

HUMAN NATURE BASED ON AL-QUR'AN AS THE BASIC OF EDUCATION DEVELOPMENT

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ABSTRACT

This research focuses on perspective of human nature based on Al-Qur'an as the basic of education development. It used descriptive qualitative method of research as well as library research which aims at collecting data and information from various literatures available in the library such as books, magazines, scripts, notes, histories, and other documents. The results of this research are drawn into conclusion, among others: *first*, based on all terms referring to human meaning, it can be defined that human nature required in Al-Qur'an apparently leads to the term *al-insân*. On the other side, from human structure's perspective, Al-Qur'an describes human as a creature consisting of physical and spiritual elements. Meanwhile from his position and role, human nature based on Al-Qur'an is described as Allah's servant and Allah's *kehalifah* on Earth. *Second*, there is a close relationship both directly and indirectly with education concept in Al-Qur'an. *Third*, the concept of human nature in Al-Qur'an which cannot be separated from its education concept, thus, has a basic implication toward all education aspects, especially, in vision, orientation and objective of education, curriculum, methodology of education and evaluation on education. *Fourth*, process of education development based on concept of human nature in Al-Qur'an including objective, curriculum, methodology, and evaluation of education aspects, basically, is understood as efforts or *ikhtiar* to develop all human existences in the term of totality, structure, position, role and other their own potential values.

Keywords: Human Nature, Al-Qur'an, Education Development

ABSTRAK

Penelitian ini bertolak dari kajian filosofis tentang hakikat manusia dalam Al-Qur'an sebagai dasar pengembangan pendidikan. Penelitian ini termasuk ke dalam jenis penelitian kualitatif deskriptif dan penelitian kepustakaan (library research). Penelitian kepustakaan bertujuan untuk mengumpulkan data dan informasi dengan bantuan macam-macam materi yang terdapat di ruang kepustakaan, misalnya buku-buku, majalah, naskah-naskah, catatan, kisah sejarah, dokumen

dan lain-lain. Dari hasil penelitian ini dapat disimpulkan: Pertama, berdasarkan kajian terhadap semua term yang merujuk makna manusia, dapat diketahui bahwa hakikat manusia yang dikehendaki Al-Qur'an nampaknya mengarah pada term al-insân. Sementara dilihat dari sudut pandang struktur manusia, Al-Qur'an menggambarkan manusia sebagai makhluk yang terdiri dari unsur jasmani dan rohani. Adapun dilihat dari aspek kedudukan dan perannya, hakikat manusia dalam Al-Qur'an digambarkan memiliki kedudukan sebagai hamba Allah dan khalifah-Nya di muka bumi ini. Kedua, terdapat hubungan yang sangat erat baik langsung maupun tidak langsung antara konsep hakikat manusia dengan konsep pendidikan dalam Al-Qur'an. Ketiga, gambaran konsep hakikat manusia dalam Al-Qur'an yang tidak dapat dipisahkan dari konsep pendidikannya tersebut selanjutnya memiliki implikasi dasar terhadap seluruh aspek pendidikan, terutama pada visi, orientasi dan tujuan pendidikan, muatan materi (kurikulum) dan metodologi pendidikan serta evaluasi pendidikan. Keempat, proses pengembangan pendidikan berdasarkan gambaran konsep hakikat manusia dalam Al-Qur'an yang meliputi aspek tujuan, kurikulum, metodologi dan evaluasi pendidikan, pada dasarnya dipahami sebagai sebuah ikhtiar untuk mengembangkan seluruh wujud eksistensi manusia dalam arti nilai totalitas, struktur, kedudukan dan peran serta potensi-potensi yang dimilikinya.

Kata Kunci: Hakikat Manusia, Al-Qur'an, Pengembangan Pendidikan

INTRODUCTION

Human and how to treat like human are the basic study in the process of education. In fact, since education process is not only based on the process from, by, and for human but also based on his position, role and potential given by Allah, it is likely for human to learn continuously until he reaches happiness life in the world and after life.

Significance of human in the education process implies some cases which need to be formulated later. First, education needs to have basic philosophy thoughts which can contribute to holistic framework of human. What has been discussed regarding human nature as it is revealed in chapter 2 of this disertation becomes an effort to search an intact humanity concept based on Al-Qur'an. Second, in all processes, education needs to put human as starting point and ultimate goal based on Al-Qur'an's perspective in formulating humanity philosophically.

Due to the importance of human position awarness on education process, it is no wonder if the early education activity always puts forward on human nature as its basic foundation. This can be understood since education activity cannot run smoothly if it does not have a strong basic foundation regarding human nature as education man. In addition, it can be concluded that all diversities both in education theory and practice are caused by different perspective in revealing those human nature realities.

Al-Qur'an as normative base has its own perspective for human nature which can be a basic foundation in formulating education theory and practice. In other words, Al-Qur'an's perspective can be regarded as a strong

normative provision in developing education process that has been run so far. Such normative–theology reference has significant contribution especially in implementing reorientation, reformulaiton, and reorganization for education toward good human character building (*insan kamil with akhlaqul karimah*).

Given the above considerations, it is interesting and reasonable to study human nature in Al-Qur'an's perspective associated with the development of education problem. This research aims to: 1) obtain human nature formula based on Al-Qur'an's perspective; 2) obtain an overview for a strong relationship between human nature concept and education concept in Al-Qur'an; and 3) obtain a formula for education development based on human nature in Al-Qur'an's perspective.

This research used qualitative approach meanwhile in the way of analysis, this research used descriptive method, instead of inferential. According to research setting, this research refers to library research which aims at collecting data and information with various materials available in the library such as books, magazines, scripts, notes, history, document and many more. Basically, literature or bibliography can be a basic and main tool for research practice analysis.

DISCUSSION

1. The Implication of The Term *Basyar* And *al-insân* toward Education Process.

The use of the term *al-insân* in Al-Qur'an to describe human indicates that there is Al-Qur'an's will to form human totality which has perfect and comprehensive man including physical–pyschical, material–immaterial, biological–physiological, and spiritual elements. It is not as *al-basyar* which refers to human as a mature man both physical and biological that can do physical and concrete activities merely based on their nature condition.

The description of human totality as *al-insân* implies on compulsion to create a perfect education process which not only forms physical but also spritual elements. In other words, education process must lead to human formation in balance. Understandably, it is more related on education concept in Al-Qur'an referring to the meaning of education in term of *tarbiyah* (developing all potentials step by step), *ta'lim* (giving information to other human as mind creature) and *ta'dîb* (character/*akhlaqul* building). Thus, the aim to be in balance human both physical and spiritual of *al-insân* can be achieved through potential development, knowledge searching and character building.

2. The Implication of Human Structure toward Education Process

In structure, human consists of a perfect unsure construction both physical and spiritual. Besides physical element, human's spiritual construction also has a great concern in Al-Qur'an especially related to *al-rûh*, *al-nafs*, *al-qalb*, and *al-'aql*. This indicates that Al-Qur'an requires human quality perfection spritually which has purity *al-rûh* characteristics originating formerly from God's *al-rûh*; has pure *al-nafs* (*al-nafs al-ṣakīyyah*) and peacefully (*al-nafs al-muthma'innah*); has a consistent *al-qalb* to the truth (no *taqallub*); and owns *al-'aql* that is able to understand and think of God's Almighty signs as the source of truth.

This human structural concept related to the education process definitely can bring an implication toward education's will. Therefore, education must attempt to build physical-spiritual human quality perfectly. The simplest thing can be applied through physical and spiritual education. Such education (*riyâdhat al-jasmânî wa al-rûhânî*) is directed to the form of physical strength, purity of *al-rûh*, purity and peacefulness of *al-nafs*, consistency of *al-qalb*, and the intelligence of *al-'aql*.

3. The Implication of Human's Position And Their Roles in Education Process

Human's position means its position and status as Allah's servant and *khalifah* on Earth. On the other hand, role and duty will be carried out based on human's position which is realized in the form of worship deeds meanwhile *khalifah* mission can be manifested by managing and creating a society that has good relationship with Allah, and its social life can be harmonous as well as maintaining, guiding, directing many things in order to reach their creation's purpose.

Their position and roles in education process can bring an implication to the compulsion of consciousness and intention straightening in any forms of activity including education activity. Human education activity as Allah's servant must be based on consciousness and intention of worship to Allah Swt. Whereas as *khalifah*, human is required to improve their potential continuously in developing science and technology in order to manage and create a society which has good relationship with Allah, other humans, and nature (*ḥabl min Allâh*, *ḥabl min al-nâs*, and *ḥabl min al-'âlam*).

4. The Implication of Human Potential toward Education Process

Internal human potential which has characteristics *fitrah* and *hanif* certainly can bring an effect to the compulsion of education process which appreciates and develops its purity and righteousness (*fitrah* and *hanif*) that tend to *tauhid* religion. In other words, education must lead to implantation *tauhid* aspect in human self.

The next potential is the unity of humans' physical and spiritual aspects as its perfection existence. This potential has implication to the education process that must balance the form of physical and spiritual aspects totally and perfectly. Perfect education lies on the form of synergistic balance between physical and spiritual aspects.

To obtain physical and spiritual balancing pattern, further, humans are given a freedom will to behave but their freedom must be understood as the realization of mandate (*amanah*) and responsibility. This implies to education process that must give freedom to determine humans own destiny although this freedom must be placed in the context of their position and roles as Allah's servant and *kehalifah* on Earth.

Internal potential owned by humans eventually ends on the use of mind. This brings an effect to education process in the broadness of potential mind's use for developing knowledge although the mind's superiority should not underestimate and ignore revelation (religion guidance).

Thus, to support the internal potential, Allah has released external potential in the form of religion guidance through revelation mediation. As a result, humans gain some information which is still unknown yet so far especially for the urgent things which bother their soul serenity or things which become requirement for their happiness. This potential has an implication to the education process as a means to dig and reveal religion messages. Therefore, by this revelation, it will be found the answer of happiness meaning both on Earth and After life.

Lastly, all human potentials both internal (*fitrah, hanif*, unity of soul and spirit, willingness potential, and mind potential) and external potential (religion guidance) are used to manage other potential, i.e., nature. This external natural potential is provided by God for humans as medium to reach life perfection in order to implement their position and role as Allah's servant and *kehalifah* on Earth. Such natural potential has an implication to education process which prioritizes the development of knowledge that can be used as maximum as possible to explore natural resources broadly for the sake of all humans' needs.

The Implication of Human Nature based on Al-Qur'an toward Education Process in the View of Education Process

1. The Implication toward Vision, Orientation and Objective of Education

The implication toward vision, orientation, and objective of education can be viewed from humans' perspective, presupposes objective of education to the form of human totality as *al-insân* which has perfect and

comprehensive appearance in physical, psychical, material–immaterial, biological–physiological, and spiritual elements. Moreover, it is not *al-basyar* which refers to human as a mature man both physical and biological that can do physical and concrete activities merely based on their nature condition.

On the other hand, based on human structure's perspective, the implication toward objective of education leads to manifestation on learners' balancing of physical and spiritual elements. This manifestation can be seen by the formation of personal learners who can optimize their physical and spiritual elements: *al-qalb*, *al-nafs*, *al-rûb*, and *al-'aql*.

In addition, the implication humans' position and roles toward vision, orientation, and objective of education lies on the formation of awareness of learners who can realize their position and role as Allah's servant and *kehalifah* on Earth. Education's objective should direct learners to be aware of their position as Allah's servant in which all activities must be based on intention of worship to Allah. Whereas as *kehalifah*, learners must be directed to be aware of improving their potential in managing and creating a society that has a good relationship with Allah, other human and nature.

Next, the implication of human potentials toward objective of education leads to the forming of personal learners who realizes their potentials both internal (*fitrah*, *hanif*, unity of soul and spirit, willingness potential, and mind potential) and external (religion guidance and natural potentials). In the view of *fitrah* and *hanif*, objective of education is directed toward an effort to optimize awareness of tendencious on religious and rightenousness values. In other words, objective of education from *fitrah* and *hanif*'s perspective is directed to the achievement of humans who have good ethics and morality as well as social sensitivity.

Furthermore, based on the unity of body and soul potential, objective of education is directed to form of learners' awareness toward their totality as human perfectly who are able to balance physical and spiritual elements. In this case, it is not merely directed in the effort of growth and development of learners physiologically which emphasizes on the effort of material enrichment as it is shown excessively on skill aspect. In addition, education is not only led on the effort of mental spiritual enrichment aspect in order to pursue normative objective.

Objective of education based on physical and spiritual element leads to the forming of human's personality which works sistemically, simultanuously, and relationally developed through human integrity according to their *fitrah* and *hanif* potential. In other words, it is directed to achieve the growth of human personality in balance. Through this personality, it is expected to reach an ideal human prototype. This quality can be achieved by humans only if they can function their humanity as Allah's servant as well as *kehalifah*.

In human freedom potential's perspective, objective of education must be able to form personal learners who are free to express themselves and are not chained by any restriction forms which are not based on rational thought. As a matter of fact, this freedom will does not mean free as a bird since it is restricted on religion value and norm.

Then, implication toward education's objective in the view of mind potential owned by humans must lead to build personal learners who have high intelligence. So, it is expected to maximize mind potential in order to think all possibilities of knowledge development to create a better human life.

Another potential is religion guidance as external human potential. This potential has an implication toward objective of education to form learners' awarness of self imperfection if there is no God's religion guidance. Thus, objective of education is directed on deepening of importance of religious value in learners' life.

The last is natural potential which has an implication toward objective of education in the form of compulsion to build learners' personality who are able to optimize natural potential for the sake of human's needs broadly. This objective also leads learners to own knowledge and skills in utilizing any objects from nature for human needs as long as it does not harm human life itself.

From the above explanation, it can be drawn a conclusion that objective of education based on human term implies on the forming of human totality as *al-insân* who has perfection and comprehension appearance in physical, psychical, material-immaterial, biological-physiological and spiritual elements as well as curriculum and methodology in education. Ideally, material and methodology in education contain contents which are postioning learners and optimizing their identity as the realization of *al-insân* as a perfect creature and it is not as *al-basyar*, i.e., creature in physical and biological meaning.

2. Implication toward Material Content (Curriculum) and Education Methodology

Basically, the concept of human nature related to education process can be implied not only on vision, orientation and objective of education but also on curriculum and education methodology as mentioned previously.

The nature of human structure implies on curriculum and methodology which appreciate learners' structure perfection through optimizing physical and spritual structures in material content and learning methodology. Therefore, content material and learning methodology which activate and develop learners' cognitive, affective and psychomotor domains become parts of human structure implication toward curriculum and

education methodology. In education curriculum, education should insert learning materials that can train and educate physical and spiritual aspects in balance. Meanwhile, in education methodology, it is required to do innovation in learning methodology which can dig physical and spiritual elements in maximal and sustainable.

In addition, the implication of humans' position and role toward curriculum and education methodology lies on realization of content material and learning methodology that can affect learners' awareness in realizing their position and role as Allah's servant and *khalifah* on Earth. Material content and methodology should contain learners' awareness aspect toward their position as Allah's servant in which all activities must be based on intention of worship to Allah. Besides, those also contain an implementation effort of worship aspect both in the meaning of daily ritual and worship values in all aspects of life. Meanwhile in position and role as *khalifah*, material content and education methodology must contain leadership aspects theoretically and practically for learners' practice in improving their potential to manage and create a society that has good relationship with Allah, other human, and nature.

Next, the implication of human potential toward curriculum leads to materials which are possible for learners to realize and dig their own potentials optimally both internal (*fitrah*, *hanif*, unity of soul and spirit, willingness potential, and mind potential) and external (religion guidance and natural potentials). In order that content materials can be delivered well, it must be supported by education methodology which also attempts to dig and develop those potentials in learning process.

In *fitrah* and *hanif* potentials' perspective, material content contains learning material that is always related to learners' awareness of tendencious on religious and rightenousness values. It goes the same on education methodology that should attempt to use various approaches which lead to tendencious on religious and rightenousness values so that learners always maintain and develop their basic potential.

In further, since humans are admitted to have many basic potentials especially summed up in *fitrah* and *hanif* potentials, material content or education curriculum must cover all those potentials (unity of physical and spiritual, freedom will, mind potential, religion guidance, and nature). This material is a very strategic instrumental education aspect since it will directly give pattern (*shibghat*) and direction (*wijhat*) for learners especially material that can maintain their personality integrity.

However, the implication of those potentials toward education curriculum does not mean to omit science field based on its available branch field. The science field is definitely needed because every learner has different

background, interest, and intellectuality. Nevertheless, one thing that must be considered is how the science field will not bear negative effects to them. Such negative effects can be in the form of atomistic and dycotomic scientific pieces.

To obtain those things, it is required various kinds of educational method as an importance instrument in delivering materials. In particular, it will require an educational method which possibly occurs dialogic ambience and can be a bridge for all science fields integrally.

The Implication toward Education Evaluation

Evaluation is a process of assessment on advance, growth, and development of learners for education objective. Evaluation aims on identifying comprehension level of learners toward learning material, courage practice, and engage learners to review on the given materials previously. Evaluation target has not only purpose to evaluate learners but also to evaluate all education processes, i.e., how far that education process has run effectively to obtain education objective.

Finally, human nature concept in term, sturcture, position, role and potentials regarding to education process implies not only on vision, orientation, and objective education and its curriculum as explained above but also on the process of education evaluation.

