process of character education, 3) Students characteristics resulted from the character education process, 4) the problems encountered in the implementation of character education and the school's efforts to overcome them.

This study applied descriptive analytical method. It refers to a method of study that emphasizes on obtaining information about the subject status or condition at the time of the study, provides descriptions of the phenomena, and explains the relationships found, as well as to draw conclusion about the situation under investigation.

## FINDINGS AND DISCUSSION

### The Principal's Policy in Developing Character Education Implemented in *Pesantren*-Based SMA Amanah

The Principal policy in developing character education for the students was to integrate some elements of the existing curricula, namely, the national curriculum, Gontor curriculum and *salafiyah* curriculum. These three curriculums served as bases aimed at eliminating the dichotomy between science of *qauliyah* (Al quran) and science of *kauniyyah* (Universe).

Each curriculum has its own emphasis; the national curriculum emphasizes on its classical system, while Gontor and *salafiyah* underscore sorogan and bandungan systems. The implementation of the curriculums was not solely intra-curricular, but they also involved all school activities including co-curricular and extra-curricular activities. As mentioned above, these activities are organized into daily, weekly, semi-annual and annual activities in the school academic program.

The policies regarding the context of character education are implemented in accordance with the school's vision and missions. The program in terms of knowledge and its practice was integrated to daily life in the dormitory. Other supporting policy was structured and programmed spiritual activities (*bablum minallâb*) through the role of *kyai*. To realize this, the school requires the students to learn to be independent and to develop their potentials with the guidance from their advisors.

The schools applied semi-modern management in various lines. Setting Arabic and English as official languages to be used in daily communication is among other things. In addition, the principal's policies were also associated with local and global-based education such as memorizing alquran/*taḥfīẓ al-Qur'ān*, communicating in Arabic and English, life skills, Islamic law study/*Dīniyah*, intensive arabic program/*Takhashshush* Arabic (TBA) and the program of *Khidmah*/students' services.

The Policies of character education development involved several activities related to the learning process either intra or extracurricular as follows: (a) The increased number of hours for religious education lessons from two to six hours per week; (b) strict rules in both school and dormitory wherepunishment and reward system was applied; (c) Internalization of personal maturity and independency by learning to clean the environment both indoors and outdoors; (d) Additional learning time by letting students to do self-study, as well as to memorize the holy verses of alQuran; (e) Exposure to Arabic and English aimed for the students to write and have speech in both foreign languages

The findings show that the principal policies in implementing character education in SMA Amanah was in line with the strategic plan, namely the vision, mission and goals of the school. The most strategic policy offered by the principal was creating conducive learning environment that meets the six values of life: theological, physiological, ethical, aesthetical, logical and teleological values. However, the policies implemented to develop character education still require further study, standardized method, guidance, as well as consistent and effective controlling.

The principal policies in developing character education can be broadly categorized into obligatory and optional extracurricular programs such as annual meeting at the beginning of every school year to arrange the school rules. It is then actualized by daily, weekly, monthly and annual programs. The results were then evaluated by statistics of reward and punishment given. The school classified violations into: light violation, including coming late for prayer congregation, playing around in the mosque, wearing inappropriate clothes, expressing inappropriate words/language, not wearing Islamic hat (*peci*); and intermediate violation, including learning half day, sleeping in dormitory during class hour, and not joining the obligatory extracurricular activities.

### **Method Used in Character Education Process**

SMA Amanah applied the so-called total education. It is carried out by role-modeling, environment conditioning, guiding, habituation and task-giving. Therefore, every single thing that students see, listen, feel and do is a

part of education. In addition to role-modeling as the primary method of education, environment conditioning is also essential. It is done through assignment, habituation, training, teaching and guidance for students. All students have experienced leading and being in an activity as well as learning from the assignments. Findings gained from the observation, interviews and documentation in the implementation of character education could be seen as follows:

#### 1. Character Education through Role-modeling

Some exemplary actions brought into habit: a) disciplined worship activities. This habit was modeled by *Kyai* or *ustâdz* punctuality to come to the mosque. Students were expected to arrive 20 minutes before prayer time. b) Guidance on *amr ma'rûf nahyi munkar* (command on deed and prohibition on evil). This method reinforced students's effort to act as exemplified by the *kyai*.

#### 2. Character Education through Assignment and Nurturing

Educational pattern in the school referred to two schemas: nurturing and teaching. Nurturing referred to students' education regarding all the activities and life outside of school hours (in the dormitory). Meanwhile, teaching referred to students' activities at school. Student nurturing had a controlling function in the first schema. Basically, both the intra- and extra-curricular activities complement and integrated with each other in order to support character education.

#### 3. Character Education through Habituation

As students started studying, they entered a new atmosphere. They (including new students) had to get used to perform and apply their knowledge in everyday life. They should get in touch and familiarized with the activities in school and life in the dormitory which in turn supported the environment conditioning for them to live in.

#### 4. Character Education through Training Programs

All students must actively participate in extracurricular activities, either the mandatory such as the scouts, public speaking/*muhâdlarah* and conversation/*muhâddatsab* or or the optional ones such as cooperatives, various sport activities, arts, and so forth. They could actively involved as members or even committee of each organization as it was intended to become a place for them to train their life skills before getting involved in the society.

#### 5. Character Education through Student's Participation in Various Activities

*Pesantren* provided options for students to be actively involved in curricular and extracurricular activities. However, once a student made the choice to be active in a particular activity, he ought to wholeheartedly engage

in the activity, regardless the role he plays in the organization. Teachers would always support them to live life to the fullest as well as reminding them to socialize well.

#### 6. Character Education through Reward and Punishment

Another essential method of character education was the application of reward and punishment system. It was aimed at giving best performer a reward and punishing student violating rules or leaving their obligations. All student activities were evaluated and the result was announced. This method is applied as fairly as possible in accordance with students' achievements or mistakes so that they would feel treated fairly and valued for their existence and behavior. The objective of this method was to educate students to be responsible on every act and decision they make in their life.

The character education applied at the school through modeling from *Kiai*, teachers and senior students. This method should be carried out continuously so that students' hearts would incline toward God, as explained by Imam Al Ghazali (1994, p.142):

If you watch attentively, your heart will open and you will see all evil feelings, the causes and the cures, which are knowledge and faith. If you are weak in this, you are not supposed to leave your faith and piety by seeing and following, for those who have the right to.

Character building through nurturing and habituation are embodied in the education system in boarding schools for 24 hours, starting from waking up to the time they go to bed. Imam Al-Ghazali (1994, p. 136) explains that teachers should set an example to his students so that they could get used to behave in accordance with the expected norms, namely by: Familiarizing himself to courtesy and anger management. He then asked and paid someone to insult him in public, and he forced himself to hold his anger so courtesy could become his default act. It eventually made him a role model for others.

Teachers who live 24 hours with the students, as stated by Al Ghazali (1994, p. 134) are obliged to guide and "concerned about the students' condition, their illness, age, as well as their body nature and capacity". Furthermore, he revealed that:

"If students are in their beginning stage of learning, where they do not know yet about the rules and obligations of the religion, the first thing to teach them is the knowledge and practice of purification, prayer and physical religious practices. If they are trapped or involved in *harâm* wealth, or they commit unlawful act, they should be ordered to first leave them.

*Pesantren* has educational totality by counting on role modeling, environment conditioning, and habituation through tasks and activities. Therefore, everything students see, hear, feel, and do in the boarding school

is a part of education. Every single thing in the environment contributes to build students' character. Assigning students a particular task should be accompanied with an understanding of the basic philosophy, so that they will do it with awareness and true calling.

Character education through reward and punishment is also implemented at the school. Those who are intelligent and show good attitudes, noble character, and integrity are awarded scholarships or given a chance to lead an organization or activity. It also applies to senior students who are supposed to be able to lead and perform better than their predecessor in terms of positive accomplishments and achievements.

On the implementation of character education, Imam Al Ghazali (1994, p. 134) suggests:

If a student look stubborn, arrogant and too proud of himself, tell him to go to a market and be a beggar. The nature of arrogance and pride will not cease unless by doing a self-debasement.

The integration of all these models for character education is proven successful in building students' strong character. Many graduates of Islamic boarding school become successful figures in many fields including government, business, society, and many more.

To train students to control their lusts, Imam Al Ghazali (1994, p. 135) suggests that: When he finds himself greedy of food, he surely needs to fast and eat less. He then needs to train himself to provide delicious food and serve it to others, even though he himself does not eat that food. This habit could help control himself, make him more patient, and eventually destroy his greed.

The character education process in pesantren-based SMA Amanah was in accordance with the theory put forward by Sanusi (2011, p. 14), which states that the right method for character education is learning through role-modeling, nurturing, habituation, training, participation in activities and learning through reward or punishment. These six methods of character education were actually applied in *pesantren*-based SMA Amanah.

Character refers to someone's nature growing and developing together with temper. Character and temper are something a person has since he was born. What distinguishes character from temper is that the former could still be changed depending on the process of education he has been through in life. Meanwhile, the latter could never be changed ever. Both would be visualized or expressed in his life in the form of personality. Therefore, the school principal warned students to be careful in choosing friends to hang out with, in order to establish and maintain the good character, as advised by Imam Al Ghazali (1994, p. 144):

Man needs to find true friends with good heart and strong religious belief, ask them to guide and correct him, to warn him about actions and consequences. So, whatever characteristics, behaviors, and weaknesses he has, both physical and mental, they might tell him.

### **Students' Characteristics Resulted from Character Education Process in SMA Amanah**

Based on the information collected through interview, observation and documentation, it is found out that virtues are always forged and inculcated in the educational process, either in family, in community or at school. It is eventually expected that the school implementing character Education would creates the nation's future generations who are not only qualified in the field of practical science, but also having good and strong character. It could help keep them from the temptation to abuse their knowledge for negative things. The expected outputs of character education applied at the school are as follows:

#### **1. Religious Value**

It was expressed in the way the students behave and are obedient in carrying out the teachings of religion. In a more detailed description, the indicators were their habit to pray before and after lessons and opportunities for everyone to practice Islamic teaching.

#### **2. Honesty**

Values of honesty could be based on a student behavior to make himself trustworthy in words, actions, and deeds. To foster a culture of honesty, notices with quotes suggesting honesty all over the school were displayed. Character education was implemented in the classroom by being honest and avoiding cheating in quizzes and homeworks. Students were also suggested to participate in organization as a part of education outside the classroom. Competitions on organizational activities were periodically held. It was aimed to train students' responsibility and honesty.

#### **3. Tolerance**

Tolerance refers to an act of respecting differences in opinions, attitudes, and actions of others. The indicator was to provide services equally to all class members regardless of their ethnicity, race, class, social status, and economic status. To implement this, the school held many events promoting togetherness and collaboration. The school also did not discriminate any students no matter what views or personal beliefs they show in daily activities.

#### **4. Discipline**

The character refers to actions demonstrating orderly behavior and obedience with various rules and regulations. To be more specific, the



indicators were as follows: in the classroom, students were used to be punctual, comply with rules, wearing proper school uniforms. Regarding the process of character education, students' punctuality is very important.

#### 5. Hardwork

It refers to a behavior indicating earnest efforts to face various challenges of learning and completing tasks. The indicators were: creating an atmosphere of healthy competition, conditioning work ethics, promoting perseverance and persistence in learning, and conditioning a good learning environment. In its implementation, the school promotes activity that require students to compete with their peers. Every activity (sports, arts, or school subjects) was always contested periodically and the results were announced. Other realizations of the character education include tasks given to the students. No matter how difficult the task was, they ought to work hard. In other words, they should not give up before trying as hard as possible.

#### 6. Creativity

It entails thinking and doing something in order to create new ways or modifications of existing things. More detailed indicators were conditioning learning environment that encouraged creative thinking and doing, and giving assignments that challenged students to make new creations or modifications. Character education was also implemented in activities that required students to design their own bedrooms, create handicrafts from recycled materials, make snacks, build models, design a building and hold various events and competitions of education, art, sport, and many others.

#### 7. Independency

It refers to attitudes and behaviors of not depending too easily on others to complete a particular task. The indicator was the conditioning of a learning environment that provides opportunities for students to learn to live independently. Its implementation in the boarding school was making sure that all students are independent. Students were trained to do daily tasks in the dormitory and to meet their personal need such as doing their own laundry, taking a shower, and having meal, and doing their homework independently.

#### 8. Value of Democracy

It refers to the way one thinks, behaves and acts while believing himself to have the same rights and obligations as others. The Indicator was that every decision made was generated through convention and voting. Students elected the organizing committee of their class, scouting team, art group, sport management, as well as the dormitory openly and democratically. All policies applied in the boarding school were made through deliberation and consensus. In its implementation, the school educated students to get used to participating in a variety of events and democratically expressing their ideas.

This could be seen in the way they discussed and deliberated on an issue as every participants got involved actively, submitted their suggestions and opinions. The school held various activities for this program, namely school board meeting and student board election.

#### 9. Curiosity

It refers to the attitude and actions that requires working to find more depth and breadth of a particular thing. The indicator was that the school provided students a classroom atmosphere that invites curiosity, and programmed environment exploration. Information and communication media was available to facilitate this. its implementation was that the students were stimulated to know many things about science. In other words, learning did not refer solely to textbooks and student worksheets, but it also stimulated learning outside the book, so that students would gain more knowledge. In addition, students were supposed to realize the social situation. To achieve this, students were given a task to find out more about the learning materials in schools by conducting small research, having comparative studies to leading universities and accessing the internet.

#### 10. Nationalism

It refers to the process of stimulating students' nationalism, patriotism, and pride of being Indonesians. The school subject that directly taught the nationalism was about the unity and harmony. In these materials students get learned about scouting. They also learnt the concept of unity through case studies about related problems of the nation of Indonesia. It was expected that they would not get misconception of nationalism. In addition, this value was also internalized by treating students the same way regardless of where they were from.

#### 11. Patriotism

It refers to the way of thinking, being, and doing which demonstrate loyalty, care, and high appreciation of national language, physical environment, as well as the social, cultural, economic, and political conditions. Its Implementation was by attaching the photographs of the president and vice president, the national flag, as well as the national symbol in the classroom. In addition, students were also required to attend flag ceremonies, join the scouting team, have speeches in Indonesian language and participate in activities organized by the society around school.

#### 12. Appreciation

It refers to the attitude and actions that drive a person to create something useful for the society, as well as acknowledging and respecting other people's success. Activities that trained students to show appreciation on achievement were as follows:

- a. awarding outstanding students with prizes or certificate of appreciation
- b. providing scholarships for outstanding students
- c. acknowledging other students with outstanding achievements

### 13. Friendly or Communicative Value

It refers to the action of showing friendliness and ability to interact and cooperate with others. The indicators were that the school managed classroom setting that facilitated student interactions and dialogical learning. Teachers always listened to students' complaints, and kept a friendly relationship with them. The implementation was that teachers treated students as their partners. Teachers had the role of learning facilitator, so students were encouraged to tell them their problems as it could be seen in the classroom interaction. The friendly and communicative values could be seen from the following activities:

- a. the harmony of all members of the school society
- b. cooperation in cleaning the dormitory and its surrounding environment
- c. ability to have speeches in front of their friends

### 14. Peace-loving Value

It refers to something a person do, say and act which make other people feel happy and safe in his presence. The indicators at the school were creating a peaceful atmosphere, promoting non-violent behavior and learning to love others. Its implementation was that the teacher created a peaceful learning atmosphere. If students had problem, he would try to handle it by having dialog. To accelerate it, students facilitated to understand the verses of the holy Qur'an about democracy, unity and tolerance. Teachers provided insight to students about the importance of peace. They were also shown the examples in everyday life, including in solving problems in the classroom. Behaviors that showed attitudes, actions of peace could readily be demonstrated by activities such as: the harmony of all members of school society and holding friendly sport matches.

### 15. Reading Habit

It refers to the habit of sparing time to read various books to get some life lessons and knowledge. The indicators were the availability of list of books or writings that students read, the frequency of library visits, exchange of literature and learning activities which motivate students to seek and use references.

### 16. Environmental Care

It refers to the attitude and action which seeks to prevent damage of natural environment and develops efforts to repair environmental damage that has

occurred. The indicators were keeping the boarding school environment, availability of waste management, habituation of energy saving, displaying stickers of notice to turn off the light and close the tap water in every room after use. Its implementation was carried out by internalization of environmental awareness through explanation of the holy Qur'an on environment protection namely by planting trees. Students were also accustomed to separate different types of garbage in different bins. Environmental Education (EE) was a local content included in the curriculum. Its main purpose is to instill awareness of school community members on the importance of preserving the environment. The regular environmental activities at the school were keeping the cleanliness and no littering.

#### 17. Social Awareness

It refers to attitude of always willing to help others and the society in need. Its indicators were showing empathy to classmates, conducting social events, keeping the unity of school and class society members. The implementation was carried out through teaching-learning process by comprehension of the verses in the holy Qur'an about the order to help the needy and the poor, as well as understanding the good deeds as a part of Islamic teachings. Students were accustomed to help other students' or families currently facing challenges of life by praying for them, visiting or showing condolence and providing them with social assistance. They were also encouraged to conduct social works for disadvantaged communities around the school or other actions like doing blood donation.

#### 18. Responsibility

It refers to a person's attitude and behavior to carry out his tasks and obligations, either to himself, to the society, to the environment (natural, social and cultural), or to God Almighty. The indicators were the implementation of the regular cleaning schedule, active participation in the school activities, and giving suggestions about school problems. The implementation of character education here was teaching students the verses of the Qur'an about men and their duties in the world, the work ethics, Faith in the Judgment Day, and about inheritance. Also, students were supposed to be responsible in submitting school assignment on time. Another implementation is students' responsibility to do what they were ordered to, such as cleaning the classroom as scheduled.

From the above findings, it is found out that the characteristics of SMA Amanah students are that embodied in piety (taqwa), and transformed into their daily activities. The values were instilled through character education rooted in religion, Pancasila, culture and education.

- a. The process of internalizing the values of religious character which is within the main source of Islamic law that is al-Qur'an.
  - 1) To worship God sincerely as stated in Q.S. Al-Baqarah [2]: 21, 63, and Q.S. Al-'Arâf [7]: 171;
  - 2) To implement the law in accordance with what pre-determined by Allah as described in Q.S. Al-Baqarah [2]: 179;
  - 3) to do fasting in the month of Ramadan as stated in Q.S. Al-Baqarah, [183].
  - 4) to continuously be on the path of Allah S.W.T. and must not follow religions and beliefs other than Islam as stated in Q.S. Al-An'âm, [6]: 153.
- b. The process of building honesty as a strong character as mentioned in Q.S. At-Taubah, [9]: 119 which states that a moslem must be honest.
- c. The process of internalizing values of tolerance, and it is described in the Qur'an that everyone could choose whatever religion they believe, as stated in Q.S. Al-Baqarah [2]: 256, Q.S. Al-Kâfirûn, [109]: 6 Q.S. Yûnus, [10]: 41, and Q.S. Al-Kahfi, [18]: 29.
- d. The process of instilling disciplined character as mentioned in Q.S. Al-Baqarah [2]: 238 which order moslems to build a strong and strict habit of taking prayers on time.
- e. The process of teaching values of hardwork, as stated in Q.S. Al-Mulk, [67]: 15 which order all moslems to exert all his strength to make a living on earth.
- f. The process of training creativity as mentioned in Q.S. Ar-Ra'du, [13]: 11 about someone's efforts to be the best as Allah would not change him unless he is willing to.
- g. The process of building independency as stated in Q.S. Al-Mukminûn, [23]: 62 that no one would be tested beyond his ability, and everyone should work and act accordingly. Therefore, each individual must be independent in solving problems or something and not rely on others.
- h. The process of developing democratic value as described in Q.S. Al-Hujarât, [49]: 13 about someone's freedom to be anything he wants to be, and Q.S. An-Nisâ [4]: 7 about the justice in the system of inheritance.
- i. The process of training curiosity as mentioned in Q.S. Ali Imrân [3]: 190 and Q.S. Adh-Dzâriyât, [51]: 20-21 that there are a lot of lessons in the creation of the universe for those who strive to know.
- j. The process of building nationalism and patriotism as Q.S. Al-Hujarât, [49]: 13 states that men are encouraged to get to know each other and make friends.
- k. The process of instilling values of appreciation as described in Q.S. Ali Imrân [3]: 148 that Islam appreciate good deeds by giving rewards.

- l. The process of habituating a friendly character as mentioned in Q.S. As-Shûra, [42]: 38 and Q.S. Ali Imrân [3]: 159 about discussion and teamwork to solve problems.
- m. The process of teaching the values of peace loving as stated in Q.S. Al-Hashr, [59]: 23 about being peacemakers and Q.S. Al-Mâidah, [5]: 2 about helping each other in virtue.
- n. The process of teaching to love reading as told in Q.S. al-'Alaq, [96]: 1-4 about how Allah orders the believers to read.
- o. The process of teaching students to care for the environment as described in Q.S. Al-Baqarah [2]: 11 and Q.S. Al-A'râf, [7]: 56 that human beings are not allowed to do destruction.
- p. The process of teaching students to have social awareness as mentioned in Q.S. Ali Imrân [3]: 110 that men must do good deeds and Q.S. An-Nisâ [4]: 36 that men must treat everyone well especially their parents.
- q. The process of training the responsible character as stated in Q.S. Al-Isrâ, [17]: 36 about always being cautious in doing things.

Character education at the school had been built in the students. They were able to integrate the knowledge gained in the classroom and in the school society. They did not involve in juvenile delinquency or any type of crime. They tried to implement what they learned at school that these acts were forbidden by the religion. It was realized that character building needed to be forced before the students got used to apply it in everyday life. They were able to apply the results of two relationships: with Allah (*hablum minallâh*) and with other people (*hablum min an-nâs*).

Furthermore, the learning atmosphere created by *pesantren*-based SMA Amanah was the Islamic educational environment which attempted to apply the six values of life. They are as follows:

1. Theological value (value of divinity)

In Islam, God is Allah and there are three stages of belief: faith, Islam and charity (*ihsân*). Faith means that moslem believes that there are six pillars of faith: the belief in God, the belief in angel, the belief in His Books, the belief in the Prophets and the Messengers, the belief in the judgment day, and the belief in destiny (*qadla* and *qadar*).

Islam means acknowledging and practicing the five pillars of Islam: testifying that there is no God but Allah and Mohammed is his messenger, doing the prayers, making the mandatory charity, fasting during Ramadan month, and conducting pilgrimage if they could afford it.

Ihsan has two meanings. The first is the relationship with the Creator; it is that Moslems pray as if they see Him, and if they are not, (be sure) He sees. The second is the relationship with God's other

creations; it is that Moslems should do good deeds to others and to the environment.

2. Physical/physiological value

It means to optimize physical functions in order to live this life. Islam teaches Moslems to have healthy lifestyle. This is an effective way to avoid getting sick. Cleanliness, for example, is emphasized in Islam and is considered as a reflection of one's faith. The order to clean little dirt (*hadast*), take mandatory showers (*janâbat*), and brush teeth (*simâk*) show how Islam is indeed very concerned about physical cleanliness. In ablutions (*wudlu*), for instance, a Moslem would immediately wash his hands and face.

3. Ethical value

It refers to respectful, trustworthy, and fair character. This value is closely related with good attitude/*akhlâq*.

4. Aesthetic value

It includes harmony, attraction, beauty, and love. Allah created everything in the universe not only with each functions but also with a high degree of orderliness, harmony, and beauty.

5. Logical value

It deals with the processes of thinking, understanding, and remembering. In Islam, thinking ability has a high position and serves in the development of science, culture and Islamic teachings.

6. Teleologic value

It is related to the benefits, effectiveness, efficiency, productivity and accountability in every aspect of life. Islam is very concerned with the values of the social impacts (*maslahat*) and advantages of every rule and teaching for the people and the environment.