The implication of human nature in term toward education evaluation can influence on evaluation process that must be able to measure and assess achievement level of learnes as *al-insân*. Meanwhile in structurally, evaluation process must be able to measure learners' potential in balancing their physical and spiritual aspects especially in managing *al-qalb*, *al-nafs*, *al-rûh*, dan *al-'aql* aspects.

Moreover, the implication on humans' position and role toward education evaluation can affect on evaluation pattern that can train learners' awareness level as Allah's servant and *khalifah* as well as can test and assess learners' potential level on applying worship values and *khalifah* values in society.

Finally, all of them can be realized if education evaluation process can measure learners' success on maximazing all potentials both internal and external. Internally, learners are mapped their strength and weakness in all levels. Externally, education evaluation process can measure learners's success level in understanding all religion guidances as well as to measure how far learners can manage and utilize a small part of natural resources, on Earth which is awarded to them.

Through those descriptions, it can be formulated that human concept on Al-Qur'an, in fact, has implications toward education aspects particularly

on vision, orientation, objective, material, methods, and evaluation of education. Thus, efforts on education development should be directed on those implication aspects. In referring to them, the efforts on education development are expected to have strong foundation ontologically due to human nature based on Al-Qur'an's perspective.

Principles on the Basic of Education Development

In education system, reconstruction and development can be conducted on two stages, i.e., *macrocosmic* (macro analysis) and *microcosmic* (micro analysis) of education world. This research focuses on the second stage, *microcosmic* approach. It means that in the effort of developing education system, it is conducted an analysis to one of philosophical foundation units as its thought reference, i.e., its human nature's view based on Al-Qur'an's perspective. By conducting micro analysis, it is hoped to describe education basic values which must be developed according to Al-Qur'an's perspective concerning human nature. Furthermore, the development on that stage can improve synergy among other education units as well as it can be externalized into wider social frame.

The first thing to be concerned in the process of education development based on human nature in Al-Qur'an is the needs of formulation on basic principles as references in the process of education development. This principle has an important meaning in the process of education since it is not only based on formulation result of human nature and education in Al-Qur'an as described previously but also it can affect to aspects that become development object in education particularly in objective, curriculum, method, and evaluation of education.

Afterwards, according to analysis of human nature based on Al-Qur'an in the view of term, position, role, potential, education concept including *tarbiyah*, *ta'lim* dan *ta'dib*, it can be formulated some basic principles for education development which consist of several dimensions: 1) the Nature of Human Creation; 2) Teology; 3) Morality; 4) Diversity Individual; 5) Social; 6) Professional; and 7) Time and Space Dimension.

Education Development Aspects

In *microcosmic*, education development is focused on aspects of objective, curriculum, method, and evaluation on education.

1. The Development of Objective on Education

In the process of education, objective formulation of education is comprehensive including all aspects, integrated in ideal personality pattern (Pribadi, 1971). Langgulung (1986: p. 8) stated that objective on education means humans' life objective themselves as it is stated implicitly on humans' position and role as Allah's servant and *kehalifah*. In his opinion, education

duty is to maintain humans' life in order to carry out their duty and position. Thus, objective on education is to form *khalifah* personality which has submission, obedience, and resignation attitude as Allah's servant.

On the other hand, Abdullah (2001, p. 193) proposed that objective on education must contain four aspects: 1) physical education; 2) spiritual and religion education; 3) Intellectual education; and 4) social education (Abdullah, 1994, p. 8)

Similarly to this opinion above, Athiyah al-Ibrasyi in *Râh al-Tarbiyyat wa al-Ta'lim*, said that the core of objective on education is *akhlak* education. This objective emphasizes on mission of Prophet Muhammad Saw to accomplish precious *akhlak* based on Allah's revelation. Nabi said that "*In fact I was sent to build perfect character*" (Al-Abrasyi, 1997, p. 6).

In addition, according to Imam Al-Ghazali, objective of education must be reflected in two sides, i.e.: 1) perfect *Insan* aims on getting closer to Allah Swt, dan (2) perfect *Insan* aims on getting happiness life on Earth and Hereafter. On the other hand, Ibnu Khaldun formulated objective of education based on QS. al-Qashshash [28]: 77 :

"through that which Allah has given you, the home of the Hereafter and yet do not forget your share of the world...".

According to the verse, Ibnu Khaldun has formulated two kinds of education's objective, they are: 1) *ukehroni* orientation objective, to form a servant to do his obligation to Allah; 2) earthly orientation objective to form human who can face all aspects of life to be better and useful for others (Sulaiman, 1986, p. 24).

From those formulations, basically, objective of education focuses on three parts, those are: *First*, the formation of *insan kamil* (perfect human) which owns *qur'ani* or *karimah akhlak* (Rahardjo, 1989, p. 26). *Second*, the awareness of human's function as Allah's servant (*abdullah*) and God's representative on Earth (*khalifah fi al-ardh*). *Third*, the creation of *kaffah insan* in religion, culture and knowledge dimension in which humans own physical structures *al-ruh*, *al-nafs*, *al-qalb*, and *al-aql*.

Based on the exposition above, there are some principles containing in objective of education, among others: **1) Universal**, the development of objective of education on this principle is to open, develop and educate human personality with all potentials; **2) Balancing and simplicity**, the objective education on this principle means to realize a balance among learners' growth aspects and individual needs both recently and in the future.; **3) Clarity**, this principle gives a clear and strict answer to soul and mind in solving a problem, challenge and crisis; **4) Realism and realization**, These both principles attempt to reach objective through practical and realistic method based on *fitrah*; and **5) Dinamic Principle**, objective of education

on this principle is developed continuously and always renewed according to the change of era (As-Syaibani, 1979, p. 438-443).

2. Curriculum Development

In formally, curriculum as scientific study emerged in the beginning of 20th century. (Beuchamp, 1968, p. 26). Education curriculum began from particular field. For example in classic Islam education, religion studies dominated in curriculum for formal institution such as *hadith*, *tafsir*, *fiqh*, *da'wah* rhetoric, *qalam* study, philosophy, and hellenic studies. Nevertheless, by the development of cultural and social condition, curriculum content is getting wider. Thus, it requires general principles to be basic curriculum compilation.

First, Islamic spirit; meaning every thing related to curriculum including philosophy, objective, method, and other things must be based on religion spirit and Islam's *akhlak*. *Second*, universal; meaning objective and curriculum content must contain all aspects. (Ismail, 2001, p. 124). *Third*, *balancing*; objective and curriculum content must have a balance between world's concern and afterlife's concern by considering physical, *al-rūh*, *al-nafs*, *al-qalb*, *al-'aql* development and other needs.

Fourth, it is based on psychological development related to talent, interest, skill, needs and condition of reality in which learners live and interact with others (As-Syaibany, 1978, p. 520-521). *Fifth*, concerning social environment; it means curriculum must accomodate society process for learners, in particular, their adaptation with their environment, their habitual and attitude, their thought and behaviour, their corporation and responsibility to environment. For the society, curriculum must be accomodative to develop and change the society to have a better life (Qurah, 1975, p. 47-49).

Furthermore, in its compilation, education curriculum must be based on an assumption in the nature of society, nature of human and nature of education itself. As-Syaibany has established four main foundations in developing education curriculum, i.e., religious, philosophical, psychological, and sosiological foundations (1979, p. 523-530).

Religious foundation means the compilation of education curriculum must be based on religious values in the holy Al-Qur'an and *hadith*. Meanwhile, philosophical foundation provides direction and purpose of truth in value as a view of life that is believed from the truth. This foundation bears a framework formulation of education curriculum which consists of three basic dimensions of development: ontology, epistemology and axiology dimensions. On the other hand, psychological foundation considers learners' psyshical stage regarding physical development, maturity, physical talents,

intellectual, language, emotion, social, individual needs and intention, interest and proficiency. This psychological foundation consists of students' and children psychology. Besides, sosiological foundation gives a description that curriculum plays an important role in delivering and developing culture, individual socialization process, and society reconstruction.

Based on the explanation above, curriculum orientation is directed into: *First*, orientation on preservation of divinity and humanity values. *Second*, orientation on society trend to have high civilization. *Third*, orientation on human resource. Humans as biological creature have physical mechanism unsure that requires physical needs such as food and drink (QS. Al-Baqarah [3]:168), proper residence (QS. Al-Kahf [18]: 77), and other biological needs. (QS. Al-Kahf [18]: 82). Consequently, education curriculum must be directed to fulfil work needs with professional, productive, and creative skill and potentials which are able to use natural resources, human resources, and influencing situation resources. Thus, learners are prepared to be faithful Allah's servants who can do their duty as good Allah's *kehalifah*. Nabi Muhammad Saw said that "those who want happiness in the world, then, they should be knowledgeable; those who want happiness afterlife, then, they should be knowledgeable; those who want both, then, they should be knowledgeable."

Fourth, orientation on learners. This orientation provides a compass for curriculum to fulfil learners's needs according to their talent, interest and potential. *Fifth*, orientation on the futuristic science and technology development. In fact, the development era is shown by the advance on science and technology with its products.

As explained above, curriculum should reflect a comprehension that all knowledges are originally Allah's creation meanwhile humans merely interpret thema (QS. Al-Kahf [18] :109) dan QS. Al-Isra' [17] : 85).

Therefore, the researcher offers several contents on education curriculum with three orientations presented through integrated approach, they are: *First*, curriculum content oriented on "divinity"; the formulation of curriculum content related to divinity deals with God's form, characteristics and deed in relation with humans and nature. This part encompasses *tauhid* (*aqidah*), *fiqh* (*syari'ah*), *akhlaq*, *tasamwuf*, Al-Qur'an and *hadith*, and other knowledges.

Second, curriculum content oriented on "humanity". The formulation of this curriculum content concerns human personality as individual, social, cultural, and mind creature. This part includes politics, economics, culture, sociology, antropology, history, linguistic, arts, architect, philosophy, psychology, pedagogic, biology, medical, trading, communication, administration, mathematics, and many other sciences.

Third, curriculum content oriented on “naturalness”. The formulation of this curriculum content deals with universe phenomena. This covers physics, chemistry, agriculture, forestry, fishery, medicine, astronomy, outer space, geology, geophysics, botany, zoology, biogenetics, and other natural sciences. (Rosyadi, 2004, p. 276).

Those three parts of curriculum content are presented integrately without any separation. For example, the topic is about God and his characters, thus, it will refer to God’s relationship with humans and nature. In short, the curriculum content discusses the nature of God, human, and universe.

3. Development of Education Method

Concept of Education Method

In terminology, method is derived from two syllables, i.e., *meta* dan *bodos*. *Meta* means “through” and *bodos* means “path” or “way” (Arifin, 1993, p. 61). In other words, method can be a way to reach particular purpose. Besides, method is a means of finding, testing and composing data needed for developing its field of study (Barnadib, 1996, p. 85). In short, method, actually, is a road way to achieve its purpose (Langgulang, 1988, p. 183) which has meaning to find, test, and compile data needed for developing field of study or for sistemizing a thought. By this definition, method shows as a means to process and develop a idea so that it can produce a theory or finding. Through such method, any science can be developed.

Thus, method or way in Al-Qur’an is viewed from its object, function, character, effect and so on. This indicates that al-Qur’an put a high attention to method. In other words, al-Qur’an shows more signs to develop possible methods. Explicitly, Al-Qur’an does not show the meaning of education method since Al-Qur’an is not the science of method. A good understanding is required to find definition of method from other sources. A method might be suitable for particular lesson but it might not be appropriate for others.

In Arabic, word of method is expressed in many terms. Sometimes it is used in the words *al-thariqah*, *manhaj*, and *al-wasilah*. *Al-thariqah* means way, *manhaj* means system, and *al-wasilah* means meadium or mediator. In other words, the meaning of method in Arabic is closer to the word *al-thariqah*. Such word is found much in Al-Qur’an. Accroding to Muhammad Fuad Abd al-Baqy, *al-thariqah* is repeated nine times kali in Al-Qur’an. This word is sometimes connected with its object reference suc as hell, so it becomes way to hell (QS. al-Nisa: 169); sometimes it is related to its way character such as *al-thariqah al-mustaqimah*, meaning straight path (QS. Al-Ahqaf: 30); or it is related to way in particular place such as *al-thariqah fil al-bahr* meaning a dry path on the sea (QS. Thaha: 77); sometimes it refers to effect of obedience

on the way (QS. Al-Jin: 16); and sometimes *al-thariqah* means solar system or sky (QS. Al-Mu'minun: 17).

Based on this terminology approach, method has a meaning as non physical way, i.e., way of ideas referring to take someone to achieve particular purpose. Nevertheless, in terminology, method has various meanings based on its context

Function of Method

Generally, function of education method is as the way provider or the best way for operational implementation of education (Arifin, 1993, p. 61). In another context, method can be a medium to find, test, and compile data needed for developing field of study (Barnadib, 1996, p. 85). From these two approaches, in essence, method has function to deliver a purpose to object with a particular way based on the development of the object.

In Al-Qur'an, method is known as a medium to deliver someone to his creation purpose as *khalifah* on Earth by conducting some approaches in which human being owns physical and spiritual potentials used to deliver a lesson. Thus, there is a general principle in functioning a method, i.e., to a principle to deliver a lesson with fun, lively, enjoyable, and motivated so that it can be easily absorbed. Various methods are offered by many experts in education books to facilitate or find appropriate way based on learners' development in receiving the lesson.

In delivering lesson to learners as mentioned earlier, it is required a method with perception and philosophy in encountering humans based on their creation's unshures such as physical, spiritual and passion. Thus, education lessons served by Al-Qur'an always refer to the development of *nafs* (personal), spiritual, and physical aspects on humans themselves. There is a verse regarding God's skill and mighty (QS. Al-Anfal [8]: 7).

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

"and Allah was promising you one of the two parties that it should be yours. And you ask for the one not armed to be yours. And Allah will that the truth should be realized with the words and that he should cut off the back (the continuation of progeny) of the disbelievers."

In short, it is clear that method is truly functioned in delivering education material. Based on Al-Qur'an, function of method must have a proper perception on human as a creature who can be educated through physical, spiritual and *nafs* aspects. As a result, there is a material related to

cognitive, affective and psychomotor domains that require different methods.

Principles of Education Method

Method is an important aspect to transfer science from educator to learners so that there will be an internalization process and science ownership by learners. In Islamic education, education method becomes a huge concern. Al-Qur'an and *hadith* are teaching sources containing directions and principles that can be interpreted into concepts of education method.

There are some principles that must be alerted in education method. *First*, compatibility principle of learner psychology; method developed by educator must concern with learners' motivation, needs, interest and intention in learning process. In particular, educator should drive a hidden motivation, as well as keep and maintain the motivation so that learners are motivated to be more active to learn. In fostering and maintaining this motivation, educator should combine between persuasion and determination so that learners are not weak and do not own violence.

Second, maintainance of learning objective; Learning objective known by learners must be maintained and developed, in fact, guided so that they like the lesson. The main task of educator, in this case, is to assist learners to set their learning objective and keep it during the teaching learning process.

Third, maintainance of maturity stage; maintainance of maturity stage in learning process is aimed at optimizing teaching efforts and enabling learners to take advantage from those given efforts. Therefore, teaching is delivered based on mind, observation stage and learners' comprehension. In addition, by maintenance of maturity stage, teaching learning process can occur lively and create a positive impression on learners

Fourth, practical participation; Emphasis on this principle is on action to embed and reinforce learning objective. Change on education can be recognized through behaviour and implementation of method by observation and participation repeatedly (As-Syaibany, 1979, p. 595-604).

Types of Education Method

Given the above perspective, al-Qur'an offers various approaches and methods of education, particularly, in delivering education materials. Those methods are among others:

a. Modeling Method

In Al-Qur'an, the word model is projected in the word *uswab* following by an adjective such as *hasanah* meaning good. Thus, term of *uswatun hasanah* means good model. The word *uswab* is repeated in al-Qur'an for six times by sampling the prophets such as Prophet Muhammad Saw., Prophet Ibrahim, and other clans who have a strong faith to Allah. In particular, this verse: *In*

Prophet Muhammad himself you can find good example, is always mentioned as an evidence of modelling method in al-Qur'an.

Muhammad Quthb, for example, suggests that in Prophet Muhammad, Allah has composed a perfect Islam methodology, a form of life which is still alive and eternal along history until now (Muhammad Quthb, 1984, p. 183). This method is considered to be important since the most important in religion aspect is *akhlak* which refers to affective domain and is showed in the form of behavior (*behavioral*).

To emphasize Rasulullah Saw model, al-Qur'an further explains *akhlak* of Prophet Muhammad served in many verses in al-Qur'an. In Chapter al-Fath verse 29, for example, it is stated that character of Prophet Muhammad and his followers is strict to the heathen but full of affection to those who always *ruku* and *sujud* (*shalat*), looking for Allah's *ridha*. In another verse, it is explained that among Prophet Muhammad's duties are as witness, joyful news messenger, warning messenger, Allah's religion caller with Allah's will to be a lighter (QS. al-Ahzab:45-46). These duties as explained in history can be implemented well and successfully in which his influence is still felt and developed until now (Haikal, 1992, p. 448). This example shows that Prophet Muhammad in his duty can become a role model for his followers now and in the future.

Meanwhile, profile of Prophet Ibrahim is explained in the verse: *Indeed on them (Ibrahim and his followers) there is a good role model for you* (QS. al-Mumtahanah: 4). This role model of Prophet Muhammad is also imitated by Prophet Muhammad SAW. It is proved from Allah's revelation to Prophet Muhammad that contains an order to follow Prophet Ibrahim's command. Thus, in Islam ritual tradition, these two profiles (Ibrahim and Muhammad Saw.) become figures who can be reference for people recently and in the future. To recognize role model of Ibrahim, it can be enriched by reading his biography in al-Qur'an and other articles from reliably muslim scholars.

b. Story Methods

Story or tale is actually an education method that attracts someone's feeling. Islam realizes human nature to like tale which has big influence to feeling. Thus, Islam exploits tales to be one techniques of education (Quthb, 1984, p. 348). He tells various kinds of tale; factual history shows human life intended that it can be as like as the character described on the example; drama illustrates real fact but it can be applied anywhere and anytime.

Considering the aims and objectives of tale, al-Qur'an exposes the word tale or story for forty times as mentioned already. In Chapter al-Baqarah verse 30 until 39, for example, it contains a tale about dialogue between Allah and the angels. Allah intends to reveal his *kehalifah* on Earth

from human type. The angels protested Allah's decision. After human had got teaching from Allah and showed his intelligence in front of the angels, finally, they admitted human as khalifah who was approved by Allah. This shows human's position who is more precious than other creatures since human has potential to be educated so that he can be a leader on Earth. Moreover, in this verse, it is also mentioned human's weakness, i.e., when Adam and Eve was successfully tempted by Evil until they were downgraded to Earth. However, both of them were repent immediately and begged for mercy from Allah. Message from this tale is that human has ability, strength and also weakness. Therefore, human must be aware of devil's temptation, human must live based on Allah's guidance.

This is one of examples of tale from al-Qur'an that can be used as one of ways to deliver message beyond the tale, i.e., faith and morality based on Allah's will. This is also an example of tale as an education method in al-Qur'an.

c. Advice Method

Al-Qur'an *al-Karim* also uses touching sentences to direct human to the intention's idea. This is known as *nasihat*. In addition, this advice includes role model of the advisor. This shows that between advice method and modelling method is complementary each other.

Advisor's target is to foster awareness to those who are advised that they become realized to follow rule or teaching imposed on them. This can be seen on what Luqmanul Hakim did to his son as described in Chapter Luqman verse 13 until 19 which encompasses several commands not to ally Allah, to do kindness to parents, be grateful to Allah, do prayers, tell others to do kindness, and not be arrogant (*takabbur*).

Similarly, another advise can be showed on al-Isra [17]: 22-38 which tells not to ally Allah, to do kindness to parents by praying for them, help other relatives, the poor, *ibnu sabil*, not to be spendthrift, miserly, or kill anyone without reason allowed in religion, not to use orphan's property, to keep on promise, to accomplish scale or dose, not to be a false witness, and not be arrogant.

Based on those advises, apparently, there is a repetition material on al-Qur'an. In that verse, a repetition advise occurs on prohibition to ally Allah, to do kindness to parents, and not to be arrogant. This repetition shows that the problem on advise is very important to be noticed based on the context.

Al-Qur'an explicitly uses advise as one of ways to deliver a teaching. Al-Qur'an tells about advisor, person who gets advice, advice object, advice situation, and advice background. Thus, as a method of teaching, advice is admitted its righteousness.

d. Habituation Method

Another way used by al-Qur'an in providing education material is through habituation gradually. It includes change of negative habits. Habit is perceived as something special for human. It saves many human energies since it remains stickly and spontaneously that is used in various activities and in many fields, in productivity, and other creativity. If habit is not given from Allah to humans, they will spend their life merely for walking, talking and other similar activities.

Al-Qur'an makes habit as one of techniques or methods of education. Then, it changes good characters into habit so that the soul can perform that habit with effortless, powerless, troubleless.

Al-Qur'an applies a gradual way in creating good habit, similarly in relieving bad habit in oneself. In line with this, there is Rasulullah's guidance that tells parents to have their children pray at seven years old, in further, to hit them at ten years old if their children do not pray yet. In attempting to create good habits, al-Qur'an takes two ways as follows:

First, through training and practicing. It begins with releasing mind from untrustworthiness principles and from following others to denounce blind people or taklid (QS. al-Zukhruf: 23). Then, by denouncing through statement that they just follow their assumptions, in fact, those assumptions are useless for righteousness (QS. al-Najm: 28). Furthermore, al-Qur'an commands that they conduct a research earlier to solve a problem before they believe, follow and accustom on it (QS. al-Isra: 36).

Second, through Allah's rules in this well organized universe. By study this, it not only recognizes nature's rules that bear theories in science but also emerges faith and pious to Allah as the creator of beautiful and tasteful universe. This second way will encourage habit to capture Allah's mighty signs and practice sensitivity.

Therefore, habituation used in al-Qur'an is not merely restricted on good habit manners but also on feeling and thought. In line with this, all of them must be appropriate with age level development of learner. Al-Ghazali, for example, suggests to use different method between children and adults. Al-Ghazali stated that: "Main obligation of educator is to teach something easy to understand for children since difficult issues can distract their thoughts so that they will runaway from science (Al-Abrasyi, 1974: 26). This sign can be found in al-Qur'an, i.e., giving burden by his capability.

Habitual process which eventually bears habituation is taken by al-Qur'an in order to establish the implementation its teaching materials. The habituation relates to passive and active aspects. However, it should be noticed that al-Qur'an proposes passive habituation only in the matters related to social and economic condition. It does not relate soulness with rule

or ethics. Meanwhile active habituation which requires implementation is found completely (Syihab, 1992, p. 176).

e. Punishment and Rewards Method

In al-Qur'an, rule is known as *azab* which is repeated 373 times in al-Qur'an (Al-Baqy, 1987, p. 450-455). This huge amount shows that al-Qur'an gives much attention on this rule matter and ask humans to concern with it. Meanwhile the word reward in al-Qur'an is mentioned 105 times in the term *ajrun* (Al-Baqy, 1987, p. 12-14). This is also in a big number. In line with this, there are some verses: ... *And if you turn back, as you turned back before, He will punish you with a painful punishment (QS. al-Fath: 16); They swear by Allah that they did not speak and certainly they did speak, the word of unbeliever, and disbelieved after their Islam and they did not fault except Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them. and if they turn back, Allah will chastise them with a painful chastisement in this world and the Hereafter and they shall not have in the land any guardian or a helper. (QS. al-Taubah: 74); And the thief, the male and female, cut off their hands as a recompense for what they have done as punishment from Allah and Allah is powerfull and all wise. (QS. al-Maidah: 38).*

Those above verses not only admit the existence of punishment for humans' improvement but also show that not all punishments are applied to all humans, however, they only affect to those who break the rules. To let humans offend and let the offenders freely and disturb society are not humanity since they will lead to create more massive society ruin. Thus, the enforcement of punishment in education does not stop on its own punishment but on its purpose, i.e., the offenders become aware and repentance, and return to be a good person. If humans are already in good behavior, they will not be punished anymore.

Furthermore, some verses are related to rewards, such as: *Their reward is forgiveness from their Lord and gardens beneath which rivers flow, to abide in them and excellent is the reward of the laborers (QS. Ali imran: 136)*

To sum up, the existence of punishment and rewards are admitted in Islam and used in training humans through education activity. Punishment and rewards are applied to special guidance target. Punishment is given to those who offend the rule whereas those who obey the rule and do goodness will gain rewards or *pahala*.

f. Lecturing Method

Lecture or delivering a teaching material orally is admitted its existence and it has been practiced by Rasulullah Saw to invite humans to God's path. Recently, lecturing method is applied in lesson since it is the easiest, cheapest and toolless method.

g. Discussion Method

Al-Quran also reveals discussion method to force definition and learners' knowledge attitude toward a problem (Arifin, 1993, p. 75). Allah's command is to take humans to the right path with good wisdom and *mau'izhab* and to argue through discussion with the best way (QS. al-Nahl: 125); in al-Qur'an, moreover, discussion or *al-mujadalah* is repeated for 29 times. Discussion is admitted in Islamic education. However, as mentioned earlier, discussion must be based on good ways which must be formulated later so that it emerges discussion ethics, for example, not to monopolize discussion, to respect other opinions, maturity in thought and emotion, insightful, and other example.

There are still many other methods besides those explained above. Nevertheless, it is required to be considered in choosing method in education process based on both educators and learners psychology ability, situation on education process and education objective to be achieved.

4. Development on Education Evaluation

The last chain of component of education system is evaluation. It becomes a benchmark which is compatible with education objective both short and long term objectives. Short term objective is to guide humans to live safely on Earth meanwhile long term objective is to guide humans to after life prosperity.

Both objectives blend on attitude and behaviours which reflect precious *akblaq*. As a benchmark from precious *akblaq*, it can be reflected on humans' behaviours in daily life (Umar Said, 1996: p. 58).

a. Definition of Evaluation

Evaluation is an action process to determine anything related to education. Evaluation is an estimation process toward advance, growth, and development of learners for objective on education (Nurkencana, dkk., 1986: 1). Evaluation aims on recognizing learners' comprehension level towards lesson material, on training courage and on taking learners to review the given material. Besides, evaluation program aims on recognizing who among learners are clever and slow so that the slow learners can be treated specially to chase their backwardness. Evaluation target does not only evaluate learners but also educators, i.e., how far they do their duty to achieve the objective of education.

Function of evaluation is to assist learners so that they can change or develop their behavior consciously and help them how to reach satisfaction in proper manner. Besides, it assists an educator to consider teaching method and his administration.

Evaluation targets on education generally encompass four learner' ability, namely 1) Experience and attitude toward his personal relationship with God; 2) Experience and attitude between himself and society; 3) Experience and attitude between his life and environment; and 4) Perspective and his attitude to himself as Allah's servant, part of society and as Allah's *khalifah* (Muzayyin Arifin, 1994, p. 239).

b. Evaluation Principles

Parallel with this, the implementation of evaluation must concern the following principles :

1) Continuity Principle

Evaluation is not only carried out once in a year or per semester but it is conducted continuously from teaching learning process by concerning learners' condition until learners finish their study in that school. This continuity process is needed because someone's decision becomes valid and stable. Besides, it can result a benefit attitude. This principle is revealed in al-Ahqaf [46]:13-14 as follows:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

"Surely those who say, Our Lord is Allah, then they continue on right way, they shall have no fear nor shall they grieve. These are the dwellers of the garden, abiding therein: a reward for what they did."

2) Comprehensive Principle

Assessment conducted by educator becomes an integral part of teaching learning process. Evaluation is based on measuring comprehensive result consisting cognitive, affective, and psychomotor aspects (Rusyan, dkk., 1992, p. 211). This principle views all aspects from, personality, corporation, responsibility, memorizing sharpness, comprehension, sincerity, diligence and many more. This is stated in Al-Zalzalah [99]: 7-8 as follows:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

"7. So he who has done an atom's weight of good shall see it. 8. And he who has done an atom's weight of evil shall see it."

3) Objectivity Principle

In evaluating based on reality, it cannot be influenced by emotional and irrational matters (Rusyan, 1992, p. 211). In Islam, this assessment includes utterance (*qawliyah*), action (*fi'liyah*) and feeling (*qalbiyah*) which has tight

relation to someone's faith condition (Sabiq, 1977, p. 17). Allah Swt. commands someone to be fair in evaluating something. He should avoid hatred that make evaluation less objective. This is proved in Al-Qura'an al-Maidah [5]:8 as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ ءَعَلَىٰ
 ءَلَّا تَعْدِلُوا ءَعْدِلُوا هُوَ ءَأَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللّٰهَ ۚ إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

"O you who believe! Be upright for Allah, beares of wtiness with justice and let not hatred of people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of your duty to Allah; surely Allah is Aware of what you do."

Prophet Muhammad Saw. said once that "If Fatimah binti Mubammad steals, I will not fairly cut her hands off." It goes the same to Umar bin al-Khaththab who whipped his son due to *zina*. This principle is applied if educator has common attitudes such as *sidiq* (honest), sincere, *amanah*, *ta'awun*, friendly and any good characters.

4) Fairness Principle

Fairness becomes an important principle that must be concerned by an educator in evaluation so that there is no imbalance, In the process of assessment, there are two kinds of assessment, i.e., *norm referenced* which is related to learning outcome and *orientation referenced* which refers to placement.

5) Honesty Principle

In the evaluation process, an educator must state something based on reality concretely without reducing and adding its truth essence. (Ahmad Amin, 1975: 68). Thus, he must assure to his assessment result. Indeed, he cannot assess something absurd (Abudin Nata, 1997, p. 141).

6) Openness

Assessment related to the final objective of learning process is done through openness assessment system. It means to use a clear, systematic, and organized system so that it will not emerge confusion for the learners (Rusyan, 1992, p. 2011).

Evaluation of education can be performed in two ways, namely self evaluation and other evaluation (learners). A moslem including a good and conscious learner, always evaluates himself regarding their strength that must be maintained and weakness that must be evaluated. Self evaluation is more contemplative reflection (QS. Al-Dzariyat [51]: 21).

وَفِي أَنفُسِكُمْ ءَآفَلَا تُبْصِرُونَ ﴿٢١﴾

Umar bin Khattab once said that *“Evaluate yourself before someone evaluates you.”* Thus, human is required to be aware of doing his action since Allah always evaluates him (QS. al-Baqarah [2]: 115),

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

“And Allah’s is the East and the West, therefore, whither you turn, thither is Allah’s purpose; surely Allah is Amplegiving, Knowing.”

Moreover, Allah sends two angel as supervisor, i.e., Roqib and Atid (QS. Qaf [50]: 18)

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

“He utters not a word but there is by him a watcher at hand.”

On the other hand, evaluation for learners’ activity must have an intention for *amarra’ruf* and *nabimunkar* which aims in improving other action and in implementing an education program. There is an assumption that in particular condition, someone sometimes can lose control so that he does unconscious action influencing by emotion and his subjectivity. In such contion, other people assess easily and evaluate his activity meanwhile the doer does not understand whether or not his action is correct or incorrect. Other evalution (educator) is more comparable meaning to assess learner clearly and incorrect answer will be corrected. It will not be ignored which make learners confused, dullness, and left behind.

To conclude, at the end of this paper, to develop education, it will need insightful openness and encourageness to solve education problems fundamentally and comprehensively related to: 1) calrity between goals and operational steps; 2) Empowering of vailable institution by reconstruting its system; 3) improvement, renewal and development of management system. Through these steps, it is expected that education can be acted more articulative in the future.

CONCLUSION

This research reveals a basic theoretical analysis of human nature as a blueprintof education practice. Besides, such research provides humanity insightful for theoretical and practical formulation of education. To make human to be more human thorough education practice, this research recommends that education practice must be managed based on human nature as it is described in Al-Qur'an. Education process and practice must be directed to optimalize humans’ potentials comprehensively, integrally, and integratedly.

This research also recommends a clear and accurate formulation of objective of education based on human nature properly from his creator's perspective. The formulation of objective should be created on lesson or curriculum appropriately with the achieving objective. Besides, lesson or curriculum must be delivered with the proper learning method. To recognize the achievement of objective, it is required an accurate evaluation based on target evaluation.

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THE DEVELOPMENT OF TEACHER CHARACTERS BASIS OF TASAWUF

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ABSTRACT

This paper is based on the reality of education system in Indonesia which is still far from expectations, especially in shaping the character of teachers and students. In various cases, it is still found sexual abuse committed by teachers and students as well as the number of users and drug addicts among students. The purpose of this research is to find the root causes of problems and workable solutions to build the characters of teachers and students in the education system in Indonesia. The method used in this research is content analysis method. Data were analyzed using the approach of Sufism. This approach has three main methods which are, then, implemented in learning activities and interaction between teachers and students. The methods include *takhally*, *tabally* and *tajally*. Through *takhally* method, teachers and students are invited to have candor in doing to avoid the properties '*ujub*, *riya* and *disinterested*'. Moreover, *tabally* method becomes embedded properties of the pleasure meanwhile *tawadhdhu'* is act solely for Allah. Thus, these methods bear the loyalty of teachers, decrease negative rivalry and increase work productivity.

Keywords: Character, Teacher, Methods of *Takhally*, *Tabally* and *Tajally*

ABSTRAK

Tulisan ini bertolak dari realitas pendidikan di Indonesia yang masih jauh dari harapan terutama dalam pembentukan karakter guru dan siswa. Dalam berbagai survey masih ditemukan pelecehan seksual yang dilakukan oleh guru dan siswa serta banyaknya pengguna dan pecandu narkoba di kalangan siswa. Tujuan penelitian ini untuk mencari akar penyebab persoalan dan mencari solusi yang jitu untuk membangun karakter guru dan siswa dalam system pendidikan di Indonesia. Metode yang digunakan pada penelitian ini adalah metode analisi skonten. Data dianalisis dengan menggunakan pendekatan

tasawuf. Pendekatan ini memiliki tiga metode utama yang kemudian diimplementasikan dalam kegiatan pembelajaran dan interaksi antara guru dan siswa, yaitu metode takbally, metode tabally dan metode tajally. Melalui metode takbally, guru dan siswa diajak memiliki sifat ikhlas dalam berbuat hingga terhindar dari sifat-sifat 'ujub, riya dan pamrih. Melalui metode tabally, tertanam sifat-sifat ridha, tawadhdhu' dan berbuat semata hanya untuk Allah. Dengan demikian lahirlah loyalitas guru, menurunnya rivalitas yang negative dan meningkatnya produktivitas kerja.