### **Problems Encountered in the Implementation of Character Education in SMA Amanah and the Solutions**

Based on the interviews conducted, it is found out that the general problems in dealing with the implementation of character education were:

1. Students' heterogeneous background; they came from different regions with different customs, different norms and values were brought along with their arrivals. Consequently, it took a long time for the character education process to take place. Islamic character education should be able to scrape the negative local characters, such as the habit of speaking loudly and bluntly that could offend people, or the habit of dressing improperly in public places. Efforts were being made to address the diversified cultural backgrounds of prospective students. It was by conducting an orientation program (*Khutbat al-Aryy*) for new students.

This activity was carried out by students and teachers at the school. New students were introduced to the culture and Islamic characters practiced by the senior students in the boarding schools. The school displayed wise words and quotes on the walls all over the school in order to motivate the students. This cultural diversity would eventually converge and emerge in Islamic characters.

2. Students' financial capacity; not all students of this school came from wealthy families. Some of them belonged to poor families and even almost decided to stop going to school due to lack of financial support. For those who struggled to overcome financial problems, the school tried to call their parents and have a talk with them. Several solutions were offered with respect to their capacity. They were offered to pay half of the tuition, or in the worst case where they really could not afford it the school would fully finance all the tuition and living cost. The second option applied in one condition that the respective student should work in the boarding school for a few years after they graduated.
3. Student psychological problem; some students have problems in following school lessons and extracurricular activities. It turned out that most of them had problems at home, such as divorcing parents and some others. For those with psychological problems coming from the family, the school attempted some possible solutions. Their parents were invited to come to the school, or if necessary, representatives of the schools would visit them at home to discuss the matter and possibly overcome it and get the respective student's focus in learning back.
4. Bad impact of information and communication technology; the influence of science and technology developments is accelerated by the presence of the internet, mobile phones and other electronic equipments. However, they might bring negative impacts on the students, as the gadgets could distract their concentration to study. Efforts are made to overcome the negative effects of electronic equipment on the students' character. The school made a strict rule about the use of gadgets during the lessons or other learning activities. Regular or incidental search for forbidden electronic items and other valuable things were conducted if necessary, targeting students' school bags or their bedrooms. The school also anticipated students' possibly-changed behavior post-holiday by giving them lectures on wisdom. The schools also kept reminding parents concerning their policy to prohibit students to bring electronic equipments to schools.
5. Parents' complaint on the living cost; some parents complained that the living cost in the boarding school was different from the information they received. The living cost turned out so high because the young



students who were away from parental supervision were not able to manage their own finance. They tend to spend too much of their allowance. One of the causes was that food vendors often came to their room and directly offered them many kinds of food. To solve this problem, the school and dormitory committee applied strict rules. Students were not allowed to bring too much money, and were only allowed to buy snacks in the decided moments. To avoid food vendors from entering the dormitory, the committee built a fence to separate the school complex and the neighborhood. The school gate was always attended by security guards responsible directly to the principal.

6. Too strict rules led to boredom; the strict rules were applied in the boarding school and there was minimum facility in the dormitory where many students assumed that the number of occupants of each bedroom was too many. This condition might cause boredom for the students. Eventually, some students sneaked out of the school or dormitory just to get some fresh air and seek entertainment. That some students came late to the class because they fell asleep after *shubb* (morning) prayer also happened a lot. Efforts are made to overcome boredom and burnout of staying in dormitory for students. The school designed a soul empowering program through lectures and discussions. The number and variations of students' activities such as sports, arts, scouting and life-skill trainings were also increased. Hopefully, these activities could keep students' desire to sneak out or to go home. It is expected that these program could make students felt like home.
7. Theft of students' belonging; those who belonged to wealthy families usually had gadgets and other electronic devices (such as mobile phone, camera, tape recorder, etc.). This condition caused problem of theft, as not everyone had the privilege of buying anything the wanted or needed. Students sometimes lost their money or valuable belongings. Efforts are made to overcome these cases. Since the first day of school, all teachers and school board always emphasized that all students should abide by the rules. Warnings and notices were also displayed all over the school. However, theft still occurred. The school eventually assigned guards in many parts of the school complex, especially during teaching-learning process.
8. Environmental hygiene; complaints were submitted by parents concerning with the garbage dumped in each dormitory. It was often exceeded the capacity of the dumpsters and kept in too long time. It caused unpleasant smell and invited flies which could harm students' health. To overcome this, the schools promoted and encouraged students to sort the garbage out based on its category: plastic, paper, metal, and

food waste, and to put them into different container/bag, so other people could make use of them.

9. The availability of water for sanitation; every dry season came along with, water shortage occurred. Students found it difficult to fulfill their needs for sanitation. To solve this problem, the school and teachers taught the students to conduct *tayammum* (self-cleaning without water) so they could still perform the prayers.

## CONCLUSION

The principal's policies regarding the practice of character education were related to local and global-based education in boarding school. The programs included *Tahfidz al-Qur'an*, Arabic language, life skills, and students' community services. The aims of character education in this regard was that the youth as the next generation would be able to appreciate, understand, and practice the values and norms of Islam and Pancasila. All the experience, knowledge, abilities, skills and background were expected to lead them to fully actualize the values and norms in their life in the future. To implement character education, the school creates supporting environment which was established through training, teaching, directing, and role-modeling. These factors have very strong influence on the students' character building. *Pesantren* graduates were the youths of Islam who were expected to have the power of science and charity. They were envisioned to have competence to carry out the integration of knowledge (science), values and attitudes (*iman*) and deeds (*amal*) in life. Concerning students' scientific development, the school had facilitated them to become competent people. They were equipped with foreign language (Arabic and English) because language is a key to open their horizons, both behaviorally and scientifically.

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## اللغة العربية في المدد المعرفي الإسلامي والتربية الإسلامية

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### ملخص البحث

ينطلق هذا البحث من أن اللغة العربية هي مصدر الثقافة الإسلامية. والعلاقة بين اللغة العربية والثقافة الإسلامية علاقة ذات رحم، فبينهما تلازم لا ينفك، فاللغة العربية وعاء الدين، بما جاء كلام الله، وبها نطق رسوله وأغراض هذا البحث هي لمعرفة العلاقة بين اللغة العربية والمدد المعرفي الإسلامي والتربية الإسلامية. والطريقة المستخدمة هي الطريقة الوصفية التحليلية وأساليب جمع بياناتها الدراسات المكتوبة. ونتيجة هذا البحث هي التربية الإسلامية تثري بوساطة اللغة العربية، لأن أكثر دعائمها وركائزها تستند إلى مصادرها الأساسية المكتوبة باللغة العربية، ومن أهمها القرآن الكريم والسنة النبوية الشريفة، فلا انفصال بينهما وبين اللغة العربية. يستوجب فهم ركائز التربية الإسلامية التي تستمد من القرآن الكريم والسنة النبوية الإمام الواعي باللغة العربية. ومن المسلم به أن التربية الإسلامية لا تتم إلا من خلال ترشيح ركائزها الرصينة، وهي ترجع أساسيا إلى ما يهديه الله ورسوله في القرآن الكريم والسنة النبوية. ولا يتم تفهمها كاملا تاما إلا من خلال إتقان الإحاطة بلغتهما. ومغزى القول إن اللغة العربية تلعب دورها وأهميتها في ترشيح الركائز للتربية الإسلامية بوصفها وسيلة جادة لاكتشاف ما يتعلق بها من مصادرها المكتوبة باللغة العربية نحو القرآن الكريم والسنة النبوية أو المصادر الأخرى.

### ABSTRACT

This study stems from the assumption that Arabic is the source of Islamic culture. the Relationship between them is so close and indeed they are inseparable. Arabic serves as a vessel of Islam and it goes without saying that it is used to deliver Qur'an. In addition it is used by the prophet for communication. The purpose of this study is to determine the extent of the relationship between Arabic and Islamic thought particularly Islamic education. This study applied library research by examining the discourse and literature related to the research problem put forward. The results of this study reinforce the influence of Arabic on the development of Islamic education particularly its influence in studying and exploring the Islamic sciences. The establishment of various Islamic educational institutions as a place to

learn Arabic , Islamic thought and other Islamic sciences supports the result of this study.

Keywords: Arabic Language, Islamic Thought, Islamic Education

## المقدمة

فإذا كانت الأمم والشعوب تفتخر بلغاتها، وتقدم لها كل الوسائل المادية والمعنوية لتنميتها والعناية بها؛ لأنها مصدر هويتها، ومنبع عزها، فإن اللغة العربية هي اللغة العالمية التي احتضنها الله تبارك وتعالى من بين اللغات لتكون لغة لكتابه العزيز، المصدر الأول للتشريع، وهي لغة العبادة للمسلمين، الذين تجاوزوا المليار وثلاث مئة مليون، فحفظها الله من التغيير والتبديل، في حين اندثرت مئات اللغات، وما ذلك إلا لحفظ الله تعالى لكتابه العزيز: إنا نحن نزلنا القرآن وإنا له لحافظون (يوسف [١٢]: ٢)

ومن قسم الزمان وعلى مر العصور اجتهد العلماء والمريون والمخلصون في العناية بلغة القرآن الكريم، تعليماً وتطويراً وتأليفاً. والعلاقة بين اللغة العربية والثقافة الإسلامية علاقة ذات رحم، فبينهما تلازم لا ينفك، فاللغة العربية وعاء الدين، بما جاء كلام الله، وبما نطق رسوله. ومن منطلق هذا التلازم جاءت فكرة البحث عن أثر اللغة العربية في المد المعرفي الإسلامي والتربية الإسلامية، لنقف وقفات وتأملات حول هذه اللغة العالمية التي هي مصدر الثقافة الإسلامية، والتي انطلق عبر أثرها الوحي الرباني ليملاً هذا الكون جمالاً وبهاء، وليعلو هذا الدين الإلهي العظيم، وصدق الله القائل: وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ \* نَزَلَ بِهِ الرُّوحُ الْأَمِينُ \* عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ \* بِلِسَانٍ عَرَبِيٍّ مُبِينٍ (الشعراء [٢٦]: ١٩٢-١٩٥) وسيتناول الحديث المباحث التالية: (١) القرآن الكريم وأثره في اللغة العربية؛ (٢) اللغة والدين والثقافة؛ (٣) المحافظة على اللغة العربية من الضياع، والبعد عن اللهجات العامية وتخليص اللغة العربية منها؛ (٤) التحديات المعاصرة التي تواجه اللغة العربية؛ و (٥) دور اللغة العربية في ترشيح ركائز التربية الإسلامية.

## البحث

### القرآن الكريم وأثره في اللغة العربية

إن حديثنا عن القرآن الكريم وأثره في اللغة العربية، حديث ذو شجون، فالقرآن الكريم عربي المبني فصيح المعنى، اختار الله تعالى لكتابه أفصح اللغات فقال تعالى: إنا جعلناه قرآناً عربياً (الزحرف

[٤٣]: (٣)، وقال تعالى: نزل به الروح الأمين \* على قلبك لتكون من المنذرين \* بلسان عربي مبين (الشعراء [٢٦]: ١٩٢-١٩٥)، وقال تعالى: قرآنًا عربيًّا غير ذي عوج لعلمهم يتقون (الزمر [٣٩]: ٢٨).

ومن الراجح أن اللغة العربية هي أقدم اللغات على الإطلاق، كما بينت الدراسات الحديثة وأنها اللغة التي علّم الله بها آدم الأسماء كلها، وهي لغة أهل الجنة، كما ورد في الحديث: "أحبوا العرب ثلاث: لأني عربي، والقرآن عربي، وكلام أهل الجنة عربي (رواه الحاكم في المستدرک، ٤ / ٨٧). ومن هذا المنطلق نجد الثعالبي يعبر عن هذه اللغة أبلغ تعبير فيقول في مقدمة كتابه الشهير فقه اللغة وسرّ العربية: "من أحب الله تعالى، أحب رسوله محمداً"، ومن أحب الرسول العربي أحب العرب، ومن أحب العرب أحب العربية، ومن أحب العربية عني بها، وثابر عليها، وصرف همته إليها، ومن هداه الله للإسلام وشرح صدره للإيمان، وآتاه حسن سريرة فيه، واعتقد أن محمداً خير الرسل، والعرب خير الأمم، والعربية خير اللغات والألسنة، والإقبال على تفهمها من الديانة، إذ هي أداة العلم، ومفتاح التفقه في الدين، وسبب إصلاح المعاش والمعاد، ولو لم يكن في الإحاطة بخصائصها، والوقوف على مجاريها ومصارفها، والتبحر في جلائلها ودقائقها إلا قوة اليقين في معرفة إعجاز القرآن، وزيادة البصيرة في إثبات النبوة التي هي عمدة الإيمان، لكفى بها فضلاً يحسن أثره، ويطيب في الدارين ثمرة" (الثعالبي، ١٩٣٨، ص. ١٠).