Keywords: Karakter, Guru, Metode Takbally, Metode Tabally, Metode Tajally

INTRODUCTION

According to the survey Political and Economic Risk Consultant (PERC), the quality of education in Indonesia was ranked 12th of 12 countries in Asia. Indonesia's position is under Vietnam. According to the report of the National Commission for Child Protection from a survey done in 2007 in 12 major cities in Indonesia about adolescent sexual behavior, it shows really terrible facts that more than 4,500 teens surveyed, 97 percent of them admitted to watch porn. In addition, a total of 93.7 percent of junior high school teens and high school admitted to kissing, heavy petting and oral sex. Even more sinister again, 62.7 percent of teens admitted Junior High School was not a virgin anymore. In fact, 21.2 percent of high school teens claimed to have an abortion. These data for 2007, especially in 2008, would have increased even more.

In 2002, about 70% of the 4 millions registered drug addicts as a child of school age, between 14-20 years old. Meanwhile, Director R.S. Marzuki Mahdi, Dr. Amir Hussein Anwar said that there were 500,000 injecting drug users in Indonesia who became HIV positive, in four to five years to come, which will draw them to be the new AIDS sufferers. The survey results Jogjakarta IPPA stated that there were 30 children boarding every month pregnant out of wedlock. PKBI Palembang stated that 20% of students having sex before marriage. And PKBI NTB had been doing the same survey and declared that any NTB teens have had sex before marriage. And Dr. Boyke Dian Nugraha, estimates that 20-25% of Indonesian teenagers have had sex before marriage, even based on BKKBN 1.6 million used abortions in Indonesia, 10-15% is done by teenagers. The rise of fighting among teens during the fasting month died many victims was the lack of great leader in society especially the younger generation in this country. In moral aspect, it was known as many as 6% students of junior high school who were addicted to drug and almost 20% of students did free sex (SuaraMerdeka, September 18, 2008).

Moral depravity of this nation seems to get more increasingly in the world. Some cases of violence and sexual abuse increasingly appear as the first violence. Worstly, there are done by the educator such as teachers on their students. In the end of 2008, the cases of violence and sexual abuse increasingly emerged. In questionable, will the cases of violence and sexual abuse flow naturally or increasingly?

If we want to see the data of the treatment of sexual abuse in children, we will find the greatest percentage conducted by the teachers. The Commission of Indonesian Child Protection recorded that from 555 cases of violence on children 11,8% was done by teachers in 2007. It is so worrying, isn't it? In fact, the salary of teachers will increase fantastically. Why the teacher can do such criminal thing?

The fundamental question which disturbs our conscience why a teacher who educated, voted moral values and deontology in all its behavior and deeds can act immorally, and degrade their moral selves? The answer is, of course, varied. There are some arguments that the profession of teacher did not correlate with moral matters. There are many cases such as in the prosecutors, the judiciary and other law enforcement agencies, absolutely, they understand the law matter but they made the legal problems of law for instance; corruption, bribery, and so on. It is also carried out in our representative court that should be as moral shield leaders of this country but they made the problem maker in corruption, and bribery matters.

On the other spectrum, the treatments of violence, immoral and amoral may not be triggered if there is no cause. There are various factors as the cause of those cases. For instance, briefly, a person conducts the corruption because of abundant wealth, wife, or his brother, fringe benefits, and others include the factor of human nature which is always dissatisfied. It is the appropriate reason as it is conveyed by the England Philosophy, Thomas Hobbes who stated that every man thinks of their selves and needs a good economy perfectly, however, human tends to try getting the advantage in each chance. According to Hobbes, the basic of human character itself will trait humanity. Human identity contaminates bondage of world pleasures and the more people use wealth abuse, the more they make amoral on the weak people.

In other words, when the people satisfy themselves in the world, there were successful men but there were a few men who frustrated. According to Maurice Duverger, it is one of moral decreases which influences human conflict. In smaller aspect, the frustration can develop to be the deviant behavior, immoral, unlawful, arrogant, unawareness on the others. Even in the network, there are the dominant people and weak people, it will be easy to cut the violence act, harassment, and threatment. (Mardiyanto,

downloaded dated July 6, 2015 in [http://www.pelita.or Id / baca.php? id = 63 802](http://www.pelita.or.Id/baca.php?id=63802)).

On the other aspect, the development of character and nation identity of Indonesia is a manifestation of Pancasila and the basic Law Constitution mandate in 1945. Development of this character is based on the growing national problems today, such as disorientation and have not internalized the values of Pancasila; limitations of integrated policy tools in realizing the values of Pancasila; shifting the value of ethics in the life of the nation; waning awareness of the cultural values of the nation; the threat of national disintegration; and the weakening of national independence (Main Book Character Development National Policy 2010-2025).

Character education is not just to teach what is right and what is wrong, moreover, character education inculcate the habit (habituation) about where the good thing so that students become familiar (cognitive) about what is right and wrong, are able to feel (affective) value good and usually do it (psychomotor). In other words, a good character education should involve not only the aspect of "good knowledge (moral knowing), but also "feel good or loving good (moral feeling), and behavior (moral action). Character education emphasizes on habit or custom which constantly practiced and performed (Budi Handoyo downloaded on March 15, 2015). <https://hangeo.Wordpress.com/2012/03/15/kendala-kendala implementasi-pendidikan-karakter-di-sekolah/>.

Besides the character building, it needs to discuss in depth Sufism approach to develop the character of students and teachers. In Sufism terms, it is known into three purification types of human soul as follows: *takbally*, *tabally* and *tajally*. Thus, the method of *takbally*, *tabally* and *tajally* can be studied to develop students' character conceptually. The purpose of the study is to know how the development concept of teachers' character with the method of *takbally*, *tabally* and *tajally*, because the problem is not only the moral decadence lies in the students but also the teachers. The teacher who couldnot give a good behavior, it would impact on students' personality and attitude. Otherwise, habitual good action and the honorable attitude should be shown by teachers as an education firstly. The research of this study used content analysis method.

DISCUSSION

The Essence of Human

The human being is beter beings than all creatures that exist on earth. They have the advantages by which the other creatures don not have the strong stage in logical order. By their logical order, they are the only one who can develop culture continuously. In some people, the development of

culture gives the advantage thing on their life but the others are destructive. Both positive and negative effects influence each other, even blame each other, in their debatable ideas, they tried to develop who are the winner and the loser. It depends on the purpose of their life. The purpose of their life will guide them to “paradise” or “hell”.

There are many views on human identity, whether comes from human thinking or Scripture. For example Materialism believes that all creatures which exist in this universe are material and the human being is the part of those materials. Because humans are part of the material, materialism assumed that humans are not different from other creatures. This paradigm appeared in six previous centuries when the philosophers of Greece said that the nature of universe comes from the water, oil, air and fire. Those elements are material.

Islam says that human beings are created by Allah from two elements: earth and *ruh*. Earth element is a symbol of the nature of matter, humility, humiliation, while the destructive element is a symbol of dignity spirit. *Ruh* is the substance, while the land is the bodies that embody the spirit.

Character Building with Sufism Approach

In doing something or not, there are three categories of human beings. First, the people who do something or do not do something because of fear. For example, people who obey traffic rules because of fear of the police. Because the first attention is fear, when the dreaded doesn't exist he/she will carry out an offense. In accordance with the worship of Allah, in this people category, they carry out the command of Allah because they are fear on hell, if they do not carry out his command. Therefore, if the Hell does not exist, they will not obey to Allah's command. For example, in the social level, in a school regulation, teachers and students carry out the rule because of their fear to their headmaster. It is the opportunity to carry out the offense when the headmaster does not exist.

Second, people carry out something because they want to get praise from others. For example; some people do worship to get praise from others that can see their deeds as a good person. If there is no someone who sees them, they do not carry out Allah duty (praying). In accordance with social life, they will carry out the duty if there is someone who sees and praises them. if there is no praise at all, they will not carry out their duty.

Third, the person teaches in earnest because of gratitude for all that he obtained. In the field of worship, he is grateful that Allah has made him a believer, gives enough *rizki*, and bestows good health to him in which he can live a good life. In the social level, such kind servant of Allah will strive in earnest to perform his duties, and complies with regulations set by the

school; either when he supervised or not. Therefore, both in worship Allah and daily teaching, he has no other purposes, unless pleasure of Allah

The sincere people will not be affected by factors outside themselves, except Allah. The whole of their activities can be performed except of Allah. In addition, all activities are solely driven and intended to expect of pleasure, so thus there is no slightest space filled by something else. In other words, Allah became the center of the whole charity-actions, thoughts and his heart, as if it is completely filled by awareness of the pleasure of Allah, so that there is no gap left for that other than the pleasure of Allah. It is the message of holy Qur'an which describes that the sincere people can not be deceived by the devil.

Mysticism spirit (Tasawuf) is a conception of knowledge that emphasizes spiritual emotion as the method to achieve happiness and perfection of human life. The essence of Sufism actually has been around since the time of the Messenger of Allah.

Firstly, that Sufism is a further interpretation of the actions and words of the Messenger of Allah is loaded with dimensions spirituality and divinity. Sufism can not be known through the methods of logical or rational. In modern times, Sufism is getting interest of Muslims to practice the teachings of Sufism, especially, when the progress of the times has an impact on the human physical drought. (KokomKomariyah, downloaded on July 6, 2015 in <http://kokenkcb.blogspot.com/2012/03/konsep-takhali-tahali-dan-tajjali.html>).

There are some ways to actualize the tasawuf aspect as follows: the stage of *takballi* (emptying themselves against reprehensible nature), stage of *tabally* (adorn themselves with commendable traits) and stage of *tajally* (unraveling of the veil) (Mustafa Zahri, 1995, p. 65). More details refer to the discussion below.

1. Takhally

Takballi means if the servant who wants to close with his God, she/he must keep his or her spiritual emotion in negative atmosphere. In philosophical view, *takballi* is the hard level of spiritual approach because it is the recess of purity of heart in negative thing except the good thing which is loved by God.

Takballi means to clean or to keep our heart from any bad thing. It can be achieved by keeping our attitude from immorality which tightens ourselves. According to the *Sufis'* group, immoral desire can be divided into two categories: physically and *batin* (spiritual). It is more dangerous than physical forms, because unawareness, it creates the people in doing something worse.

There are some negative characters that can damage a person's sincerity, whether in relationship with Allah, and human being in social life such as;

Al-Riya

One of the reasons in doing good thing is a will to be showed to others as if that they were good people who need a praised from others. However, it is the key of human's character. If there is none who knows their deed, they will not do it. Thus, the virtue of charity is not intended to get the pleasure of Allah, but human beings. This indicates an insincerity phenomenon. For example, when in the middle of the crowd, he showed himself as an expert worship, purely because they want to be regarded as a servant of Allah who are experts of worship, but when he was alone, he was lazy to do worship. Even so, it does not mean that charitable openly was prohibited. In fact, it is prohibited because someone wants to be seen and to get praised. The more they motivate others in good thing, the more they will get rewards from Gods.

Because *riya'* is the part of heart illness, the disturbances are very smooth. It moves from, namely, only the intention to shift the proper worship or charity aims to get the pleasure of Allah, be a charity devoted to praise his fellow human beings. Due to this concept, then, *riya'* is so-called "small of *syirik*" (*asy-Syirkul Ashghar*), which according to the Prophet, it is such as "black ants, which runs on a black stone, which is concentrated in the night", is very faint and barely detected. However, the damage itself was incredible, "it decreases good deeds, like the fire that devoured the dry weeds". It destroys entirely.

Considering the dangers of *riya'* itself, there are several previous good people tried to hide their deeds well. Abu Bakar Shiddiq is the part of them. When the Messenger collected funds for the struggle, Abu Bakar intended to give his property in hidden condition. Waiting for quiet atmosphere beforehand, before he handed it to Rasullullah, he tried to give his money in hidden condition as if his left hand did not know what the right hand had given. Donations may be made openly, even according to a history, the reward is doubled, while those who do can avoid from *riya'*. But Umar ibn al-Khattab actually did it in the crowded condition. He did it not for *riya'*, but it is to stimulate and motivate on his followers.

In social interaction among human beings, the arrogant person (*riya*) will only teach seriously when he was in the social interaction and will show his obedience when someone was watching them out. But when he was in alone, he was lazy to teach, and he did the violation of rules because the aim

of his deed is just for human attention. Such criteria will not be a productive employer.

'Ujub

Ujub is derived from '*Ajiba* or '*Ajaba* which means proude. In moral terminology, '*ujub* is an attitude of self proude when doing something. Such a person considers himself very important, far above other people, who without him everyone else does nothing. When she managed to do something, he sees his success was because of the greatness of him instead of its cooperation with other people, especially Allah's help. When he and his friends managed to complete a good job, he considers that the success is due to him. The phrase "If there is no me, who knows what happened to this school," or "Because I was the only one he could as it is today", it is an appropriate determination of '*ujub* which is in someone's heart.

The arrogant people in their teaching are those who want to be the important one. It shows pride and arrogance, which force them to be arrogant. In social interaction, this character will damage the cooperative tight. And further more will decrease social responsibility. Messenger put the terms of '*ujub* with hunks indulge lust viewed as three destructive, "*[There are] three things that ruin: miser who obeyed, lust-filled, and the pride of man against himself*".

Profit Oriented (Reward)

The people who do thing with strings attached are people who need something in return. Typically, the rewards he hoped were material. However, there are also people who do things not because of the material, because they want to be praised. In fact, some are not for both, but simply because he wanted to satisfy his lust alone. People who engage in corruption, for example, are not the people who need the money, because they are rich who want to satisfy their desire.

Whatever the reason is, people who do things for reward are the ones who do not want to do anything without intention. Therefore, work is always conditional. That is, he will do anything, provided there is a will he get for himself. Without the benefits are, he does not want to do the whole hog. In conjunction with the worship of Allah, the human concern of this type is a reward from Allah in heaven. Even heaven and hell are the only thing which is the case of God's approval and disapproval.

Because the aim is reward, if the willingness is reached, he will stop there, and then enjoy success with it up. If it is not reached, he was disappointed and will not do it. In fact, it will probably hate it. In the social area, a teaching because it wants to occupy a certain position, will be determined to fight for his ideals, no matter how. If successful, he will get satisfaction and if it fails, he will do the destruction.

It is better if we remember Ali bin Abi Thalib's message about some categories of people who worship to Allah. *First*, people who worship to Allah because of fearing to Allah decision. People who worship in this way is like a slave who does something because of fear of the whip lash of his master. Therefore, if ever adzab of Allah does not exist, surely he will not want to worship, even going to do a variety of violation and disobedience.

Second, people who worship to Allah are expecting rewards. These type of people make no difference to a poor employee, who did not want to do anything if there is no return. The reward for those who worship to Allah is heaven. So, people are disinterested would expect heaven in return for his worship. Though heaven or hell are the objects. Both are the result of the good pleasure of Allah or Allah's approval. Therefore, worship which expects a reply heaven, is a deviant worship, because someone was praying to Allah expecting to get the pleasure. That is why Rabi'ah al-'Adawiyah said, worship for fear of hell or hope of heaven is polytheists. Due to this thought, then once, in broad daylight, Rabi'ah out of his house with a staggering pace, while carrying a torch in her right hand, and a cup of water in his left hand. Seeing that, someone asked him, "Rabi'ah where are you going and what will you do?" Rabi'ah replied, "I'm going to burn heaven with this fire, and flush hell with this water, because both of them made many people become idolaters".

Third, people who worship to Allah because of his grateful to Allah. This is the worship of the wise, namely those who are familiar with the true Allah. They worship not because of fear of hell or hope of heaven, but because thank to Allah for abundance blessing and gifts. For them, the presence or absence of heaven and hell will not hinder their people worship to Allah.

2. Tahally

Tabally means ornate. It accustoms to act our selves by the character, attitude and deed well. It encouraged us try to act in line with the religious rules, whether the internal and external obligations or spiritual and physical forms. The physical obedience is an olication with formalistic form such as prayer, fasting, charity, pilgrimage, and so forth. *Tabally* is meditation or meditation are systematically and methodically, merging consciousness and the mind to be concentrated in the contemplation of Allah, the spiritual appoches which is done by a Sufi after having the process of purify of heart from the negative desires.

Tabally is a soul filling stage has been emptied on the level of *takballi*. In other words, after the self-cleaning phase of any nature and a good mental attitude can be passed, the effort must continue to the next level, namely *tabally*. In practice filling the soul with good properties after being emptied of bad qualities, it means that the soul must be emptied first and then filled.

However, when eliminate of bad habits, along with that also filled with good habits.

Basically the human soul can be trained, controlled, changed, and formed by human will themselves. From the practice will become a habit and habits will result in personality. Mental attitude and actions are very important birth in the soul and familiarized loaded in the act in order to complete the formation of man, among others, repentance, patience, ascetic, trust, love, gnosis, the pleasure, and so on.

Tabally is biased with the characteristics of Allah. However, the most perfect jewelry and most pure for a slave is decorated with the properties of servitude. Servitude is full and perfect devotion and did not reveal signs of deity (*Rabbaniyyah*). Servant ornate (*tahally*) with servitude occupy eternity in itself and become nothing in the knowledge of Allah.