ومن هنا اكتسبت اللغة العربية المكانة العظيمة والخلود السرمدي، قال الله تعالى: إنا نحن نزلنا الذكر وإنا له لحافظون (الحجر [١٥]: ٩). فيحفظ الله تعالى كتابه يحفظ اللغة العربية، فهي باقية ببقائه إلى يوم الدين، ولا أدل على ما أحدثه كتاب الله تعالى في هذه اللغة من الحفظ، والثبات، والدوام، وقوة اللغة والرقى بها نحو الكمال، وما اكتسبته من اليسر والسهولة، وجمال اللفظ والعبارة، وما تميزت به في الدلالات والتراكيب، وحسن الأساليب.

فاللغة العربية تمتاز بخصائص تجعلها تنفرد بها عن غيرها بصفات ومزايا تخصها من حيث هي لغة. سواء أكانت في مفرداتها من حيث الغزارة وحسن التأليف مثلاً، أم في معانيها من حيث دقة التعبير أو علاقات التناسب بين الألفاظ والمعاني، أم في الأساليب من حيث إحكام التركيب، ومن

حيث سعة التصرف، والقدرة على ملاحقة وجوه المعاني، ودرجاتها، ولأجل ذلك تحدث كثير من العلماء السابقين عن هذا الأمر، فوصفوا اللغة العربية بأنها أوسع اللغات، وأنها من أحسنها تأليفاً، وأنها اختصت بالإعراب، وهكذا، وهذه أحكام مجملة تحتاج إلى بيان وتوضيح دقيق، وقد أحصى ذلك الدكتور محمد حبل في كتابه خصائص اللغة العربية تفصيل وتحقيق.

يقول الجاحظ (ت. ٢٥٥): "ولا بد أن نذكر الدليل على أن العرب أنطق، وأن لغتها أدل، وأن أقسام تأليف كلامها أكثر، والأمثال التي ضربت فيها أجود وأيسر. وأن نذكر الدليل على أن البديهة مقصورة عليها، وأن الارتجال والاقتضاب خاص فيها، وما الفرق بين أشعارهم وبين الكلام الذي تسميه الروم والفرس شعراً.."، وفي موضع آخر يقول: "البديع مقصور على العرب، ومن أجله فاقت لغتهم كل لغة، وأريت على كل لسان"، وهو يقصد بالبديع علم البيان (١٩٧٥، ص. ٥٥/٤).

ويقول ابن قتيبة (ت. ٢٧٦): "وإنما يعرف فضل القرآن من كثر نظره واتسع علمه وفهم مذاهب العرب وافتنائها في الأساليب، وما خص الله به لغتها دون جميع اللغات. فإنه ليس في جميع الأمم أمة أوتيت من العارضة، والبيان واتساع المجال ما أوتيته العرب إقامة الدليل على نبوته بالكتاب" ويبيّن أن من خصائص العربية البيان، وزيادة حروف المباني في العربية عنها في غيرها، والإعراب، والشعر، والعروض، وتغيير بعض حروف الكلمة بقدر ما تغير من مدلولها نحو: النضح، والنضح، وهو ما سماه ابن جني التصاقب، وارتباط الدلالة بالصيغة في نحو (ضُحِكة) بالضم، و(ضُحِكة) بضم ففتح، وذكر ذلك ابن فارس وأضاف أيضاً الترادف، وكذلك الإمام الشافعي، والزجاجي والفارابي وغيرهم (حسن حبل، ١٩٧٨، ص. ٢٠-١٩، ٢٥-٣٦).

وبعد هذا يمكن أن نخرج بعدد من الخصائص التي امتازت بها اللغة العربية، من أبرزها ما يلي:

١- البيان: فقد وصف المولى سبحانه القرآن بأنه نزل بلسان عربي مبين (الشعراء [٢٦]: ١٩٥)، وهذا كما قال ابن فارس أبلغ ما توصف به اللغة، وهو البيان، فهو رأس وظائفها وأخص ما تراد له، وهو دليل على تحقق هذه الصفة فيها على أكمل الوجوه، ومن ثم كانت أكمل اللغات.

والبيان اسم جامع لمعان مجتمعة الأصول، متشعبة الفروع، والمراد بذلك الكشف بالعبارة اللغوية عما يقع في النفس من مشاعر وخواطر وفكر تتعلق بالأشياء المحيطة، أو التي تتولد في الحس الباطن بوجه عام، يقول المحافظ: "والبيان اسم جامع لكل شيء كشف لك فناع المعنى، وهتك الحجاب دون الضمير حتى يفضي السامع إلى حقيقته، ويهجم على محصوله كائناً ما كان ذلك البيان، ومن أي جنس كان الدليل (حسن جبل، ١٩٧٨، ص. ٣٧-٣٨).

٢- البناء الداخلي للغة: حيث قامت اللغة العربية على قواعد وأصول ثابتة، سواء من الناحية النحوية أو الصرفية، أو الصوتية، أو البلاغية، أو في المعجم، أو في فقه اللغة وعلومها، وهذا يدل على اتساع اللغة وكثرة مفرداتها وتنوع الحقول الدلالية وكثرة المعاني المتصلة بها، ولأجل ذلك بنيت أكثر كلماتها على ثلاثة أحرف، وقليل منها على أربعة أو خمسة حتى لا يطول النطق ويعسر، كما لم يكثر من الألفاظ الثنائية خشية تتابع عدة كلمات في العبارة الواحدة، فيضعف متن الكلام، ويحدث فيه ما يشبه التقطع لتوالي الألفاظ المكون من حرفين فقط (محمد الشنطي، ١٤٢٤هـ، ص. ٥٢).

٣- زيادة حروف المباني: مما تمتاز به اللغة العربية وتختص به دون اللغات الأخرى عدد أحرفها التي بلغت ثمانية وعشرين حرفاً، وهذا لا يوجد في لغة أخرى، وكذلك حرف الضاد التي لقبت به اللغة العربية (لغة الضاد)، وأصبح علماً عليها نظراً لأنه لا يوجد في لغة أخرى، والمراد بحرف المباني الحروف التي يتركب منها الكلام أي الحروف الأبجدية مجردة. يقول ابن قتيبة: "وألفاظ العرب مبنية على ثمانية وعشرين حرفاً، وهي أقصى طوق اللسان، وألفاظ جميع الأمم قاصرة ثمانية وعشرين. ولستُ واحداً في شيء من كلامهم حرفاً ليس في حروفنا إلا معدولاً عن مخرجه شيئاً، مثل الحرف المتوسط مخرجي القاف والكاف، والحرف المتوسط مخرجي الفاء والباء."

ومن الأمور الملاحظة أن ما ينطق من الحروف يكتب، وما لا ينطق لا يكتب إلا في بعض الكلمات القليلة، كذلك أن هذه الحروف استوفت جميع أجهزة النطق عند الإنسان، وقد أكد على ذلك كثير من علماء فقه اللغة والصوتيات (أحمد عليان، ١٤٢١هـ، ص. ٣٠).

٤- الشمولية لحقوق المعرفة الإنسانية: فاللغة العربية استوعبت ثمرات العقول، وجهود العلماء في مختلف حقول المعرفة الإنسانية والعلوم الطبيعية، ومن يتأمل التاريخ الإسلامي في العصر العباسي فقط يلحظ كيف استوعبت اللغة العربية الكثير من الكتب اليونانية والفارسية والهندية، كما أن المكتبات في مختلف أنحاء العالم تزخر بالمخطوطات العربية التي لم تحقق ولم تطبع حتى الآن، والتاريخ مليء بالأخبار عن اهتمام المستشرقين وغيرهم من علماء الشرق والغرب باللغة العربية ودراساتها، واستقراء ملامح تاريخها وراثتها، مما يدل على ثرائها، وقدرتها على هضم تراث الأمم الأخرى، فكان لها تاريخ عظيم إذ حافظت على ما دونه العقل البشري من علوم ومعارف عند الأمم ونقلها عبر العصور (الشثري، ١٤٢٤هـ، ص. ٥٦).

٥- ظاهرة الترادف: مما تميزت به اللغة العربية الظواهر اللغوية التي تكشف مدى ثراء اللغة وسعتها الدلالية، ومنها ظاهرة الترادف، والأصل في كل لغة أن يوضع اللفظ الواحد لمعنى واحد، ولكن لظروف تنشأ في اللغة تتعدد الألفاظ لمعنى واحد، أو تتعدد المعاني للفظ واحد، فالأول هو الترادف، والثاني هو المشترك اللفظي.

فالترادف يعني ما اختلف لفظه واتفق معناه، حيث تطلق عدة كلمات على المدلول الواحد، فللسيف في اللغة العربية أكثر من ألف اسم، وللأسد خمسمائة، وكذلك الداهية والشعبان والعسل لها أسماء كثيرة معلومة في كتب اللغة (رمضان عبد التواب، ١٩٦٣، ص. ١٧٢/٢).

٦- ظاهرة الاشتقاق: والاشتقاق في اللغة العربية يعني توليد بعض الألفاظ من بعض، والرجوع بها إلى أصل واحد، يحدد مادتها، فأحد العوامل المؤثرة في ثراء اللغة كونها لغة اشتقاقية، واللغة العربية تحوي على عدد كبير من الأصول الثلاثية أو الرباعية والخماسية عن طريقها نستطيع أن نصوغ عدداً كبيراً من المشتقات التي تعبر عن المطلوب بيانه، كصيغ الماضي والمضارع والمستقبل والأمر وأسماء المصدر، والفاعل والمفعول والهيئة والآلة والتفضيل، وهذه الأمور



قواعد مفصلة في طريقة صياغتها، لكنها تعد في الأساس على التغيير في بنية اللفظة، وليس على الزوائد في أول الكلمة أو آخرها كما هو ملاحظ في اللغات الهندية والأوربية (عثمان الفريخ وأحمد رضوان، ١٤١٥هـ، ص. ٥٠).

٧- لغة الإعراب: يعد الإعراب من خصائص اللغة العربية، ومراعاته تعد الفارق الوحيد بين المعاني المتكافئة في اللفظ، فعن طريق الإعراب يمكن تمييز الكلام، يقول ابن فارس: "من العلوم الجليلة التي خصت به العربية الإعراب الذي هو الفارق بين المعاني المتكافئة في اللفظ، وبه يعرف الخبر الذي هو أصل الكلام، ولولاه ما ميز بين فاعل من مفعول، ولا مضاف من منعوت، ولا تعجب من استفهام، ولا نعت من توكيد (بن فارس، د.س. ص، ٤٢).

#### اللغة والدين والثقافة

اللغة والدين والثقافة: هذه الكلمات الثلاث كل لا يتجزأ، والروابط بينهما عميقة متداخلة، يؤثر كل منهما في الآخر، وعندما يطلب من أحدنا تفسير هذه العلاقة قد يجد عجزا وحرجا في ذلك ولعلي أختصر ذلك في ثمان نقاط:

١- تعد اللغة مدخل إلى الثقافة: فكيف يمكنك معرفة ثقافة قوم دون معرفة لغتهم، وبالتالي ينبغي لطالب الثقافة أن يعرف اللغة بشكل جيد فالمعرفة السطحية لن تسعفه في معرفة التراكيب والمصطلحات وبالتالي سيظل بعيدا عن إدراكها فضلا عن توظيفها فيما بعد فيما يريد من خير أو شر.

٢- إتقان اللغة له دور كبير في تصحيح الفهم وتناقل التجارب على الوجه الصحيح، فالذي لا يدرك أبعاد الكلمة ومرادفاتا ومواضعها التي يختلف فيها معناها بحسب سياقها لا شك أنه سيدرك صورة غير الصورة المكتوبة أو أنه في أحسن الأحوال لن يدرك الصورة المكتوبة.. فالجهل البسيط خير من الجهل المركب.

٣- إن النص الذي لن تتمكن من معرفة معناه سيظل سدا حائلا دون الوصول للمراد الحقيقي وبالتالي دون معرفة المنهج الحركي للكلمات.

٤- إن الإهمال في تعليم النشء لغته الأصيلة والتقصير في غرسها فيه وتحبيبها إليه يعني خيانة كبيرة في حق جيل بأكمله وأمة بكاملها ولا ينبغي السكوت على هذه الخيانة أو التوقف عن إنكارها ، إن مثل هذه الخيانة مدخل لتغريب الجيل وحجبه عن الأداة التي سيتعرف بها على تراث أمته و كتاب الله تعالى وبالتالي الفقه في الدين ، إنه بلا شك أن إهمال اللغة وتعطيلها أو إدخال لغة أخرى تؤثر على تعلم الجيل للغته العربية يعد غشا للرعية ومن مات غاشا لرعيته لم يرح رائحة الجنة.

٥- من الملاحظ أنه عندما يعتز المرء بدينه يعتز بلغته، وحين يعتز المرء بلغته يعتز بدينه غالباً، ولا يهم ما المؤثر الحقيقي على الآخر بقدر أنه من المهم أن نفهم هذه العلاقة التي تربط بينهما، وأن كل واحد منهما مدخل إلى الآخر.

٦- الأمم المتقدمة تدرس أبناءها بلغتها هي رغم قلة من يتكلمون بها إلا نحن العرب والمسلمين لا نزال في ذيل قائمة الدول المتقدمة - إن كنا بما أساساً - مستكبرين على لغتنا أن تحيط بالمد الهائل من الكتب و المراجع العلمية التي تقذف بها المكتبات ومعاهد البحوث في كل يوم وليلة ، رغم أن العبرية مثلاً تجاوزت هذا الأمر والفرنسية والفيتنامية ولغات أخرى لا تعد لغاتها من اللغات الحية، ولكن الذي ينقصنا فعلاً الرجال

٧- إن لم نستطع أن نتهدي إلى أهمية اللغة بعقولنا هلاً سألنا أنفسنا : لماذا تلك الهجمة الشرسة من الغرب على لغتنا؟ لا شك أنهم أدركوا دورها في ربطنا بأمتنا وحضارتنا وديننا.

٨- في أيام عز المسلمين كان اللسان العربي هو لسان العلم والثقافة حتى للأوروبيين فهل اكتفوا بتعلم اللسان العربي لينهلوا من علومنا؟

كلا، لقد سرقوا كتبنا وذهبوا يترجمونها بلغتهم كي يفهموها، ويتعلمها أكبر قدر من بني جلدتهم، أما نحن فخالقنا القضية فذهبنا نغمس أكبر قدر من بني جلدتنا في ثقافتهم دون أن يكون لهم ما يحميهم من الصدمة الحضارية.

## المحافظة على اللغة العربية من الضياع والبعد عن اللهجات العامية وتخليص اللغة العربية منها

سبق أن ذكرنا أن السر الكامن وراء خلود اللغة، والحفاظ عليها من الاندثار هو القرآن الكريم بما كان له من أثر بالغ في حياة الأمة العربية، وتحويلها من أمة تائهة إلى أمة عزيزة قوية بتمسكها بهذا الكتاب الذي صقل نفوسهم، وهذب طباعهم، وطهر عقولهم من رجس الوثنية وعطن الجاهلية، وألف بين قلوبهم وجمعهم على كلمة واحدة توحدت فيها غاياتهم، وبدلوا من أجلها مهجهم وأرواحهم، ورفع من بينهم الظلم والاستعباد، ونزع من صدورهم الإحن والضغائن والأحقاد، فقد كان القرآن الكريم ولا يزال كالطود الشامخ يتحدى كل المؤثرات والمؤامرات التي حيكت وتحاك ضد لغة القرآن، يدافع عنها، ويذود عن حياضها، يقرع أسماعهم صباح مساء، وليل نهار بقوله تعالى: وإن كنتم في ريب مما نزلنا على عبدنا فأتوا بسورة من مثله، وادعوا شهداءكم من دون الله إن كنتم صادقين\* فإن لم تفعلوا ولن تفعلوا فاتقوا النار التي وقودها الناس والحجارة أعدت للكافرين (البقرة، [٢]: ٢٣-٢٤)، وقوله تعالى: قل لئن اجتمعت الإنس والجن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيراً (الإسراء [١٧]: ٨٨)، فلما كان القرآن الكريم بهذه المنزلة لا حرم أن المسلمين أقبلوا عليه ودافعوا عنه، واعتبروا أن كل عدوان على القرآن هو عدوان على اللغة العربية، وأن النيل من اللغة العربية هو نيل من القرآن، ولذلك فإن بقاء اللغة العربية إلى اليوم وإلى ما شاء الله راجع إلى الدفاع عن القرآن، لأن الدفاع عنه - لكونه أصل الدين ومستقى العقيدة - يستتبع الدفاع عنها لأنها السبيل إلى فهمه، بل لأنها السبيل إلى الإيمان بأن الإسلام دين الله، وأن القرآن من عند الله لا من وضع أحد.

يقول الباقوري: "ولو فرضت أنه نزل كما نزل غيره من الكتب المقدسة، حكماً وأحكاماً، وأمرًا ونهيًا، ووعدًا ووعيدًا، ولم يتحر هذا الأسلوب الذي جاء به، فلم يعن الناس بلفظه ولم ينظروا إليه قولاً فصلاً، وبياناً شافياً، وبلاغة معجزة، لكان من الممكن أن تزول هذه اللغة بعد أن يضعف العنصر الذي يتعصب لها على أنها لغة قومية، ومن ذلك تضعف هي وتراجع حتى تعود لغة أثرية.

وفي اللغة العبرية ما يؤكد هذا، فإنها - وهي لغة كتاب مقدس - صارت إلى ذمة التاريخ، ولو أن التوراة جاءت كما جاء القرآن فتحدث اليهود على النحو القرآني لاحتفظوا بلغتهم لأن في ذلك احتفاظاً بمعجزة نبيهم، فكان ممكناً أن نرى لغة موسى عليه السلام" (الباقوري، ١٩٦٩، ص. ٣٣).

ويبدو هذا الأمر واضحاً لمن تتبع اللغات وما تعرضت له من انقسام وانشطار واندثار بعد أن كانت لغة عالمية محكية وصناعية، وليست اللغة اللاتينية عنا ببعيدة فقد كانت لغة وحضارة وسطورة وقوة فبقيت أثراً بعد عين.

وعلى العكس من ذلك فإن اللغة العربية لم تكن لها هذه القوة وهذه المنعة، وليست لغة حضارة وصناعة، إنما كانت لغة صحراء وأمية، بكل ما تفرضه بيئة الصحراء من بساطة وضيق عيش، وبعد عن العلوم والمعارف، ثم إن العرب قد تعرضوا للحروب والدمار كغيرهم، ولكن ما زالت لغتهم قوية ساطعة تنبض بالحياة والنشاط، وما ذلك إلا بفضل القرآن الكريم، الذي تكفل الله بحفظه، فحفظ به اللغة التي نزلت به، ولم يتكفل بحفظ غيره من الكتب المقدسة فبادت اللغة التي نزلت فيها، واندثرت.

لقد منح القرآن الكريم اللغة العربية قوة ورقياً ما كانت لتصل إليه لولا القرآن الكريم، بما وهبها الله من المعاني الفياضة، والألفاظ المتطورة والتراكيب الجديدة، والأساليب العالية الرفيعة، فأصبحت بذلك محط جميع الأنظار، والانتباس منها مناط العز والفخار، وغدت اللغة العربية تتألق وتتباهى على غيرها من اللغات بما حازت عليه من محاسن الجمال وأنواع الكمال، وفي هذا يقول العلامة الراجعي رحمه الله: "نزل القرآن الكريم بهذه اللغة على نمط يعجز قليله وكثيره معاً، فكان أشبه شيء بالنور في جملة نسقه إذ النور جملة واحدة، وإنما يتجزأ باعتبار لا يخرج من طبيعته، وهو في كل جزء من أجزائه جملة لا يعارض بشيء إلا إذا خلقت سماء غير السماء، وبدلت الأرض غير الأرض، وإنما كان ذلك، لأنه صفى اللغة من أكدارها، وأجراها في ظاهره على بواطن أسرارها، فحاء بها في ماء الجمال أملاً من السحاب، وفي طراءة الخلق أجمل من الشباب، ثم هو بما تناول بها من المعاني الدقيقة التي أبرزها في جلال الإعجاز، وصورها بالحقيقة وأنطقها بالحجاز، وما ركبها به من المطاوعة في تقلب الأساليب، وتحويل التركيب إلى التراكيب، قد أظهرها مظهراً لا يقضى العجب منه لأنه جلاها على التاريخ كله لا على جيل العرب بخاصته، ولهذا بهتوا لها حتى لم يتبينوا أكانوا يسمعون بما صوت الحاضر أم صوت المستقبل أم صوت الخلود لأنها هي لغتهم التي يعرفونها ولكن في جزالة لم يمتنع لها شيخ ولا قيصوم" (الراجعي، ١٩٧٤، ص. ٢ / ٧٤).

هذا ما عبر به إمام العربية الرافي ، وليس هو فحسب، بل اعترف أعداء العربية من المستشرقين وغيرهم بقوة اللغة العربية وحيويتها وسرعة انتشارها، فيقول "أرنست رينان": "من أغرب ما وقع في تاريخ البشر، وصعب حل سره، انتشار اللغة العربية، فقد كانت هذه اللغة غير معروفة بادئ بدء، فبدأت فجأة في غاية الكمال، سلسلة أي سلاسة، غنية أي غنى، كاملة بحيث لم يدخل عليها إلى يومنا هذا أي تعديل مهم، فليس لها طفولة ولا شيخوخة، ظهرت لأول أمرها تامة مستحكمة، من أغرب المدهشات أن تنبت تلك اللغة القومية وتصل إلى درجة الكمال وسط الصحارى عند أمة من الرحل، تلك اللغة التي فاقت أخواتها بكثرة مفرداتها ودقة معانيها، وحسن نظام مبانيها، وكانت هذه اللغة مجهولة عند الأمم، ومن يوم علمت ظهرت لنا في حلال الكمال إلى درجة أنها لم تتغير أي تغيير يذكر، حتى إنه لم يعرف لها في كل أطوار حياتها لا طفولة ولا شيخوخة، ولا نكاد نعلم من شأنها إلا فتوحاتها وانتصاراتها التي لا تبارى..." (الجندي، د.س. ص. ٢٥).

ويقول جورج سارنوت: "ولغة القرآن على اعتبار أنها لغة العرب كانت بهذا التجديد كاملة، وقد وهبها الرسول صلى الله عليه وسلم مرونة جعلتها قادرة على أن تدون الوحي الإلهي أحسن تدوين بجميع دقائق معانيه ولغاته، وأن يعبر عنه بعبارات عليها طلاوة وفيها متانة، وهكذا يساعد القرآن على رفع اللغة العربية إلى مقام المثل الأعلى في التعبير عن المقاصد (عبد الجليل عبد الرحيم، ١٩٨١، ص. ٥٨٥).

ويقول بروكلمان: "بفضل القرآن بلغت العربية من الاتساع مدى لا تكاد تعرفه أي لغة أخرى من لغات الدنيا، والمسلمون جميعاً مؤمنون بأن اللغة العربية هي وحدها اللسان الذي أحل لهم أن يستعملوه في صلواتهم، وبهذا اكتسبت اللغة العربية منذ زمان طويل رفعة فاقت جميع لغات الدنيا الأخرى التي تنطلق بها شعوب إسلامية (كارل بروكلمان، د.س.، ص. ٢٣ / ١).