Tabally can also be interpreted as meditation or meditation systematically and methodically, merging consciousness and the mind to be concentrated in the contemplation of Allah, motivated by a very loud noise yearning to be the beauty of the face of Allah. *Tabally* is a fractional terms that do a Sufi after going through the process of cleansing the liver stained by worldly desires. Therefore there are several ways to adorn ourselves for them closer to Allah with sincere. To be human is sincere in worship to Allah, and teach with fellow human beings, positive values should possess the following:

a. Lillah (Only for Allah)

As noted previously, the duty of man as a servant of Allah is worship to Allah, which includes the relationship with Allah and his human being and Allah only accepts worship which is performed by sincerity.

Ikhlās (sincerity) means pure. Water called pure, if it does not contain other elements except the water itself. Thus, worship sincerely to Allah, implies doing something that is commanded by Allah, solely to seek pleasure of his (*Mardbatillah*). Worship just like that alone is accepted by Allah, whereas worship is meant for something else [besides Allah] will not be accepted. Allah says, "*And they were not commanded except to worship Allah with sincerity, solely because [execute commands] religion*" (Qur'an, Al-Bayyinah, 98/5).

The sincere servant will not worship or charity to others than Allah, because that could be categorized as *Syirk* (associating partners with Allah), a sin that will not be forgiven by Allah. He tried hard to not give the slightest space in his worship, for other purposes, in addition to look for the pleasure of Allah. As the case of this person, he or she does something because of urging to get the material is nonsense. Therefore, human beings are the best creatures who have a mind and heart, so it is not appropriate for them to "be governed by the objects" dead and lacks like it. He also did not worship and

teaching as fellow human beings. Because basically, man did not have anything can be expected for the safety of his life in this world and hereafter. As taught by the will and encouragement of self, is tantamount to deify her appetite. Therefore, for a *Mukblishin* like that, only Allah and his pleasure should be the goal. For him, pleasure of Allah is the best destination, which can not be exchanged for anything. Therefore, the material rewards, praise fellow human beings, and other purposes, never settled in his mind and heart. With all that, the work becomes a light weight. Any heavy work will he accept with joy, because it was he saw as increasing trust Allah to him. At the same time, he never questioned the so-called fail and succeeds in the job, regardless of the outcome because it is a definition of Allah's approval. Moreover, he never questioned whether he was taught as a boss or a subordinate. Therefore, the most essential thing for him is to teach and work, wherever and whenever he is.

Khalid Ibn al-Walid is classified as a servant of Allah who has such sincerity. In once time, when it has not been converted to Islam, Khalid Ibn al-Walid was a leader of war of Quraish who highly had been respected. Under his command the idolaters of Quraish managed to destroy the Islamic forces in the Battle of Uhud. When converted to Islam, he was also the Muslims who led troops in liberating various countries, and it continued until the reign of the Caliph Umar Ibn al-Khaththab. The greatness of Khalid Ibn al-Walid who likes that, makes Umar Ibn al-Khattab, who was then serving as the Caliph, was worried that the men Khalid Ibn al-Walid would civilize him. Therefore, Umar then took off Khalid Ibn al-Walid from his post as commander and put him as a regular soldier. Responding to release, Khalid said, "No problem. I did not struggle because of Umar, but because Allah", and Khalid keep fighting as a common soldier.

In his or her duty, a *Mukblishin* will devote attention and best effort, regardless of the material reward, praise peers, or expect promotion. He was convinced, along Allah's approval on worship and charity Allah will give him protection and help. Conversely, if he is not sincere, Allah will leave. If it happens he will lose strength. Thus his heart is completely filled with the hope of Allah's approval, so no matter how small the space is, it can be penetrated by a demon once. In the Qur'an told that when the devil does not want to obey Allah's command to prostrate to Adam, Allah gave the decision that in (the Devil) and all his descendants will be incorporated into hell. The devil accepted the decision, but he asks though on its implementation until doomsday. The devil, as manifested Quran says, "*My Lord, [Because you have misled me, and soon will be incorporated into Hell], then indeed I will definitely make the [crime] was wonderful for them, and I will mislead them all, except the servants are elected [as sincerity]*" (Surah Al-Hijr, [15]: 39-40).

b. **Tawadhdhu**

Allah confers advantages and disadvantages to each person in which human complements each other. Any high knowledge and ability, he certainly has its drawbacks. Those who are experts in the field of economy, are less mastered the field of law. Those who are experts in the field of law, are lack of control in education. Those who are experts in the field of education, are not experts in the field of medicine. Through the principle of advantages and disadvantages, human life is driven, so there are mutualistic life movement and synergy between human beings and with reality as it is also in a school, requiring expertise in various fields in creating products. No one else field in this life can be undertaken without the involvement of many people with different kinds of expertise.

There are two ways done by people when they act the advantages and disadvantages among this people. The first one is haughty and arrogant attitude that highlight the advantages of self, and disregard the advantages of others, even merely saw from shortcomings. A character like this can be seen, for example, a boss yourself is against subordinate who considers his subordinate as lesser knowledge and expertise than him. Therefore, if he ordered his subordinate to do something then the command can not be denied or criticized. Contradicted or criticized him is an insult. "Did you understand?", That's the type of sentence that is often said.

It is also often happened to the relationship between parents and their children, teachers and students, husband and wife, the rich with the poor people, the strong and weak people. This way makes a person become difficult to accept the warning and advice and it will be a case which rirksthem selves.

The second way is the way a teacher who has a character of *Tawadhdhu'*. *Tawadhu'* is the humble attitude that emerges from a deep awareness of the lack of self and respect the existing advantages in others. With this view and attitude, the humble people (*Mutawadhdhi*) always see the positive values to others, and negative values to themselves. When they see the youngest people, they do not see them as "as the children" who do not understand anything, but on the other side the young people are not many sins yet when he has done a varieted sins and disobedience. When they are as boss, they do not see his subordinates as people who can not be commended but in the aspect of specific job the subordinates are much more understandable than himself. With the characters and the current perspective, a teacher who *tawadhdhu'* puts others as friends, colleagues, and friends from whom he can obtain a lot of valuable things. He or she believes that there are some weaknesses in themselves, therefore, they are always ready to accept a suggestion and advice from others.

In accordance of this respect, Umar Bin Khattab, the famous Caliph with his brave and fairness was classified as the *tawadhu'*. Once upon a time, Umar Bin Khattab explained to many people, men and women about the dowry that a man must give to his future wife. According to Umar, dowry should not be high because such a thing would be difficult for people to do the wedding. Umar heard the explanation, an old lady standing said: "*Amirul Mukminin*, the Quran says that the dowry should be provided with a reasonable amount (according to the status of a person), doesn't it?" Then the grandmother recited verses relating to dowry problem.

In hearing the grandfa's critique, Umar Bin Khattab smiled and said, "Apparently, everyone is smarter than Umar now, she is right, and Umar is wrong" he said.

In a *Mutawadhdhi'*, person likes Umar, there is no prestige or self-esteem issues that must be maintained with accepting the truth from anyone. That is in line with *Rasullullah* greeting, "find the knowledge, even to China". To study the knowledge even to China in Messenger era is the same as looking for knowledge to non muslim even Jews and the knowledge which will be learnt is not about Islamic religious

c. **Ridha**

"I'm willing to accept Allah as my lord. I'm willingly to accept that Islam as my religion, and I am willing to accept that Muhammad as my Prophet and messenger ", that is the promise of a believer who often taught to them since early childhood.

Willingness in the Arabic language is the pleasure. *Ridha* is deep awareness within a believer to accept something with sincerity without seeking other options afterwards. The pleasures all like it happened to him as he has done previously recognition, understanding and appreciation of something he has chosen. Therefore, he is fully convinced that the decision is something that is completely contained and therefore he does not need to look for other options. *Ridha* accepting Allah as Lord, means recognizing Allah as the Lord without looking for another option. Pleasure to accept Allah as the Lord is a choice that is most true, and so he felt that there is no need to look for the other options. It is similarly with pleasure of accepting Islam as a religion and Muhammad as a Prophet and Messenger.

The willingness to accept Allah as a God means the pleasure to accept his instruction rules and regulations without making other choices after that. Allah says, "And it is not fitting for men and women who are believers believers, when Allah and His Messenger have set a statute, there will be a choice of [others] to them about their affairs" (Surah, Al-Azhab, [33] : 36).

A sincere teacher in teaching must accept with pleasure of all provisions has been decided by Allah, whether it is related with God (*hablumminallah*) and human beings and nature (*hablumminannas*). And would not choose another rule, because it is fully convinced that the rules of Allah will bring good for him, and the break will lead to disaster. With a sincerity that is based on the pleasure of such a character, he has a high loyalty to Allah, by practicing His commandments and avoids His prohibitions, regardless of reward or replies to be received. Whatever will she receive as a result of the attitude of His pleasure, will he accept it is with full sincerity. Extreme expression is, "Even if you put me to the hell, I will accept it with sincerity, My Allah, during the process of it will make you sincere to accept me"

If it has been done, Allah would be pleasure of him. *Ridha* Allah to His servant implies that Allah accepted His servants such as His chosen servant, who with it Allah will bestow goodness to him. Thus, Allah's approval came after a servant gives his total loyalty to him, then Allah's approval is met by the blessing of His servants. In the Qur'an says, "*Verily, those who believe and do good, they are the best of creatures. Their reward with their Lord is Heaven 'And that flowed beneath rivers. They will abide therein forever. Allah pleasure to them, and they were good pleasure to him. That is [reward] for those fearing Him* (Q.S. Al-Bayyinah, [98]: 7-8)"

In accordance with his professional work, the teacher who has the pleasure of character will give loyalty to the school totally, as long as he found the advantage respects in the school where he teaches, that he has no attention to leave. In his opinion, how big or small income he receives, does not become a problem, because he has pleasure of fully to what will be given to her school. Thus, its purpose is not looking for material reward, but he gives the best for his school because he is fully convinced that the more he gives, the more he will receive.

One of the examples that we can take the lesson is the story has been experienced by Raeni (21 years old), the best graduate student of Economic Faculty of University of Semarang in 2014 who became public attention. Raeni was not from the rich family. His father, Mugiyono (55 years old) was only a rickshaw puller, and his mother was a housewife. Student who graduated with a grade point average (GPA) of 3.96 is known to have personally learned. She often went to mosque early when she heard the adzan called every time, the own dorm, Qoyimah (42 years old) said. Raeni's dormitory in Jl. Kalimasada No. 24, Semarang was the first witness of Raeni's struggle in her successful education at the State University of Semarang. "She often worshiped in each time. In each adzan call, she must go to pray at the mosque and she often recite the Quran, when she came to

Qoyimah's dorm, she also has the high understandable of religious background," said Qoyimah.

In her religious characteristic background, Raini is the enteracted girl with others around him. Her friends recognized her as good girl whether in her dorm mate and her friends. Although she came from the poor family, Raini tried to show her excellence and achievement.

In the story above, it explains that Raeni is a success girl. In the behind her success, she is a religious girl in worshipping on God (Allah Al mighty) and sincerity recieved all the circumstances that existed him without whining and grumbling.

To create a sincere personal character is not an easy matter. The education orientation on character building often tries to improve in other that teachers and students have qualited character but But in fact, to create the good teachers and students character is not an easy task. It needs the process and associate from other society wehter in family, school, or environment.

3. Tajally

After passing two stages, someone will pass the third stage of the *tajally*, someone's heart liberated from the bad matters (hijab) it is a human characters or gained spiritual improvement of "nur" that has been losed or mortal everything other than Allah when it appears (tajally) His face.

Tajally means enlightenment or disclosure. A term that developed among Sufism as an incarnation, embodiment of a singular, an inner light emission, revelation of God, and enlightened heart of good servants.

Tajally is unfolding curtain cage of the supernatural, or the enlightened of *nur*supernatural, as a result of a meditation. In Sufism, the process of unraveling of the curtain and acceptance nur unseen in the heart of a mediator is called *Al-Hal*, namely the appreciation of the unseen which is a gift of God and beyond human will.

Tajally means Allah reveals Allah himself to His creatures. Allah's - disclosure never repeats the same and it never ends well. Allah's self-disclosure form *batiniyah* light that enters the liver. If a person can go through two stages *tajally*, *takhalli* and then he will reach the third stage, namely *tajally*, which means disappeared or loss of humanity or *nur*hijab explained that as long as it is hidden or *fana`* everything except Allah, when it seemed the face of Allah. *Tajally* is a sign that Allah instilled in people so that he can be watched. Each light-by-light *tajally* bestows so that a person who received it will sink in goodness. In case of differences that were found in a variety of disclosure, it does not indicate a dispute between *Sufi* teachers. Each human being is unique, therefore each *tajally* is also unique. Thus, there is no two

peoples feel the same *tajally*. *Tajally* is over the words. *Tajally* is spiritual power. *Al-Jilli* divides *tajally* into four levels.

- 1) The deed of *Tajally* (*Tajally Af'al*) is Allah's *tajally* to someone's deed, it means that all these activities are accompanied by his destiny, and when He saw him.
- 2) The names of *Tajally* (*Tajally asma*) is the disappearance of a person from himself and free from the grip nature novelty and the loss of body bonding ballpark. In this stage nothing is visible except the One *Asb Shirfab* (the essence of the movement), not seeing *asma`*.
- 3) The character of *Tajally* (*Tajally Sifat*) is to accept a slave on nature divinity, meaning that Allah took the place without His hullullessness.
- 4) The Substance of *Tajally* (*Tajally Zat*) is Allah allows the *tajally* to His servants who deprive him then took him to be a divine bless and can also be the nature of the substance is, there occurs a perfect singularity. Only a temporary servant then *baqa`* is only for Allah.

Sufism said that Sufism otherwise carries out *takballi*, *tabally*, and *tajally*. The way taken by the *Sufis* are *takballi*, *tabally*, and *tajally*. Emptying the soul of vices, adorns the soul with good properties for the purpose of witnessing the breathtaking sight that the real Allah does not exist, only Allah is there, "There is no Allah (*lailâba*) apart (*illâ*) Allah and Muhammad bin Abdullah is a servant, messenger, and his love "

Ibn Arabi stated that there are two forms *tajally* of Allah, as follows: supranatural *tajally* or substance *tajally* and absolute *tajally* (*tajally shuhudi*). Al-Kalabadzi divided *tajally* into three categories, as follows:

- 1) Substantial *Tajally* (*Tajally Zat*) is *mukhasyafah* (the enlightenment of spiritual dimension with God).
- 2) The Az-zat characteristic *Tajally* (*Tajally sifat Adz-Dzat*), seems that the the characteristic of Allah is as the sources or the poace of flight.
- 3) The Az-dzat Law *Tajally* (*Tajally Hukma Adz-Dzat*), seems that his substatioal of law is matters relates with the here after and the determination of human relationship with God called as "*Makrifat*".

It is the key of spiritual comprehend. If the someone can reach it he or she will feel the *tajally* itself. If he or she feel the *tajally* or *takballi* and the other respect relate with the improvement of spiritual dimation (*makrifat*). *Tajally* means to achieve a good servant in the sight of Allah, or the subliming person. When she or he reaches that level, the heart will feel safety. In java wise word is "*sepiingpamrihrameinggawe*". But the fact that the meaning of *tajally* has very broad meaning. It is the terms of *taswuf* in *Tarekat* dimension. If the liver can lay deserted apart from Allah it means it will find one *takballi*, as

the pleasures, delights, the sweetness because it can release everything other than Allah and His Messenger.

In terms of teaching, it seems some of the indicators that are attached to a teacher, among others:

- 1) The loyalty of teachers on students is getting improvement.
- 2) The more decreasing of signed rivalry, the more decreasing of gosib and issue of slender.
- 3) The request which has been not included in productivity has decreased more.

Educational Implications Sufism in Building Teacher Characters

Moral education and Sufism is needed by every individual and society, because of its good positive influence will be felt by individuals and society in equal portions, as well as the negative impact, when it is be littled, it will spread to individuals and society and educational Sufistic vertically can be able to good improve morals and worship to the Allah Almighty and horizontally, it will create a good moral each society. In educational respect, moral education and Sufism is needed by the teachers, especially in their function as educators to be able to transmit a positive personality and knowledge to the students and have a great attitude both to the creator of universe and its creatures.

Moral decadence and abuse attitude that occurred in most of the teachers and students are caused by the atmosphere of *tarbiyah* or poor education. Thus, we need an education which is able to bring us and our children to have a good moral which creates us happiness and safety.

The need for educational sufistic or moral requires an educator in order to keep their students from evil and ugliness, like a spreading hostility, discords, and the place filled with anger, because in Islamic education, the real appreciation on morality, (morality) becomes the standard of success. Understanding morality, indeed, can not be able to comprehend it automatically. The understanding of morality of course is going to be a good and improtant on each student. But the understanding of morality is only in their ideas, it surely does not be received in their heart and feeling yet. Obviously with education Sufi, teachers and students probably will not do the bad things like crime, cruelty and arbitrariness, because if it came and attached into their hearing, it will be difficult to far away in the mature growht and the parent or guardian will find the difficulty in keeping them from themon the bad matters. Ibn Qoyyim says on this matter, "which is needed by the child is his attention to morality (Al-Hizajy, 2001: 107)." [5]

This description is an explanation of the importance of Sufistic education, whose realization in addition to get closer to Allah, it can

also keep children and protect them from falling and being human is low and despicable, and not drowned in word and indecency. Custody and debriefing as this would be the child clean and ready to receive goodness in the form of words and deeds.

To reach this stage, there are some stages must be thought over and actualized by teachers:

- 1) Accustome to keep teaching well, even there is no one who sees or supervises.
- 2) Start to have an attention in every work by paying, minimally by reading bismillah, thus that all activities undertaken relate with Allah Almighty.
- 3) Accustome to receive with pleasure hearth when receiving an advice, rebuke and critique, because all of them for are for our elves.
- 4) Dzikir in every opportunity, especially after the obligatory prayers.
- 5) Modeling of leadership in providing guidance, assistance, and a sincere attention on employers.
- 6) Gathering, whether in experience sharing or activities in both in the form of shared experience, as well as joint activities in society service activities.

According to Muhammad Nasih Ulwan (1981: 163-173) the process to create religious values-based awareness of divinity (education sufistik) can be reached in three ways:

- 1) Improving values gradually, from the physic to the rational form, from the partial to the universal, and so on.
- 2) The Application of soul khusyu', taqwa, and worship, absolutely, it is difficult to be actualized butif the children were given a warning, he will change his character.
- 3) Awareness of Allah control in every behavior and situation can be applied by practices and belief.

According to Munir Mulkhan (2003, p. 25) stated that the method of sufistik education is as following:

- 1) Learning activities began with the effort in other that students define who they are, what will be chosen, and aware of the risks that would be faced with the choice. Next, students draw up their own concepts of truth and goodness in their view that could be their own. It is expected to be growing social sensitivity in the willingness to share the taste with others. Next, they will grow with intact and round as a basis for them to train their divine intuition and imagination, as well as train the ability of rational intelligence.

- 2) Learning methods oriented divinity learning situation. It can be expected that students can do their creative process themselves in devineprocessand Islamic belie. It showed that students can find themselves and realize the presence of Allah in the classroom or everyday life. Personal awareness as it is the primary key for the learning process of growing the creative power that is free and independent of each learner. Hopefully, students continue to enhance the knowledge of the teachings of Allah and its fulfillment so that a good kaffah during the learning process in the classroom or outside the school environment and in social life after their school later (Abdul Minir Mulkhan, 2007, p. 79).
- 3) Envolving students in every knowledge process of the study of nature and humanity. The main purpose is to find and know God by themselves (Abdul Minir Mulkhan, 2007, p. 79).
- 4) Ritual practice and moral practice are arangement. Based on religious teachings include faith, morals, and worship, more strategic if religious education is focused on enriching experience of Allah (faith), ritual (worship), and character, not just science. Enrichment can be reached through the ritual experience. Enrichment experience of Allah is through the study of history of success stories and failure of everyday life or the history of the nations of the world. It is also through the study of physics, biology, chemistry focused on the greatness of Allah created the universe and all living things from the lowest to the energy levels and the man (Abdul Minir Mulkhan, 2007, p. 79).

CONCLUSION

The educational system has been built in Indonesia integrated the relationship capability among affective, cognitive and psychomotor aspects. The most striking issue is precisely the affective aspect. Morality, in this aspect, social response and strong behavior become the main character. In fact, scorn and ridicule respect on the education system in Indonesia became hot debatable everywhere. The existence of sufistic approach in educational management became a real answer to overcome the problems above. The method of *Takbally*, *tabally*, and *tajally* has been built in Sufistic approach is able to convince positive characters and good personality for teachers. Through *takbally* method, teachers are invited to have sincere characters in their deed in such far away from arrogant and profit oriented characters. Through *tabally* method, it is created the sincere characters, humble, and doing just or Allah. Otherwise, it improves the loyalty of teachers, negative revality decrease to bear the loyalty of teachers, decreasing the negative

characters and increasing the work productivity. Thus, the building of teacher characters is better to be applied in broader scope especially in educational system of Indonesia in each educational level.

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A MODEL OF MANAGEMENT STRATEGY FOR A QUALITY LEARNING IN ISLAMIC HIGHER EDUCATION (IHE)

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ABSTRACT

The quality of Islamic education is generally influenced by several factors, among other things: leadership, organizational culture, lecturer competence versus faculty student ratio, dynamic curriculum, library collections and learning facilities. The factors above are most likely to influence and impact the quality of education process in general. Developing a model of management strategy for quality learning is a minimal effort to improve quality graduates of a university. The model was developed on the basis of the following theories: (1) transformative leadership (Tichy and Devana (1997), (2) strategy of learning organization, (Peter (2002), and (3) a quality-based management (Griffin, 2004). Furthermore, the model shares the following characteristics: (1) a quality learning emerges from an effective and efficient management of academic service; (2) developing management of a quality learning is continuous lecture development; (3) lecture plays an important role in developing a quality learning; (4) a quality learning stipulates that a leader be loyal and committed to their job, wise and have a sense of democracy.

Keywords: Islamic Higher Education, Quality Learning, Learning Management, Quality Education

ABSTRAK

Kualitas Perguruan Tinggi Islam pada umumnya dipengaruhi banyak faktor, diantaranya: faktor kepemimpinan, budaya organisasi, kompetensi tenaga pendidik (dosen), rasio mahasiswa berbanding dosen, kurikulum yang kurang dinamis, buku-buku perpustakaan yang belum memenuhi kebutuhan dan fasilitas pembelajaran yang belum memenuhi kebutuhan dosen dan mahasiswa. Faktor-faktor tersebut diduga dapat mempengaruhi dan berdampak pada kualitas proses penyelenggaraan pendidikan. Model strategi manajemen mutu pembelajaran merupakan upaya yang minimal untuk meningkatkan mutu lulusan sebuah perguruan tinggi. Model ini dikembangkan dari beberapa teori berikut: (1) kepemimpinan transformative (Tichy dan Devana, 1997), (2) strategi organisasi pembelajaran (Peter, 2002), dan (3) manajemen berbasis kualitas (Griffin, 2004). Selanjutnya model ini mempunyai karakteristik sebagai berikut: (1) mutu pembelajaran berkembang dari manajemen layanan akademik yang efektif dan efisien; (2)

pengembangan manajemen pembelajaran bermutu merupakan upaya berkelanjutan meningkatkan profesionalisme dosen; (3) dosen merupakan factor utama dalam pengembangan pembelajaran bermutu; (4) pembelajaran yang bermutu mempersyaratkan bahwa pimpinan mempunyai loyalitas yang tinggi, bijak dan demokratis.

Kata Kunci: Manajemen, Pendidikan Bermutu, Pembelajaran, Perguruan Tinggi Islam, Manajemen Pembelajaran

INTRODUCTION

A model of management strategy for quality learning is developed to respond the common phenomena among Islamic Higher Education institutions. Until recently, the quality learning within Islamic Higher Education has been far from being satisfactory. It is generally found that Islamic Higher Education institutions (Islamic State Universities, State Institute for Islamic Studies, and Islamic Colleges) have a weak leadership, lack of professional development, an ambiguous mission and vision, and lack of research activities. The condition is even getting worse in several private colleges under the supervision of Ministry of Religion Affairs. Therefore, developing a model of management strategy for quality learning is a necessity.

Quality learning management for Islamic Higher Education is a strategic response to Long-Term Higher Education Strategy. It is expected that higher education institutions (universities) are able to upgrade the country's competitiveness. To achieve this, the leadership of education institution is a pivotal factor of learning quality improvement, which is expected, through the policy, to determine a direction, a strategy, and a transformative vision of the institution. The policy was motivated to implement the national education goal, as mandated by Educational Law, No. 20, and Year 2003. By building their professionalism, lecturers are expected to give services relevant to their professional demand. The regulation instruments as their basic reference, that is, Government Regulation (GR) No. 19, year 2005 dealing with National Education Standard and Law No. 19, year 2005, dealing with Lecturer and University Lecturer (Lecturer), verse 28, article 28, GR No. 19 Year 2005, dealing with National Education Standard set up a regulation dealing with a the role of lecturer as an educator and contributor of the mandate above. As a part of educational system, a lecturer is responsible for promoting qualified and productive Indonesian citizens through a quality teaching and learning.

By quality, it means the process of learning which is optimally implemented so as to bring about a quality process and product of learning. The framework of quality, within quality resources, refers to necessity for competitive and excellent human resources, which are indicated with: (1) language competence, (2) ICT literacy, (3) communication and negotiation

skills, (4) collaborative work, (5) mobility and flexibility, (6) leadership skills, (7) ethics, and (8) vision, mission, and innovation.

Language competence is very important for all faculty members (lecturers, staffs, librarians, laborers, and technicians) to acquire. One global village is a current phenomenon in which most people working in academic settings need to master at least one international language, addition to their native language both for oral and written communication. This language competence covers the following aspects: (1) discourse competence, (2) strategic competence, (3) linguistic competence, and (4) sociolinguistic competence.

Dealing with ICT literacy, it is important that lectures, in particular, be able to identify the function of digital learning media and to master their operating systems. Additionally, they are able to identify their weakness and strengths. This ability enables them to choose an appropriate ICT for their teachings and other related works. Lectures with literacy skills can work more effectively and efficiently. Therefore ICT literacy is important to promote quality learning in specific and quality education, in general.

Communication and negation skills are closely related; both are supporting each other. Negation skills stipulates communication skills, and vice versa. By communication skills, it means the ability to listen to other people speaking, to express ideas, and to maintain conversation; meanwhile, by negation skills, it means the ability to influence other people. Both skills are essential soft skills to acquire.

Mobility refers to the ability to actively engage with other people other than colleagues in work places; meanwhile, flexibility refers to critical thinking that is the ability to change their mind to find more beneficial decision and to prevent from any risks. The skills enable one to find the best solution to his problems encountered.

Leadership skills are ability to initiate activities, to organize people to achieve intended goals, and to make use of existing facilities. The skills are interconnected with communication and negotiation skills; the emphasis is on organizing people to achieve intended goals. For a leader (head of department, and a director), leadership skills are important to acquire. The skills help him to effectively achieve the mission and vision of organization.

By ethics, it means as rule of conduct to engage with other people. The people with ethics enable them to get some respects from others since they know how to treat others properly. The skills share the following properties: honesty, discipline, fairness, and caring.

Vision, missions, and innovation are words closely related. Innovation is made to respond missions, and missions are made to elaborate vision. Vision basically provides a direction to follow; missions provide a guide line

to achieve, or targets to be reached, and innovation refers to efforts or strategies to achieve the target. The people who have vision, missions, and innovation are progressive and creative. They actively create something new, make some breakthroughs, and are responsive to the existing phenomena.

The quality of Islamic Higher Education is generally influenced by a lot of factors, among other things: leadership, organization culture, and teaching competence, the ratio between lecturers and their students, curriculum, library collection, learning facilities. When the quality of these factors is unsatisfactory, the quality of learning process is also bad, and vice versa. At national level, Islamic Higher Education has not yet provided stakeholders with a good competence due to several factors: (1) the lack of qualified lecturers; (2) lower lecturer income; (3) insufficient learning facilities; (4) limited operational education budget; and (5) minimal roles played by the lecturers as a knowledge producer and technology innovator.

The learning quality within higher education is closely related to lecturer competence in articulating their abilities, making a sound judgment, initiating an educational program, making a comprehensive decision, or taking an action based on their philosophical and theoretical adherence. When a lecture can show his good performance, the learning quality gets increased. In other words, the more competence the lecture is, the more increasing the learning quality will be. To identify whether a lecture is highly committed and quite loyal to implement the university's missions and vision, the university can carry out monitoring, assessment, and evaluation. By so doing, the information regarding lecturer competence can be collected, and later analyzed. It is strongly recommended that the activities be regularly carried out. This will help a university (a higher education institution) identify the possible problems and cope with them.

As an Islamic Higher Education institution which generally promotes its vision and missions as an excellent and competitive institution in integrating religion knowledge and general science, is expected to be able to do its function, to respond current needs of society and to solve life problems. Developing Islamic Higher Education institutions (such as universities and colleges) is specifically aimed at preparing students with the following mission statements; strong faith, noble character, broader knowledge, good practices, being active in doing research activities, either religion knowledge or general science, and spreading them for a better community life. These statements can be easily identified from booklets of State Islamic Universities. For example, Sunan Gunung Djati State Islamic University formulates its mission statements with strong faith, broader knowledge, and good characters.

The question, as well as the main problem, is how Islamic Higher Education institutions (Islamic universities, Institute for Islamic studies, or Islamic colleges) can respond current global challenges and opportunities, such as: a quality service, a quality assurance, wide use of Information and Communication Technology (ICT) and networking. As we know, a global dynamic has been an empiric and real phenomenon to face. The phenomena are so evident and real that no one can avoid from them. Preparing some strategies to cope with them, therefore, is a necessity.

The paper discusses how learning quality management, related to its roles and its functions taken by lecturers influence quality learning at Islamic Higher Education (Islamic universities). In addition, several assumptions are formulated as a basis for developing a model of strategy management for Islamic Higher Education institutions.

The research employed a survey method with quantitative approach since it as aimed at critically identifying the correlation among variables in natural settings. The variables developed in this research cover the followings: (X-1) the leadership of head of department, (X-2) organizational cultures, (X-3) lecturer performance, (X-4) learning facilities, (Y) process of academic service, and (Z) learning quality within Islamic Higher Education institutions in West Java. The first four variables are independent ones; meanwhile, the process of academic service and learning quality are dependent variables.

The sample was selected, using proportional random sampling method, from lectures and students within the program of studies in Islamic Higher Education Institutitos in West Java, that is Sunan Gunung Djati State Islamic University (UIN Sunan Gunung Djati Bandung), and Syeh Nurjati State Institute for Islamic Studies (IAIN Syeh Nurjati). It consists of 120 lecturers and 240 students from three faculties in IAIN Syekh Nurdjati) and seven faculties in UIN Sunan Gunung Djati Bandung. Self-response technique with rating scale was used to put forward their opinions.

To collect the data, the research used questioners with closed questions. The alternative answers were presented for respondents' selection. By giving a cross (X), the respondents' answer can be easily identified. The questionnaire was used as main data collection; meanwhile, observation and interviews were used as the secondary data collection. Observation was carried out to complete the required data. Similarly, the interview to relevant respondents was conducted to make the collected data more complete.

The instruments for data collection were tested in terms of their validity and reliability. Test of validity was conducted by counting coefficient correlation between items with total score (t-count) within a variable, using

Pearson Product Moment. To count level of validity, Microsoft Word SPSS version 19 program was used as statistical tool. The program was also to count reliability of the instrument. If the reliability is bigger than 0.60, the data is feasible for the research. In addition, to examine all tests, Cronbach's Alpha was employed.

The collected data were quantitatively analyzed using path analysis. Then, they were qualitatively described by using percentage to present a concise description. This presents a descriptive statistics indicating the average scores from each research variable from which we can identify the lowest score. The variable(s) with the lowest score may help formulate recommendations as research findings of the research.

The technique used to analyze the data was Weighted Means Scored (WMS). First of all, scoring was given to each alternative answer given by the respondents with the weight previously set up. Each statement within six variables has five criteria of scoring, ranging from 1 to 5.

The result of analysis provides a guideline to determine a general description of variables in the field by consulting the table of average score criteria and their interpretation below.

Table Criteria of Variable Average Scores

Range	Criteria	Meaning
4.01 – 5.00	Very high	Very good
3.01 – 4.00	High	Good
2.01 – 3.00	Medium	Fairly Good
1.01 – 2.00	Low	Poor
0.01 – 1.00	Very low	Very low

The requirement of hypothesis testing needs a series of treatments, among other things:

1. Testing of normality data, using Smirnov Kolmogorov Test (Sudjana, 1992, p. 466).
2. Testing of homogeneity, to know whether selected samples come from the same group. In other words, the selected samples share homogeneous characteristics. To test homogeneity of the data, Bonferroni Alpha was employed (Sudjana, 1992, p. 466).
3. Testing linearity, carried out by identifying the relationship between dependent variables and their independent variables testing linearity was conducted by using test of regression linearity (ANOVA Linearity) (Sudjana, 1992, p. 466)

The technique of data analysis for hypothesis testing employed in this research was Path Analysis Models. Meanwhile, ordinal scale was used to measure variables. Analyzing data using Path Analysis stipulates that the data

be changed to interval scale through Method of Successive Intervals (Rasyid, 2005, p. 36).

FINDINGS AND ANALYSIS

The following will be presented the findings of six interrelated variables:

1. The Leadership of Head of Department

Analysis to this variable can be described as follows: (1) head of department within UIN Sunan Gunung Djati Bandung has played as an educational leader, which can be seen from the respondents' answer with the criteria: very high: 4.3 %, high :13.5 %, medium: 45.8 %, low: 20.6 %, and very low; (2) head of department within IAIN Syekh Nurjati Cirebon in playing their role as an education leader can be seen from the following response: very high : 2.5 %, high : 19.8 %, medium : 39 %, Low : 23.4 %, and very low 12.8 %; (3) the leadership quality of head of department within both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon shows $(2.68 + 2.80) = 5.48 : 2 = 2.74$, with medium criteria; and, (4) the average contribution of the head of department to the process of academic service within UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon, is rated 0.479, which positively influence on learning quality as much as: 22.94 %

2. Organizational Culture

Origination culture within both UIN Sunan Gunung Djati Bandung and IAIN Sunan Gunung Djati Bandung using two main dimensions: (1) value system, with indicators: the objective of department, individualism, collectivism, masculine-feminine, long-term and short term orientation, and; (2) organization atmosphere, with indicators: supportive, collegial, and intimate shows the following findings: (1) organization culture within UIN Sunan Gunung Djati Bandung can be seen from the respondents' answers as follows: very high: 4.8%, high : 18.8 %, medium : 43.6 %, low : 22.2 %, and very low 10 %.; (2) organization culture within IAIN Syekh Nurjati Cirebon can be seen from the respondents' answer with the criteria as follows: very high :10.2 %, high: 14.4 %, medium : 40.5 %, low : 24.1 %, and very low 10.5 %; (3) the objective condition of organization culture within UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon is as follows: $(2,65 + 2.58) = 5.23 : 2 = 2.61$, with medium criteria, and; (4) the average contribution of organization culture to the process of academic service within UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon is 0.397, and positively influence on the learning quality as much as 15.76 %

3. Lecturer Performance

Descriptive analysis towards this variable with students as their respondents reveals the following findings: (1) lecturer performance within UIN Sunan Gunung Djati Bandung can be seen from students' response as follows: very high :10.9 %, high : 17.4 %, medium : 49.2 %, low : 16.2%, and very low 6.25 %; (2) lecturer performance within IAIN Syekh Nurjati can be seen from students' response as follows: very high :11.9 %, high : 22.5 %, medium : 43.2 %, low : 16.6 %, and very low 5.7 %; (3) the quality of lecturer performance within UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon is $(3.18 + 3.10) = 6.28 : 2 = 3.14$, with high criteria; (4) the direct contribution of lecturer performance to the process of academic service within UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon is 0.635, and positively influence on the learning quality as much as 40.32 %.