ومما لا شك فيه أن اعتراف أمثال هؤلاء، لا يقوي من وضع اللغة العربية أو يأخذ بيدها إلى الرفعة، وإنما ذكرنا أقوالهم لنبين أن الفضل ما شهدت به الأعداء. ويأتي العلامة الفراهي الهندي (١٩٩١، ص. ٧٧) - إمام العربية في عصره - ليقول عن اللغة العربية: "أعلم أن كلام العرب كله نمط أعلى من كلام الأمم الذي تعودت به، لأنهم مولعون برزانة القول وتهديبه من أمور سخيفة، فهم

يجردون كلامهم من كل رابطة، ولو فعلوا ذلك كان عاراً على السامع، فإنه يفهم الروابط بذكائه، فلذلك كثر فيهم الحذف...".

لقد اتسع انتشار اللغة العربية حتى تغلغت في الهند والصين وأفغانستان، وحسبنا شاهداً على ذلك ما نعلمه من مشاهير العلماء من تلك البلاد مثل البخاري ومسلم، والنسائي، وابن ماجه القزويني، وغيرهم وغيره (نور الدين عتر، ١٤١٨هـ، ص. ٥٩).

إن اللغة العربية ما كانت تطمع في أن يتعدى سلطانها جزيرتها، فتضرب الذلة على لغات نمت في أحضان الحضارة وترعرعت بين سمع المدينة وبصرها، وتستأثر دونها بالمكان الأسمى في ممالك ما كان العربي يحلم بها، فضلاً عن أن يكون السيد المتصرف فيها، ولكن القرآن الكريم انتزعها من أحضان الصحراء، وأتاح لها ملكاً فسيح الأرجاء، تأخذ منه لألفاظها ومعانيها، وأغراضها وأسلوبها، ما لم تتمكن منه حياته البدوية، فبعد أن كانت ثروتها في حدود بيئتها، أصبحت غنية في كل فنون الحياة فأقبل الناس عليها مدفوعين إلى معرفة أحكام الدين، وأداء واجبات الإسلام (يوسف الشربجي، ١٤٢٢هـ، ص. ٤٩).

### هل قواعد اللغة سبب في صعوبتها؟

من الثابت المعروف أن العرب قبل نزول القرآن كانوا يجرون في كلامهم، وأشعارهم، وخطبهم على السليقة، فليس للغتهم تلك القواعد المعروفة الآن، وذلك لعدم الحاجة إليها، ولا أدل على ذلك من أن التاريخ يحدثنا عن كثير من العلماء الذين صرحوا بأن لغتهم استقامت لما ذهب بهم إلى الصحراء لتعلم اللغة العربية النقية التي لم تشبها شائبة، ومن هؤلاء الإمام الشافعي، وقد كان الوليد بن عبد الملك كثير اللحن؛ لأنه لم يعترف لغته من الينبوع العربي الصحراوي الصافي.

ولما اتسعت الفتوح، وانتشر الإسلام، ودخل الناس في دين الله أفواجا، احتك العجم بالعرب، فأفسدوا عليهم لغتهم، مما اضطر حذيفة بن اليمان الذي كان يغازي أهل الشام في فتح إرمينية وأذربيجان مع أهل العراق، أن يرجع إلى المدينة المنورة، ويقول لعثمان رضي الله عنه: "يا أمير المؤمنين أدرك هذه الأمة قبل أن تختلف في كتابها اختلاف اليهود والنصارى...." (البخاري، ١٤٢٦هـ، ص. ٦ / ١٨٣ - ١٨٤)، فأمر عثمان بجمع القرآن، وكان قصده أن يجمعهم على القراءات الثابتة

المعروفة عن النبي (الزركشي، ١٩٦٠، ص. ٢٦٣)، وهذا ما حصل، فقد ضعفت اللغة مع مرور الأيام، وفشا اللحن في قراءة القرآن، الأمر الذي أفرغ أبا الأسود الدؤلي وجعله يستجيب لوضع قواعد النحو، التي هي أساس ضبط حركات الحروف والكلمات، ومن ثم العمل على ضبط المصاحف بالشكل حفاظاً على قراءة القرآن من اللحن والخطأ.

وليس هذا فحسب، بل يرجع الفضل للقرآن الكريم في أنه حفظ للعرب رسم كلماتهم، وكيفية إملائهم، على حين أن اللغات الأخرى قد اختلفت إملاء كلامها، وعدد حروفها. يقول عز الدين عتر: "والسر في ذلك أن رسم القرآن جعل أصلاً للكتابة العربية، ثم تطورت قواعد إملاء العربية بما يتناسب مع مزيد الضبط وتقريب رسم الكلمة من نطقها، فكان للقرآن الكريم الفضل في حفظ رسم الكلمة عن الانفصام عن رسم القدماء" (دون السنة، ص. ٦١).

### مفردات وتراكيب اللغة وأثر ذلك في جمالها وانتشارها

لا ريب في أن اللغة تتأثر حسب الناطقين بها، والعرب أمة أكثرها ضارب في الصحراء، لم يتحضر منها إلا القليل، فلا جرم كان في لغتهم الخشن الجاف، والحوشي الغريب، وقد أسلفنا عن الواسطي أن لغة قريش كانت سهلة لمكان حياة التحضر التي كانت تحياها في ذلك الوقت. ولعل من يقرأ الأدب الجاهلي ويتدبره، يزداد إيماناً بما للحضارة من أثر في ألفاظ اللغة، فإنه سيرى في أدب أهل الوبر كثيراً من مثل "جحيش"، و"مستشزرات"، وما إلى ذلك مما ينفر منه الطبع، وينبو عنه السمع، على حين أنه يكاد لا يصادفه من ذلك شيء في أدب القرشيين.

والقرآن الكريم -فضلاً عن أنه نقل العرب من جفاء البداوة وخشونتتها، إلى لين الحضارة ونعومتها، فنزلوا عن حوشهم، وتوخوا العذوبة في ألفاظهم، - قد تخير لألفاظه أجمل ما تخف به نطقاً في الألسن، وقرعاً للأسماع، حتى كأنها الماء سلاسة، والنسيم رقة، والعسل حلاوة، وهو بعد بالمكان الأسمى الذي أدهشهم، وحير ألبابهم، وأفهمهم أن البلاغة شيء وراء التنقيب والتعوير، وتخبر ما يكد الألسن ويرهقها من الألفاظ، فعكفوا عليه يتدبرونه، وجروا إليه يستمعونه؛ ذلك أن القرآن الكريم قد انتهج في تعابيره أسلوباً له حلاوة، وعليه طلاوة، تنتفي فيه الكلمة انتقاء، حتى كانت مفردات القرآن الكريم من اللغة العربية بمثابة اللباب وغيرها كالقشور، مما جعل ابن خالويه يقول: "أجمع الناس أن اللغة إذا وردت

في القرآن فهي أصح مما في غيره" (السيوطي، د.س.، ص. ١٢٩/١١) ، ولا أدل على ذلك حين المقارنة بين الشعر الجاهلي، والإسلامي، أو الأدب الجاهلي والإسلامي، لتجد البون شاسعاً، والفرق كبيراً، ذلك أن القرآن الكريم بفصاحته وروعة ألفاظه قد أغرى العرب على محاكاته، فأقبلوا إليه يزفون، ومن بحره ورياضه يستقون وينهلون، ومن ألفاظ ومعانيه يقتبسون ويتكلمون، فوضعوا بذلك قواعد علوم البلاغة، بغاية الروعة وقمة البراعة، متكئين فيها على ما في القرآن الكريم من أوجه الإعجاز، ناسجين منه أجمل حلة وأحلى طراز، ولهذا نجد أبا الهلال العسكري يقول: "وقد علمنا أن الإنسان إذا أغفل علم البلاغة وأخل بمعرفة الفصاحة، لم يقع علمه بإعجاز القرآن من جهة ما اختصه الله به من حسن التأليف، وبراعة التركيب، وما شحنه به من الإيجاز البديع والاختصار اللطيف، وضمنه من الخلاوة، وجلله من رونق الطلاوة، مع سهولة كلمه وجزالتها، وعذوبتها وسلاستها، إلى غير ذلك من محاسنه التي عجز عنها، وتخبرت عقولهم فيها" (العسكري، دون السنة، ص. ٢).

وهناك آثار غير ذلك للقرآن الكريم أحدثها في اللغة العربية والأدب العربي، كتنمية ملكة النقد الأدبي، وذلك أن العرب كانت لهم أسواقهم المشهورة، ومعلقاتهم المنظومة، ومبارياتهم المعروفة، فلما نزل القرآن الكريم، ولأمس شغاف قلوبهم، ورتت له أحاسيسهم ومشاعرهم، فتغيرت أحكامهم وقوانينهم، فنقلهم من الفصيح إلى الأفضح، ومن الجيد إلى الأجود، ذلك هو القرآن بإعجازه، فإذا كان القرآن الكريم بهذه المنزلة وبهذه المكانة، وبهذا التأثير على العرب ولغتهم فنقلهم من البداوة إلى الحضارة، ومن الذل والهوان إلى الرفعة والسؤدد، ومن التقوقع والتشرذم إلى العالمية والانتشار، ومن الحوشي والغريب إلى السهولة واليسر، ومن العامية إلى الفصحى.

القرآن الكريم، كلام الله، المنزل على رسوله محمد صلى الله عليه وسلم حافظ على أصل اللغة من الضياع والاندثار، وهو الذي قوى اللغة بين الأمم، وجعلها علمية، وهو الذي هذب لهجاتهم من الحوشي والغريب وجعلها هينة لينة، وهو الذي جعل من بعض العجم أئمة يقتدى بهم، ويستصغر الواحد نفسه أمام علومهم، أمثال: البخاري، والترمذي، وأبي داود السجستاني، والنسائي، وابن ماجه القزويني، ومن المفسرين الإمام الطبري، والزخشي والرازي، والبيضاوي، والنسفي، وغيرهم كثير، ومن



أهل اللغة، الخليل ابن أحمد، وسيبويه، وأمثالهم، عنايتهم باللغة جعلتهم سادة الدنيا، يُترحم عليهم إلى قيام الساعة كلما ذكروا!

ولا يخفى أن لهجات اللغة العربية كانت مختلفة، تحتوي على الفصح والأفصح، والرديء والمستكره، وكانت القبائل العربية معتدة بلهجتها حتى إن القرآن الكريم نزل على سبعة أحرف من أجل التخفيف على العرب في قراءته وتلاوته، ولا شك أن لغات العرب متفاوتة في الفصاحة والبلاغة، ولذلك نجد عثمان رضي الله عنه قد راعى هذا الجانب في جمعه للقرآن، وقال للحنة الرباعية: "إذا اختلفتم أنتم فاكذبوه بلسان قريش فإنه إنما نزل بلغتكم" وما ذلك إلا لأن لغة قريش أسهل اللغات وأعذبها وأوضحها وأبينها، وكانت تحتوي على أكثر لغات العرب، ونظراً لكونهم مركز البلاد وإيهم يأوي العباد من أجل الحج أو التجارة، فقد كانوا على علم بمعظم لغات العرب بسبب الاحتكاك والتعامل مع الآخرين، ولكن لغتهم أسهل اللغات كما ذكرت، ينقل السيوطي عن الواسطي قوله: "...لأن كلام قريش سهل واضح، وكلام العرب وحشي غريب" ولذلك حاول العرب الاقتراب منها، وودوا لو أن ألسنتهم انطبعت عليها حين رأوا هذا القرآن يزيدنا حسناً، ويفيض عليها عذوبة، فأقبلوا على القرآن الكريم يستمعون إليه، فقالوا على الرغم من أنفهم: "إن له الحلاوة وإن عليه لطلاوة، وإن أعلاه لمثمر، وأسفله لمغدق، وإنه ليعلو ولا يعلى عليه"، ولم يزل المسلمون يقبلون عليه ويتلونونه حتى تلاوته آناء الليل وأطراف النهار، حتى صاروا بفضل القرآن خير أمة أخرجت للناس، ينطقون لغة واحدة عريهم وعجمهم، وكان بذلك جامعاً للعرب والمسلمين على لغة قريش وما يقاربها، وليس بينهم هذا التفاوت والاختلاف في اللهجات كما كان قبل نزول القرآن، وبذلك دخلوا في مرحلة تاريخية فريدة هي توحد لغتهم وألسنتهم فيما بين بعضهم البعض بل وعلى مر العصور وكر الدهور.

### عالمية اللغة العربية

اللغة هي صورة صادقة لحياة الناطقين بها، والعرب قبل نزول القرآن الكريم، لم يكن لهم شأن ويذكر أو موقع بين الأمم آنذاك حتى تقبل الأمم على تعلم لغتهم، والتعاون معهم فليست لغتهم لغة علم ومعرفة، وكذلك ليس لديهم حضارة أو صناعة، كل ذلك جعل اللغة تقبع في جزيرتها فلا ترح إلا لتعود إليها

وقد ظلوا كذلك، حتى جاء القرآن الكريم، يحمل أسمى ما تعرف البشرية من مبادئ وتعاليم، فدعا العرب إلى دعوة الآخرين إلى دينهم، ومما لا شك فيه أن أول ما يجب على من يدخل في الإسلام هو تعلم اللغة العربية لإقامة دينه، وصحة عبادته، فأقبل الناس أفواجا على تعلم اللغة العربية لغة القرآن الكريم، ولولا القرآن الكريم لم يكن للغة العربية هذا الانتشار وهذه الشهرة، وهذه المكانة.

### التحديات المعاصرة التي تواجه اللغة العربية

واجهت اللغة العربية منذ القدم وما زالت تحديات كثيرة، وما ذلك إلا لأنها لغة القرآن الكريم، ومن المعلوم أن اللغة والدين هما العنصران المركزيان لأي ثقافة أو حضارة (أحمد الضبيب، ٢٠٠١، ص. ١٣)، ومنا هنا فإن أي تحدٍ لثقافة ما، ينطوي على تحدٍ للغة العربية، وإحدى اللغات التي تواجه تحديات كبيرة من قبل قوى العولمة المختلفة، المتمثلة في المصالح المادية، الناجمة عن الاتصال الأجنبي، والتأثير الإعلامي القائم على الصخب والضجيج والتبشير باللغة الإنكليزية على أنها العالمية التي هي لغة البشرية.

وهذه دعوى باطلة لا تصمد أمام المحك العلمي الصحيح، حتى الناطقون باللغة الإنكليزية أنفسهم يثبتون ذلك، فهذا صمويل هنتغتون يثبت في كتابه "صدام الحضارات" أن القول بعالمية اللغة الإنكليزية ما هو إلا وهم كبير، وخلص إلى القول "إن لغة تعد أجنبية لدى ٩٢% من سكان الأرض لا يمكن أن تكون عالمية" (أحمد الضبيب، ٢٠٠١، ص. ١٣).

إن التحدي الذي يواجه اللغة العربية اليوم مرده إلى الشعور المبالغ فيه بأهمية اللغة الإنكليزية الناتج غالباً عن الانبهار بكل ما هو أجنبي، والظن الزائف بأن التقدم لا يأتي إلا عن طريق إتقان اللغة الأجنبية للجميع، بل والتحدث بها بين العرب أنفسهم، ومن المعروف أن هذا ما يسمى في علم النفس بـ (عقدة النقص)، فيحاول البعض أن يضيفي على شخصيته شيئاً من الرقي والتطور عن طريق النطق باللغة الأجنبية بين العرب، فبدلاً أن يقول لك حسناً، أو طيب، أو جيد.

إن هذا الشعور يأتي من الإحساس بالهزيمة النفسية، والإعجاب المتنامي بصانع الحضارة المعاصرة الذي يمثل المنتصر والغالب، ومن البدهي أن يقلد المغلوب الغالب، في شعاره وزيه وسائر أحواله وعوائده.

ومعلوم أن اللغة العربية هي أكثر اللغات وفرة في المعاني والألفاظ والاشتقاق، ويوجد فيها من الحروف ما لا يوجد في غيرها، ومع ذلك فقد دخلت علينا ألفاظ ومصطلحات ألفنا النطق بما برغم أنها في الأصل غير عربية، مثل كلمة (سيدا) للتعبير عن السير باتجاه الأمام، و (glas) لتعبير عن الكأس، وهكذا الكثير من المفردات المتداولة بين الشعوب العربية على الرغم من أن هذه الكلمات والألفاظ غير عربية، مع العلم أنه يوجد في لغتنا ما هو أسهل وأجمل، فبدل كلمة (تلفون) كلمة هاتف، وبدل كلمة (موبايل) نقال أو جوال أو المحمول أو الخليوي، وكلها ألفاظ عربية فصيحة لطيفة وخفيفة.

وإذا نظرنا إلى وضع اللغة العربية في سوق العمل نجد أن المبالغة في أهمية اللغة الإنكليزية واشتراط إجادتها كتابة وقراءة وتحديثاً من قبل الشركات الأجنبية وغيرها قد أصبح ظاهرة تستحق الوقوف عندها وتأملها بل وتأمل انعكاساتها على مصلحة الوطن وملاحم الهوية، ومن المتوقع أن تزداد مزاحمة اللغة الأجنبية للعربية شراسة في سوق العمل مع استفحال ظاهرة العولمة، إذا ترك الحبل لهذه اللغات الأجنبية على الغارب.

يقول أحمد الضبيب: "ويكفي أن نعرف أن اشتراط إجادة اللغة الإنكليزية -سواء كانت ضرورية للعمل أو لم تكن -قد وقف حائلاً أمام المواطن العربي في منطقتنا العربية دون الحصول على لقمة العيش، وفتح الباب على مصراعيه لأعداد غفيرة من الأجانب حلوا محل المواطنين، وكلف المواطن العربي الكثير كي يتعلم هذه اللغة ويجيدها من أجل أن ينافس العامل الأجنبي، ومن المنتظر أن تسهم هذه الشركات العالمية العابرة للحدود في تعميق هذا الوضع وجعله أشبه ما يكون بالأمر الواقع، مما يتسبب في استحلاب المزيد من العمالة الأجنبية، وسد الباب أمام المواطن العربي إلا إذا وفي بهذا الشرط المححف، الذي لا يشترط في أي بلد متقدم" (٢٠٠١، ص. ٢٠).

وذكر الدكتور الضبيب أن دراسات أجريت على طلاب فليبيين يستخدمون اللغة الفلبينية في دراسة العلوم، تبين أنهم قادرون على فهم التعابير العلمية بشكل أفضل من الطلاب الذين يستخدمون اللغة الإنكليزية (٢٠٠١، ص. ٢٠).

ومما يجدر ذكره في هذا المجال أن الاستعمال الرسمي هو الذي يكسب اللفظ العربي الثبات، ويجعله راسخاً في الاستعمال الرسمي، ولذلك كانت سورية من البلدان العربية المبكرة التي التفتت إلى

هذه الناحية، فعندما بدأت الحكومة العربية تمارس نشاطها ألفت لجنة لترجمة المصطلحات الحضارية الدخيلة من التركية والفرنسية.

وعندما أنشئ الجمع العلمي العربي في سورية سنة ١٩١٩م كان من بواكير أعماله دراسة الألفاظ الأجنبية الشائعة في دوائر الدولة، ووضع ألفاظ مقابلة لها، وألحت جامعة دمشق مع أحواتها من الجامعات السورية على التعليم باللغة العربية، وألزمت كل عضو هيئة تدريسية أن يؤلف أو يترجم كتاباً في كل مقرر يدرسه، وتجاوز عدد الكتب المطبوعة عدة آلاف، ويقوم طلاب السنة الأخيرة من كليات الطب بترجمة مئات الكتب والمراجع العلمية الطبية إلى اللغة العربية.

وهذه الخطوة الرائدة ينبغي أن لا تقف عند هذا الحد، بل يجب أن تتبعها خطوات إذ ما أردنا للغتنا النهوض وجعلها لغة الحياة العصرية المتطورة، وذلك بالاعتزاز بها وتفعيلها في مجالات الحياة كافة، أسوة ببقية الدول المتقدمة بلغتها، وحسناً ما فعلته بعض الجامعات التي سارت على النهج نفسه مثل جامعات العراق والسودان والجزائر.

إن الاعتزاز باللغة العربية لا يكون من خلال الخطب الرنانة والتعبيرات الشعرية والمديح المتكلف، وإنما يكون من خلال التطبيق العملي لإحلال هذه اللغة محلها اللائق في نفوس الصغار بحيث يُنَشَّؤون على حبها والتعلق بها وجعلها سهلة ميسرة لهم والبعد بها عن التكلف وإشعارهم عملياً بقدرتها على استيعاب المنجزات الحضارية وتنمية المهارات اللغوية لدى هؤلاء الطلاب.

ولا أريد أن أخوض في الشبه التي يرددها أعداء العربية وأذناهم من بني جلدتنا في أن العربية لا عهد لها بالمخترعات والمكتشفات الحديثة، وأن العربية لغة بداءة تفتقر إلى التجريد، ولا تستطيع حمل المصطلحات الحضارية، وهذه شبه واهية أوهى من بيت العنكبوت، تقوم على مقدمات تبين فسادها فالحضارة العربية والتاريخ يشهدان بعكس ذلك.

وقد نسي أو تناسى من يدعي جمود اللغة العربية عن مواكبة العصر، أن اللغة أي لغة لا تجمد بنفسها، ولا تتخلف بطبيعتها، كما أنها في المقابل لا تنمو وتزدهر منعزلة عن مجتمعا وما يجري فيه من أحداث.

يقول الدكتور كمال بشر: "إن جمود اللغة وتخلفها، ونموها وازدهارها، كل أولئك يرجع أولاً وأخيراً إلى وضع أهليها، وإلى نصيبهم من التعامل والتفاعل مع الحياة، وما يجري، في العالم من أفكار وثقافات ومعارف جديدة ومتنامية، فإن كان لهم من ذلك كله حظ موفور انعكس أثره على اللغة، وإن قل هذا النصيب أو انعدم، بقيت اللغة على حالها دون حراك أو تقدم، اللغة لا تحيا ولا تموت بنفسها، وإنما يلحقها هذا الوجه أو ذاك بحسب الظروف والملابسات التي تحيط بها، فإن كانت الظروف فاعلة غنية بالنشاط العلمي والثقافي والفكري، كان للغة استجابتها الفورية ورد فعلها القوي تعبيراً عن هذه الظروف وأمانة ما يموج به المجتمع من ألوان النشاط الإنساني، وإن حرمت اللغة من هذا التفاعل ظلت على حالها وقدمت للجاهلين فرصة وصمها بالتخلف والجمود، في حين أن قومها هم الجامدون المتخلفون" (كمال بشر، ١٩٩٩، ص. ٥٤).

ويرد على هذه الشبهة أيضاً عبد الرحمن رأفت الباشا فيقول: "وأما قضية جمود اللغة وعدم تطورها مع الزمن كما يرجف المرجفون، فتلك قضية باطلة، ودعوة على ظاهرها ملامح الرحمة، وتكمن في باطنها صنوف العذاب، فلقد أمضّ الأعداء من هذه اللغة أن تكون اللغة الوحيدة بين لغات الأرض التي اتصل تليد تراثها بطريفه خلال خمسة عشر قرناً امتدت منذ النابغة في الجاهلية إلى شوقي في العصر الحديث، والتي يستطيع الملايين من أبنائنا في العصر الحاضر تلاوة القرآن الكريم والحديث الشريف، وأن يفقهوا معانيهما، وأن يدركوا هديهما، وأن يستشعروا عظمتها، وأن يتملوا مما حفلا به صلاح وإصلاح" (٢٠٠٥، ص. ١٣٣).

وتشير طبيعة اللغة العربية في ألفاظها وتراكيبها ودلالاتها وظلالها إلى حضور القيم الدينية والروحية المستمدة من الدين الإسلامي فيها، فللعربية أبعاد دينية وثقافية واجتماعية تجعلها محل تقديس عند أبنائها، فهي العروة الوثقى التي شكلت ذلك الانسجام والتجانس بين أبناء الأمة الواحدة في الماضي، وهي التي مازالت محافظة على خصوصياتها الحضارية بالرغم من ضعف أبنائها وعجزهم في العصر الراهن، "وتشير الدلائل إلى أنه إذا نُحِضت الأمة من جديد، وتكاثرت عناصرها، قويت اللغة العربية وانتشرت واتسعت لها الآفاق، ورضيت بها النفوس" (عيسى باطاهر، ٢٠٠١، ص. ٣٨).