4. Learning Facilities

Analysis towards this variable with lecturer as its respondents was seen from two dimensions: (1) facilities of learning process with the indicators: classrooms, laboratory, completeness of learning media and tools, and other learning facilities of the department, (2) supporting learning facilities, with the indicators: library collection, language laboratory, internet, and other learning facilities the findings reveal that; (1) learning facilities within UIN Sunan Gunung Djati Bandung can be seen from the respondents' answer with criteria as follows: very high : 12.7 %, high : 15.7 %, medium : 35.2 %, low : 22.1 %, and very low 13%; (2) learning facilities within IAIN Syekh Nurjati Cirebon can be seen from the respondents' answer with criteria as follows: very high :12 %, high : 14.5 %, medium : 39.5 %, Low : 21.6 %, and very low 12.2 %; (3) the quality of learning facilities as perceived by the lecturers of both UIN Sunan Gunung Djati Bandung, and IAIN Syekh Nurjati Cirebon is: $(3.13 + 2.99) = 6.12 : 2 = 3.06$ with high criteria; (4) the direct contribution of learning facilities to the process of academic service within UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon is: 0.904, and positively influence the learning quality as much as 81.72 %, and average quality of learning facilities expected by the students and lecturers is $(0.904 + 0.854) = 1.758 : 2 = 0.879$, and positively influence the learning quality as much as 80.46 %.

5. Process of Academic Service

Analysis towards the process of academic service with the students as respondents, examined with two dimensions: (1) the institutional aspect of higher education with indicators: strategic planning, and standard of educational financing, and (2) academic matters and studentship with

indicators: teaching, curriculum for lecturers, learning process and tests, quality of learning process, and evaluation of academic performance can be described in the following statements: (1) process of academic service within UIN Sunan Gunung Djati Bandung for quality learning can be seen from the respondents' answer with the following criteria: very high :9.2 %, high : 11.4 %, medium : 35%, low : 34.9 %, and very low 9.4 %; (2) process of academic service within IAIN Syekh Nurjati Cirebon for quality learning can be seen from the respondents' answer with the following criteria: very high :11.5 %, high : 13.2 %, medium : 36.2 %, low : 21.4 %, and very low 17.7 %.; (3) the quality of process of academic service as perceived by the respondents from UIN Sunan Gunung Djati Bandung, and IAIN Syekh Nurjati Cirebon: shows the average score $(2.91 + 2.87) = 5.78 : 2 = 2.9$ with medium criteria; (4) the direct contribution of the process of academic service to the learning quality at UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon, is 0.497 and positively influence learning quality as much as 24.7 % .

6. Learning Quality

Analysis towards the learning quality as perceived by the students from both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon, which was examined with: (1) the quality of learning process with the indicators physical performance, strength, and responsiveness, and (2) quality of learning results with the indicators: caring and quality assurance can be described as follows: (1) the learning quality at UIN Sunan Gunung Djati Bandung can be seen from the respondents' answer with the criteria as follows: very high : 10.1 %, high : 25.2%, medium : 44.5 %, low : 14.8 %, and very low 4.6 %; (2) the learning quality at IAIN Syekh Nurjati Cirebon can be seen from the respondents' answer with the criteria: very high :19 %, high : 20.9 %, medium : 34.6 %, low : 15.6 %, and very low 10 %.; (3) the learning quality in general within UIN Sunan Gunung Djati Bandung, and IAIN Syekh Nurjati Cirebon gain the average score $(3,16+ 3,12) = 6.28 : 2 = 3.14$ with high criteria, and; (4) the contribution of learning quality in general within UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon is 0.3722, positively influence the management of learning quality as much as 37.22 %.

Several theories will be reviewed to provide a foundation how and why the model was developed. The following theories are relevant to the development of model of a strategic management of quality learning for higher education.

1. Model Rationale

Strategic management in standard modern definition is 'the art and science of formulating, implementing and evaluating cross functional

decisions that enable an organization to fulfill its objectives' (David 1996, p.4, in Shattock, 2013, p. 23). Strategy management requires three main activities: planning (i.e. formulating objectives, and selecting appropriate ways to achieve goals), implementation (i.e. executing decisions), and evaluation (i.e. collecting information to identify strong and weak points). Shattock (2003, p. 23) disagrees with the above definition since Higher education institution is not identical with organization but, rather, as a truism that academics tend to be more loyal to their discipline than to their institution. The objective of strategic management in Higher Education Institutions, according to him, must achieve and sustain that success. Further, it is said that managing universities (or other higher education institutions) is a holistic process in which all the interlocking elements are needed.

The model of strategic management for a quality learning was developed on the basis of need analysis to quality learning. It was interpreted and reconstructed from research findings so that it can result in formulated abstraction that can be used as an alternative model to develop a learning quality for Islamic Higher Education. Several findings reveal that the following variables contribute to the development of quality learning: (1) the lecturer performance has a medium level of contribution to the process of academic service, (2) the process of academic service has a medium level of contribution to the quality learning, and (3) the lecturer performance and the process of academic service have a positive influence on the quality learning. From the findings, it can be implied that developing quality learning should take into account of those variable for the Islamic Higher Education to be successfully developed.

The scope of educational development (including model of strategic management for quality learning) covers the following aspects: (1) improvement of teaching and assessment practices, curriculum design, and learning support – including the place of information technology in learning and teaching; (2) professional development of all staff with responsibility (directly or indirectly) for supporting student learning; (3) organizational and policy development to promote the academic goals of the institution; (4) learning development of students – supporting and improving effective student learning; (5) promotion of informed debate about learning, teaching, assessment, curricular design and the goals of higher education; (6) promotion of the scholarship of teaching and learning, and research into higher education goals and practices (Percival & Tucker, 2004, p. 18).

Framework of thinking adopted as underlying theories to develop the model refers to the concepts and theories supporting the management of change for higher education. According to Tichy and Devanna (1997, p. 73), paradigm of required transformational leadership has the following characteristics. *First*, a leader puts his role as agent of change. *Second*, they are courageous to make a change; they are able to handle people resistance, to

take a risk, and to face realities. *Third*, a leader puts his trusts to his followers through motivation, honesty, empowerment, and care for humanistic aspects. *Fourth*, a transformational leader elevates humanistic values such as: empathy, sympathy, tolerance, respect, caring for personal and socio-emotional aspects. *Fourth*, a leader has to promote a life –long learning. *Sixth*, a leader can solve complicated, confusing, and difficult problems. *Seventh*, a leader has a far sight.

From the interrelated concepts above, Senge Peter, (2002, p. 64) developed five strategies of learning organization: *first*, personal mastery, that is a learning strategy for personal development to achieve expected results, and to create an organization atmosphere that encourages its members to develop their capacity, which in turn, they can achieve the goal of organization; *second*, mental model, that is, reflecting, clarifying, self-improvement, and taking an action; *third*, building job division, that is building an organization commitment, making a description of future planning and to arrange some steps to achieve the goal; *fourth*, team learning, that is changing expertise skills and collective thinking skills so that a group can be employed to develop intelligence and ability bigger than those of its members; *fifth*, system thinking, that is analyzing a goal, and understanding personal strengths that build a system behavior

Theoretically, there are several factors that influence the process of quality development. As put forward by Griffin (2004, p. 7), in running its function and activities, a quality-based management has four major activities to go through: (1) planning and decision making), (2) organizing, (3) leading, and (4) controlling. Based on the activities above, Griffin defines management as a set of activities that covers: planning, decision making, organizing, leadership and controlling, directed to organizing resources (man, finance, physic and information) aimed at effectively and efficiently achieving the goal of organization.

Parallel to this, Sweeney and McFarlin (2002, p.57) state that the need perceived by labors does not necessarily influence their performance since stronger needs without expertise are not enough. Other factors, like working atmosphere may influence their performance. Therefore, to support quality performance, professional competence, supporting facilities, and a conducive organizational culture are fully required.

Schermerhorn and Hunt (1991, p.344) put forward that problems related to external adaptation can be solved by developing, and understanding strategies and missions of organization, main goal of organization, and performance assessment. Meanwhile, problems related to internal integration can be solved, among other things, by communication, labor characterization, and controlling internal organization. In addition, Sutermeister (1976, p.45) states that lecturer performance is complex, integrated, and is influenced by several factors, especially ability and

motivation. Moreover, performance is basically influenced by two factors: (1) ability and (2) motivation. Additionally, motivation is influenced by knowledge and skills. Further, Schermerhorn (1983) puts forward that if one wants to perform well, he should be supported by himself and organization so that his performance gets increased. A good performance will result in a reward both from inside and outside individuals. Intrinsic rewards will influence performance; meanwhile, extrinsic one will bring about satisfaction on part of individuals, which, in turn, will influence the quality.

Glasser (in Hoy and Miskel, 2001), Gibson, et al (1997) Kinicky & Kreitner (2003) pay a great attention on commitment as a supporting factor for a quality-based performance. It is concluded that one who is highly committed will show a loyalty and professionalism in his work places and societies. Further, according to Sweeney & McFarlin (2002) from a research report made by Allen & Meyer (2002) in Brown & Gaylor (2002), Goleman (2005), it is stated that one who has a high commitment to his organization gives a good impact on his productivity. In other words, commitment and productivity are closely related. Therefore, to promote productivity, a manager should be creative to build a commitment to the organization on the part of his employees.

In relation to the commitment to the organization, Kalibers and Fogarty (1995) identify three attitudes: identifying the goal(s) of organization, involving in the job of organization, and being loyal to the organization. Robbins (2003) puts forward that leadership and organization culture can improve the consistence of organization members. In addition, leadership skills are the ability to influence a group of members in achieving the goal and target of organization. The influence is acquired from his managerial position in an organization.

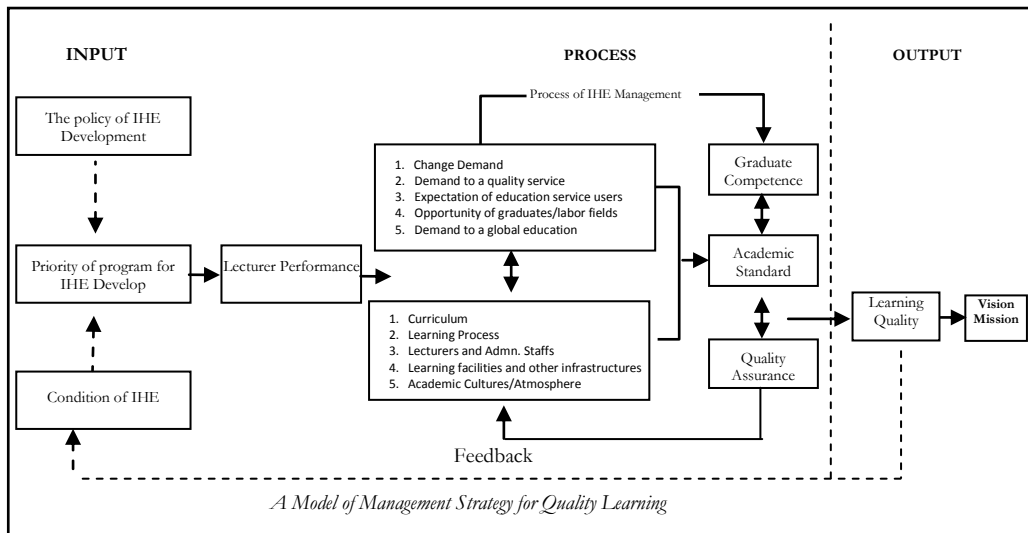
Heinich, et al (1996) state that the advance of technology in working places not only stipulates that the university graduates have broad knowledge but also they have a ready-use-professional skill. This brings a consequence that the role of learning facilities is important for the improvement of quality graduates so that they have the expected competences.

According to Pannen, P, et al (2003), learning also means an infrastructure contributing to quality of learning, and helping both Lecturers and students achieve their learning goals. One of learning facilities that contribute to lecturers' and students' competence and ability is learning media and technology.

A study on the availability and the use of learning technology needs carrying out for improvement of graduate quality. The graduates with a good quality will positively contribute to a university quality so that they can play a significant role either at work or at academic settings. Therefore, we can

define that learning media as an information and knowledge carriers used for lecturers and students.

Moreover, the procedures of implementation of the model can be visually described as follows:



The model was developed on the basis of the following assumptions:

- a. The quality of education at higher education is determined by an efficient and effective management for academic services from which quality learning is developed. In other words, quality learning is an answer to a quality leadership that helps lecturers create a quality output, indicated with a positive response from the societies or the users of the university graduates.
- b. Management of quality learning should be considered a continuous learning effort to improve lecturer professionalism relevant to expected goals. Through specific strategies and approaches made by that unit of program developers, the effort is set up on the bases of priority.
- c. Lectures as human resources in higher education should master knowledge and be responsive to academic issues, master pedagogy and skills in designing and implementing research, have good teaching skills, master administration matters, be able to design planning and implementation of community service projects, have teaching competence and a good commitment, and do their principal supporting jobs.
- d. Lecturer is the main factor for a successful teaching and learning as well as the progress of the university. Therefore, they should be professional,

and able to follow the advance of science and technology, responsible for their discipline, be able to professionally interact with their students, respect and protect their rights, become a role model in their behavior, way of thinking, and acting, be able to develop a relevant curriculum, broadly spread current information, create academic atmosphere, and be able to make an objective and sustainable evaluation.

- e. The process of development for a quality learning through a model of development strategy for best performance stipulates that leaders be committed and highly loyal to his job, and be wise and democratized. The leader plays an important role in making the goal of organization successful as a self-directed learning, basically referring to individual psychological condition in developing expertise and skills.
- f. It is expected that a model of development strategy for lecturer quality performance works more effectively. The model is based on the concept of program implementation using five disciplines (Singe, 2002) in which a spiritual motivation (vision – mission) is added as the core program. This may give a life energy serving as a support to the lecturers and other faculty members in continuously developing their learning capacity as well as a generator for all campus activities.

2. Implementation of the Model

To successfully implement the model, a strong foundation of strategic planning dealing with the policy of effective, accurate, and efficient development of Islamic Higher Education is required. This is parallel to the direction and the policy of national education dealing with the strategic issues of General Director of Higher Education, that is –national competitiveness, the organization condition, and the autonomy of higher education aiming at promoting smart and competitive individuals.

a. Program Priority

Deciding on the priority is aimed to realize vision, missions, and goals covered within a three-service- domain of higher education through need assessment instruments which are developed to determine the program planning. The process of prioritizing programs is based on the following standard: Standard of Academic Process, and Standard of Academic Service Process.

1) Academic Standard

Academic standard is a foundation for development of: curriculum, learning process, lecture and teaching staff competence, learning facilities and infrastructure, student activities, and academic atmosphere.

b) Curriculum Development

The following explanation is given to make this aspect clear.

- (1) Curriculum development is focused on achieving vision, missions of university, colleges, Institutes, Department, and Program of Study. Therefore, curriculum is designed to make it relevant to the societal need, based on the expected competence, continuously and proportionally developed to follow the existing regulation of higher education.
- (2) The curriculum which was developed to cover: the main competence as the distinct features between one program of study and the others, supporting competences relevant to main competence, and other competences (i.e. soft skills as specific skills of program of the study).
- (3) The developed curriculum is comprehensive and flexible in nature, adapting the advance of science and cultural arts to equip students with a life-long learning.
- (4) The curriculum is regularly reviewed by involving both internal and external costumers, alumni, ministry of national education, ministry of religion affairs, and coordinator of Islamic Higher Education so that it can be easily evaluated and revised.

c) The Process of Learning and Competence Development

These two aspects: the process of learning and competence development are closely intertwined. Competence development helps create an effective process of learning, and process of learning is influenced by competence development on the part of teachers (lecturers).