ويطرح الأستاذ شحادة الخوري في بحثه "التعريب والمصطلح" سؤالاً وهو: هل لغتنا العربية قادرة على أن تكون لغة معاصرة؟ ويجيب: "من أمعن النظر في اللغة العربية وقارنها باللغات الأخرى، تملكه العجب من فصاحة مفرداتها وعضوية ألفاظها، وجزالة تراكيبها، ورقة عباراتها، وقدرتها على التعبير والتوليد وقابليتها للنماء والتطور، وحسبها أن تكون لغة القرآن الكريم بجلال معانيه، وبلاغة بيانه، وهو الذي زادها غنى ووسع لها في الأرض امتداداً، وفي الزمان بقاءً، ثم استطاعت أن تكون وعاء المعرفة البشرية قروناً متطاولة، ولا يشك في أنها قادرة على أن تكون لغة المستقبل بعلمه وآدابه وفنونه، محتفظة بعلميتها التي اكتسبتها منذ خمسة عشر قرناً إلى آخر الزمان" (١٩٩٧، ص. ٧٩٩).

### دور اللغة العربية في ترشيح ركائز التربية الإسلامية

من المسلم به أن التربية الإسلامية تستوجب الركائز التي تستمد من مصادرها المتينة ووسائلها الصالحة. واللغة العربية تلعب دورها البالغ من أجل ترشيح الركائز التي تتدخل فيها، لأن بينهما علاقة وطيدة من مختلف وجهات نظر. يبدو أحد محاور العلاقة بين اللغة العربية والتربية الإسلامية من وجهة وظائف هذه اللغة الأساسية، ومن أهمها ما قاله (نايف محمود معروف، ١٩٨٥، ص. ٣٢) إن اللغة أداة التعلم والتعليم، ولولاها لما أمكن للعملية التعليمية أو التربوية أن تتم، ولانقطعت الصلة بين المعلم والمتعلم أي لتوقفت الحضارة الإنسانية، كما أن اللغة خزانة تحفظ للأمة عقائدها الدينية وتراثها الثقافي ونشاطاتها العملية، وفيها صور الآمال والأمانى للأجيال الناشئة، بعبارة أخرى إن اللغة واسطة نقل الأفكار والمعارف من الآباء إلى الأبناء ومن الأسلاف إلى الأحفاد. وإن للغة العربية شأن آخر يزيد أهميتها وخطورة فهي لغة القرآن الكريم والسنة النبوية الشريفة، أي إنها اللغة التي اختارها رب العالمين لتكون لغة الوحي لأهل الأرض جميعاً، ومن هنا كان على كل مسلم في مشارق الأرض ومغاربها أن يهتم بها اهتمامه بعقيدته الإسلامية وأن يعتز بها ويفضلها على اللغات الأخرى.

وهذا القدر من أهمية اللغة مشترك بين بني الإنسان وبين اللغات كافة في كل مكان وزمان، إلا أن اللغة العربية امتازت عن سائر لغات البشر بأنها اللغة التي اختارها الله - سبحانه وتعالى - لوحيه؛ لما تمازرت به من مميزات (محمد داود، ٢٠٠١، ص. ٥١). ويمكن أن نلخص أهميتها بالنقاط التالية:

أولاً: أن البيان الكامل لا يحصل إلا بها : ولذا لم ينزل القرآن إلا باللغة العربية، قال تعالى :  
 بِلِسَانٍ عَرَبِيٍّ مُبِينٍ (الشعراء [٢٦]: ١٩٥)، فدل ذلك على أنّ سائر اللغات دونها في البيان.  
 ثانياً: أن اللغة العربية تعد مفتاح الأصليين العظمين؛ الكتاب والسنة، فهي الوسيلة إلى  
 الوصول إلى أسرارهما، وفهم دقائقهما، وارتباط اللغة العربية بهذا الكتاب المنزل المحفوظ جعلها محفوظةً ما  
 دام محفوظاً، فارتباط اللغة العربية بالقرآن الكريم كان سبباً في بقائها وانتشارها، حتى قيل: لولا القرآن ما  
 كانت عربية؛ ولهذا السبب عني السلف بعلوم اللغة العربية، وحثوا على تعلمها، والتَّهَلُّ من عباها.  
 ثالثاً: أنّ بالعلم باللغة العربية تحصل إقامة الحجة على الناس. وهذا داخل في عموم قول الله  
 تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ (النساء [٤]: ١٣٥)، فلا يمكن أن يكون  
 الإنسان شاهداً لله إذا لم يكن فاهماً لما يشهد به؛ لأنّ العلم شرط في الشهادة؛ لقول الله تعالى: وَمَا  
 شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ (يوسف [١٢]: ٨١)، ولقوله تعالى: إِلَّا مَنْ شَهِدَ بِالْحَقِّ  
 وَهُمْ يَعْلَمُونَ (الزخرف [٤٣]: ٨٦)، فلا يمكن أن يشهد الشاهد بما لا يعلمه ولا يفهمه، ولا بد أن  
 يكون الإنسان فاهماً لما يشهد به؛ حتى تقبل شهادته على ذلك .

رابعاً: أن اعتياد التكلم باللغة العربية يؤثر في العقل والخلق والدين: يقول شيخ الإسلام ابن  
 تيمية : "اعلم أنّ اعتياد اللغة يؤثر في العقل والخلق والدين تأثيراً قوياً بينا، ويؤثر أيضاً في مشابجة صدر  
 هذه الأمة من الصحابة والتابعين، ومشابجتهم تزيد العقل والدين والخلق." .  
 خامساً: أنّ اللغة العربية والمحافظة عليها من الدين، وهي خصيصة عظيمة لهذه الأمة. قال  
 عمر بن الخطاب - رضي الله عنه - : "تعلموا العربية؛ فإنّها من دينكم، وقال شيخ الإسلام ابن تيمية:  
 "فإنّ نفس اللغة العربية من الدِّين، ومعرفة فرض واجب؛ فإن فهم الكتاب والسنة فرض، ولا يفهم إلا  
 بفهم اللغة العربية، وما لا يتم الواجب إلا به فهو واجب، ثم منها ما هو واجب على الأعيان، ومنها  
 ما هو واجب على الكفاية. (دون السنة، ص. ٢٠٧).

سادساً: أنّ اللغة العربية مصدر عزّ للأمة. لا بد من النظر إلى اللغة العربية على أنّها لغة  
 القرآن الكريم والسنة المطهرة، ولغة التشريع الإسلامي؛ بحيث يكون الاعتزاز بها اعتزازاً بالإسلام، وتراثه  
 الحضاري العظيم، فهي عنصر أساسي من مقومات الأمة الإسلامية والشخصية الإسلامية، والنظر إليها  
 على أنّها وعاء للمعرفة والثقافة بكلّ جوانبها، ولا تكون مجرد مادة مستقلة بذاتها للدراسة؛ لأنّ الأمة  
 التي تحمل لغتها أمة تختقر نفسها، وتفرض على نفسها التبعية الثقافية.

أصبح من الواضح أن اللغة العربية تمثل قطاعاً هاماً في حياة الفكر العربي، فهي القاعدة الكبرى التي قام عليها هذا التراث العظيم، واللسان الذي يربط الأمة. ولا شك في أنّ لهذه اللغة مكانة ضخمة بين اللغات، ذلك أنّها لم تكن لغة عادية كاللغات في نشأتها وتطورها وامتدادها، بل كانت مخالفة للنواميس الطبيعية التي عرفت لمختلف اللغات. فأصبحت اللغة العربية من اللغات البارزة في العالم، وإحدى الوسائل الأساسية للثقافة من خلال عملية التربية والتعليم.

تثري التربية الإسلامية بوساطة اللغة العربية، لأن أكثر دعائمها وركائزها تستند إلى مصادرها الأساسية المكتوبة باللغة العربية، ومن أهمها القرآن الكريم والسنة النبوية الشريفة، فلا انفصال بينهما وبين اللغة العربية. يستوجب فهم ركائز التربية الإسلامية التي تستمد من القرآن الكريم والسنة النبوية الإمام الواعي باللغة العربية. ومن المسلم به أن التربية الإسلامية لا تتم إلا من خلال ترشيح ركائزها الرصينة، وهي ترجع أساساً إلى ما يهديه الله ورسوله في القرآن الكريم والسنة النبوية. ولا يتم تفهماها كاملاً تماماً إلا من خلال إتقان الإحاطة بلغتهما. ومغزى القول إن اللغة العربية تلعب دورها وأهميتها في ترشيح الركائز للتربية الإسلامية بوصفها وسيلة جادة لاكتشاف ما يتعلق بها من مصادرها المكتوبة باللغة العربية نحو القرآن الكريم والسنة النبوية أو المصادر الأخرى.

## الخاتمة

إننا في هذا العصر نعيش أجواء العولمة بما تحمله إلينا من معطيات تشمل الأدوات والمصطلحات والأفكار والتعبيرات والممارسات اللغوية، مطالبون بأن نقابل ذلك الزحف بتنقيح علمي يفيد من إيجابيات العولمة، ويؤمن بالتلاقح الحضاري والتفاعل الخير، ويدرك الخطر عن ثقافتنا وأمتنا، ولغتنا بخطط علمية، واستراتيجيات طويلة المدى، ووسائل تفيد من ثمرات العلم الحديث في هذا العصر وتختلف عن وسائلنا التقليدية القديمة، مستندين في ذلك إلى الثقة بأنفسنا، ومقوماتنا الذاتية النابعة من مبادئ ديننا الإسلامي الحنيف وإسهامات حضارتنا العريقة، وقدرات لغتنا العربية التي سبق لها أن دخلت المعترك الحضاري قديماً فانتصرت فيه، وكانت الوجه المشرق للهوية العربية على مر العصور.

وقد ظهر في البحث من ملامح مهمة من أبرزها: (١) غرس حب اللغة العربية في نفوس الناشئة، باعتبار أنّها لغة القرآن الكريم، الذي بفضل حفظنا لغتنا من الضياع، والبحث عن الوسائل التي ترغب الطلاب في تعلم اللغة العربية، وذلك من خلال تطوير المناهج، وتيسير القواعد؛ (٢) بث



الوعي اللغوي بين أبناء الأمة وإيقاظ غيرتهم من اللغة، وترميم ما تصدع من ثقتهم بها واعتزازهم بتراتها الحضاري والتاريخي بوصفها مقوماً مهماً من مقومات الشخصية العربية؛ (٣) إعادة النظر في طريقة تعليم اللغة العربية في المدارس، والاستفادة من الوسائل الحديثة مثل الحاسوب والبرمجيات التعليمية؛ (٤) الاستفادة من تجربة الجامعات وأخص بذلك السورية في تعريب التعليم في جميع مراحلها، وقد أثبتت هذه التجربة نجاحها، وسارت بعض الجامعات في الوطن العربي على غرارها، وكذلك تجربة بعض الجامعات في الدول الإسلامية مثل: إندونيسيا، بإلزام الطلاب بتعلم اللغة العربية في أول سنة جامعية؛ (٥) إنشاء مؤسسات متخصصة ترعى تكوين الأجيال، وتعمل على ترجمة الكتب والبحوث العلمية المختلفة مع التنسيق بين هذه المؤسسات وبين مراكز البحث العلمي والجامعات؛ (٦) الاستفادة من أجواء العولمة المنفتحة والمتطورة التي يمكن أن تعين على إيجاد وسائل وآليات تستخدم في صالح اللغة العربية، سواء من حيث نشرها، أو سهولة التواصل بين الباحثين في قضاياها وبالتالي فإن لغتنا العربية كقيلة بما وهبها الله تعالى أن تُواكب المستجدات والتحديات في هذا العصر "عصر العولمة".

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