- (1) By the process of learning, it means the students actively, seriously, and deeply involve in understanding unlimited theories and concepts of presented materials during learning process.
- (2) The process of learning is intended to help students achieve high order thinking and creative thinking so that they can intellectual activities, such as: thinking, arguing, questioning, researching, and predicting.
- (3) The process of learning is practiced by the students in order that they can do the following: formulating learning goals, seeking for first-hand- current information, managing information so as to become new knowledge, employing the knowledge to solve the problems, sharing knowledge with others, and developing students' curiosity.
- (4) The process of learning is oriented to consistently achieve students' successful learning relevant to educational goals, systematically

planned by referring to global education and commitment to lesson planning and result.

d) Teachers and Teaching Staffs

Dealing with teacher and teaching staffs, it is generally suggested that the university do the following activities:

- (1) System of recruitment and lecturer development should refer to the existing regulation, and curricular needs in terms of its competence, qualification, and education levels. The lecturer development should be systematically identified to fit with lecturer – student ratio.
- (2) The development of lecturer quality is matched with the linearity of the goal of resource development, is carried out by setting up the planning of learning program development sustainable, rational, and relevant to transformational educational demand.
- (3) Lecturer promotion should be based on the employability, and feasibility that covers the aspects of: education, research, and community service to academic society. In this case, lecturer as education professionals should be given a lot of opportunities to develop their professionalism relevant to their need. The promotion of teaching staffs has to be carried out on the basis of employability and feasibility.
- (4) Learning facilities and infrastructures are realized in a master plan which is systematically made to match with the number of academic activities. In deciding on the priority of teaching materials and learning tools (media), all parties in both departments and the programs of study should be involved so that the master plan meets the need of academic activities.

e) Learning Facilities and Infrastructure

In respect to learning facilities and infrastructure, it strongly recommended that the university carry out the following activities:

- (1) The faculty, departments, and the program of studies have to involve in maintaining learning facilities and infrastructures that include: (a) facilities for learning process (such as: classrooms, laboratories, and other learning media), and (b) supporting learning facilities that cover: library, language laboratory, internet, and other facilities provided by the institution.
- (2) The infrastructures of university should fulfill the – agreed – upon - technical condition of the building, safety, and environmental sanitation by taking into account an equal access for faculties, departments, and the programs of study. The facilities, that cover:

future building areas, rooms for head of department, and the dean, the center for communication and information technology, prayer rooms, sport and art halls.

f) Studentship and Academic Atmosphere

Promoting a good studentship and conducive academic atmosphere is carried out by the following principles:

- (1) Student empowering is carried out by an intra-campus organization with the focus on academic activities, and students' interest, social, as well as community-based activities. The student activities are managed by a university and its division (faculty, department, and the program of study).
- (2) The university provides students with units of student activity supporting a successful academic atmosphere based on students' academic interest relevant to their program of study.
- (3) The faculty with its division: department and the program study have a program of excellence that can be developed by the students, as a specific characteristic of the program of study.
- (4) The head of units, lecturers, teaching staffs within the faculties, department, and the program of professional study may involve students in creating conducive psychological and social environments, and promoting academic atmospheres.

g) Process of Academic Service

The implementation of academic services in higher education basically provides customers with a quality service. Tampubolon (2001, p. 74) classifies customers of higher education, like universities, as follows:

- (1) Based on their directness: (a) Primary customers, that is – students who directly get effects of product and take a part in production and service; (b) Secondary customers, that is – higher education managers, student parents, society, government, sponsor organization (donor), and culture, and (c) Tertiary customers, that is – industries, business, entrepreneurship, government and non-government organization, etc.
- (2) Based on location and position of customers of higher education: (a) Internal customers, that is –local managers within a higher education and permanent staffs of university; (b) External customers, that is – customers other than external customers working as temporary staffs that are divided into the followings: Primary external customers, that is – university students, Secondary external customers, that is – student parents, society, government, sponsor (donor), and local

community, and tertiary external customers, that is – business, education and in –service-training institutions, and neighboring community.

A sort of service given to the customers of higher education by their universities is a quality service and product of higher education. The product is divided into two types: goods and services. Meanwhile, goods are material beings generally produced by a factory or a specific producing device like a factory. The service given by the university is an education service consisting of the followings: curricular services, research services, community-based projects, administration service, and extra-curricular services. Further, Tampubolon emphasizes that the services previously mentioned above are a kind of services relevant to business words fully provided by higher education.

The procedure of academic service should be based on some theories supporting steps of transformation of higher education. It means academic transformation in Islamic Higher Education institutions identical with other higher education institutions. Furthermore, the process of academic transformation covers the following steps: (1) process of transformation on academic and community service areas, (2) the process of transformation on the areas of planning and development, (3) process of transformation on administration management, and (4) the process of transformation on publication.

1) Process of Transformation in Academic and Community Services

The process taking place in this process: the quality of student, state-appointed lecturers, the university-appointed lecturers, working ethics, value systems, learning and practicum facilities, program of education to produce a graduate relevant to three missions of higher education: (teaching and learning, research and community service).

a) Teaching/learning, and kind of teaching and learning activities:

- (1) teaching and learning inside the classrooms, that is – classroom meetings between lecturers (seniors and their teaching assistant) and students; a number of lecturing teaching hours inside the classrooms indicate a number of credit hours
- (2) Practicums in laboratory, workshop, studio, and other learning places. Within practicums, students have to apply their knowledge under guidance and supervision of a lecturer or a laborer assistant.

b) Fieldwork

Fieldwork is an activity to apply the acquired knowledge in real life situation under the supervision of a lecturer. This aims to widen the

students' horizon and improve their thinking skills in addition to support community service project.

c) Other academic activities

By other academic activities, they mean activities related to academic activities but they belong to none of the activities above, such as: seminars, either local or national opened to public access, panel discussions aiming to distribute knowledge, deepen their religious knowledge, and develop arts and science.

d) Research and Community Service Project

The program of community service project aims to help students and other academic staffs apply their acquired knowledge in nearby society, in addition to, train their caring about the problem prevalent over society. At the implementation level, the program is divided into two types: (1) service to nearby societies and to either state or private local institutions. It is crystalized in professionally providing various possible services to a wide range of a society by making use of all potentials which are available either within a society or a university, such as: socialization of an innovation, collaboratively making a master plan of a community with government institutions, and so on; (2) by the research, it means any types of research either directly or indirectly affecting a academic societies (lectures, students, faculty members, such as paper writing, applied research investigating public opinion on specific issues, research on local government policy and research on solving social problems.

2) Proses of Transformation within Administration Management

The process of transformation within this aspect includes an activity to create a uniformity and effectiveness of academic services in order that all activities related to the process of academic transformation runs well. Besides, the administration management also manages budget and received funds. The process within the administration of academic services covers all processes beginning with when students attend the test, and they follow their academic activities, until they complete their study to earn their degree. Specifically, the activities covered with academic services deal with: (1) student selection, (2) registration of students, (3) setting up an academic calendar, (4) making a teaching schedule for lectures, dividing learning rooms, laboratory and workshop, (5) student consultation and the arrangement of program of study, (6) lecturing and other academic activities, (7) middle test and final test, (8) remedial teaching, (9) paper writing and advising, and (10) qualification examination.

In implementing entire academic activities, the staff of academic administration is divided into two sub sections: section of education administration, and section of general administration. The former manages all administration activities related to learning and teaching, such as: (1) student selection, (2) making schedules for teaching, registration for students attending examinations (final term examination, middle term examination, qualification examination), (3) arranging the use of existing rooms, (4) arranging schedules for teaching, (5) student registration, (6) arranging archives of teaching and learning evaluation, and (7) archiving other data.

3) Process of Transformation in Planning and Development

There are to processes of transformation within this area, that is – transformation in setting up supporting factors of administration management, and transformation in infrastructure development. Both transformations are set up in framework of planning program and software and hardware development.

The software is the most important component within a system, like education system of Islamic Higher Education. All hardware cannot best and optimally work without being supported with good software. The software developed within Islamic Higher Education is the followings: (1) developing a program of efficient teaching, (2) developing an effective administration, (3) developing a program of student guidance to meet students' need and interest in education, such as: advising, paper writing guidance, etc., (4) developing a grand design of development that may cover teaching and learning, research and a community-based project, (5) developing a software for supporting practicums at laboratories, workshop, studio, and (6) optimally developing lecturer professionalism.

By the program of hardware development, it means the program of development of education- supported facilities, just as building new lecture halls, rehabilitating old buildings, widening the existing floors, building facilities for laboratory, workshop, studio, and worshipping rooms, building and/or adding supported-education infrastructures, such as – parking lots, streets, canteen, student center, sport halls, etc.

4) The Process of Transformation in the Aspect of Publication

The publication conducted by most Islamic Universities or colleges is a kind of an implicit publication. Mostly it indirectly uses mass media, such as: newspaper, and magazines in the form of a news report. This kind of publication is carried out in the following forums: (1) seminar, discussion, and exhibition, (2) students' campus activities, and (3) local as well as private televisions. By using television media, the program can be promoted and shown to societies and the users of education services.

CONCLUSION

A model of quality learning management strategy is a response towards the importance of learning model development at Islamic Higher Education. The first is the quality learning consisting of two dimensions: quality of learning process and quality of learning result. This finding strengthens Kotler's (2000, p. 10) opinion of customer satisfaction. As stated by Zeithamlet. al. (1990), customer satisfaction is a far reaching concept which does not only focus on the quality service assessment but also it deals with other factors, such as: quality service, quality product, expenses, and academic cultural factors. Fadjar A. Malik. (2006) states that the significant problems encountered by Islamic Higher Education deal with human resources and quality graduates. The second is the lecture performance consisting of two dimensions: teaching – learning, and research and development of student research paper. The finding strengthens Griffin's opinion (2004) about the importance of teaching planning. In this case, Cushway (2002) states that human resource is the success key for an institution to survive and develop well. Further, Sutmeister (1976) puts forward that the quality of lecture performance depends on its affecting factors. In addition, the quality learning stipulates professional lectures. The third is the process of academic service that covers: higher education institutions and academic and studentship. The findings strengthens Spenser' (1993), Goleman' (2005), Idrus' (2006) opinions that the quality learning management requires content knowledge, behavior skills, and human relations skills. Content knowledge refers to deep understanding of relevant fields; behavior skill deals with practical skills in promoting quality teaching; human relation skills are the abilities to build relationship between heads of department, lecturers, students, and related staffs.

After data had been collected, and later validated, specifically the conclusions were drawn as follows:

1. The leadership of head of department both within Sunan Gunung Djati State Islamic University (UIN Sunan Gunung Djati Bandung) and State Institutes for Islamic Studies (IAIN Syekh Nurjati Cirebon) which were measured with (1) leadership skills with the indicators: technical skills, human skills, conceptual skills are considered to have a low contribution to the process of academic services, (2) leadership styles with the following indicators: telling, selling, participating, and delegating are categorized as average contribution to the process of academic services. The finding implies that: First, there is different capability of playing a role as leaders between the heads of department within UIN Sunan Gunung Djati Bandung and the heads of department within IAIN Syekh

Nurjati Cirebon. The difference lies on the leadership quality. Second, the leadership skills of the head of department are low. This can be seen from their role as academic and institutional coach, job manager, executor of mission and vision, learning change agent and developer, uniting agent in building effective and cooperative communication. Third, in general the respond towards leadership skills of both the heads of department within UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon is categorized medium.

2. Organizational culture of UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon, measured by the following dimensions: (1) value system with the indicators: objective condition of department, individualism – collectivism, masculine – feminism, and short-long term orientation contributes to the process of academic service with average/medium category, (2) organizational atmosphere with the indicators: supportive, collegial, and intimate contributes to the process of academic service with low category. The findings reveal that: First, organizational culture within UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon towards the objective condition of heads of department, as academic atmosphere is not totally conducive to enhance quality learning. Second, there is a different academic atmosphere, especially on their satisfaction of being a lecturer, collaborative works on executing tasks, involving in decision making, and having sense of belonging. *Third*, in general the respond towards organizational culture at both UIN Sunan Gunung Djati Bandung and di IAIN Syekh Nurjati Cirebon have a low contribution to the process of academic service.
3. The performance of both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon lecturers, measured by the following dimensions: (1) teaching and learning with the indicators: lesson planning, teaching and learning process, teaching evaluation has a medium level of contribution to the process of academic service, (2) research and development of research paper with the following indicators: research planning, research implementation, and research reports have a medium level of contribution to the process of academic service, (3) community service with the indicators: planning community service project, and executing the project has a high level of contribution to the process of academic service, (4) the lectures' main supporting components, with the indicators: administration completeness, student guidance and counseling, professionalism, and level of ICT literacy have a medium level of contribution to the process of academic service. The findings imply that: *First*, the lectures' performance on promoting quality learning, especially their readiness of teaching, practicum, and evaluation within

both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon has run well. *Second*, there is a different level of performance among the lecturers on promoting a quality learning which can be proved from their responds toward: the use of learning media, research paper, students' involvement in research activities, learning and teaching administration, and student guidance and counseling. *Third*, the respond towards lecturer's performance has a medium low of contribution to the process of academic service.

4. Learning facilities in both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon, measured with: (1) the facilities for learning process with indicators: learning rooms, laboratory, learning media, other related facilities belonging their respective departments have a high level of contribution to the process of learning service, (2) supporting learning facilities with indicators: library collection, language laboratory, internet, and other related facilities have a high level of contribution to the process of academic service. The findings imply that: First, the learning facilities in UIN Sunan Gunung Djati Bandung, based on lectures' and students' respond are fully required for learning activities. *Second*, to improve academic service quality, it is important that learning facilities in both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon be added. Third, in general the responds' perception towards the use of learning facilities within UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon is low; therefore, the respondents 'expectation towards learning facilities to support the process of academic service is high.
5. The leadership of head of departments, organizational culture, lecturers' performance, and learning facilities at both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon has a high level of contribution to the process of academic process.
6. The process of academic service at both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon, measured by: (1) the institution dimension of higher education with the indicators: the existence of higher education, strategy planning, and standard of education cost have a medium level of contribution to quality learning, (2) academic and studentship dimension with the indicators: curriculum, lecturers, learning process and the evaluation of academic performance have a medium level of contribution to quality learning. The findings imply that: First, the process of academic service at both UIN Sunan Gunung Djati Bandung and di IAIN Syekh Nurjati Cirebon, runs quite well, Second, the process of academic service at both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon has to be

improved, particularly its aspects of human resources and quality graduates. Third, in general the responds to the process of academic services has a medium level of contribution to the development of learning quality.

7. The leadership of head of departments, organization culture, lecturer's working performance, and learning facilities contribute to the process of academic service and influence the quality learning at both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon, measured with: (1) quality learning with the indicators: physical performance, strength, and sensitivity belong to high category, (2) quality learning with the indicators: caring and quality assurance have a medium level of contribution. The findings imply that: First, the learning quality related to the improvement of graduate quality at both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon, has run quite well. Second, there is a different quality graduate among the programs of study at UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon. Third, in general the respond towards learning quality at both UIN Sunan Gunung Djati Bandung and IAIN Syekh Nurjati Cirebon, belongs to a medium level of contribution and has a positive impact on graduate quality.

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CURRICULUM DEVELOPMENT IN MADRASA: EXPLORATION FROM MUSLIM MINORITY OF WEST PAPUA

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ABSTRACT

Muslim minority educational development was left behind to explore. The existing researches on the publication are only about Muslim majority. Therefore, it is a need to discover the existence of Muslim minority in the eastern part of Indonesia. This research was conducted in West Papua Province. In-dept interview and non-participant observation were conducted to collect data. Focus group discussion was circulated to ensure data triangulation. This study shows that environment neighborhood is one of the factors to consider in curriculum formation. Educational establishment is the breakthrough to fulfill the need of religious education. In addition, the standard to achieve is not only the national average but also there is vision to inaugurate social harmony and cultural situation. Finally, this article concludes that educational management board and teacher panel tried to perceive and hear the sound of milieu. This practice shows a progress of improvement and enhancement in improving relevant curriculum.

Keywords: Curriculum, Muslim Minority, Madrasah.

ABSTRAK

Pengembangan pendidikan di wilayah minoritas Muslim tidak mendapatkan perhatian dalam kajian mendalam. Penelitian yang sudah dijalankan hanya menyangkut mayoritas Muslim. Untuk itu, sebuah keperluan untuk menyajikan kondisi minoritas muslim di kawasan timur Indonesia. Penelitian ini dilaksanakan di Provinsi Papua Barat. Wawancara mendalam dan pengamatan tak berpartisipasi dilaksanakan untuk mengumpulkan data. Diskusi terarah diadakan untuk pengecekan triangulasi data. Penelitian ini menunjukkan bahwa lingkungan sekitar adalah salah satu faktor yang dipertimbangkan dalam penyusunan kurikulum. Pendirian lembaga pendidikan merupakan terobosan untuk memenuhi kebutuhan pendidikan keagamaan. Selanjutnya, standar yang hendak dicapai tidak saja mengacu kepada rata-rata nasional tetapi juga visi untuk mengembangkan harmoni sosial dan situasi budaya. Akhirnya, artikel ini menyimpulkan bahwa badan pengurus pendidikan dan dewan guru selalu berusaha untuk menyerap dan mendengarkan suara dari lingkungan sekitar. Praktik ini menunjukkan sebuah kemajuan untuk pengembangan dan pengayaan dalam membentuk kurikulum yang relevan.

Kata Kunci: Kurikulum, Minoritas Muslim, Madrasah.

INTRODUCTION

Madrassa education in the framework of national education system of Indonesia has discovered a distinctive strategic place. In the current implementation of formal education, however, it has not been widely implemented by the government, instead the contribution of the community through education movement have found an ideal place, empowering, as well as a real action in strengthening the capacity of individuals. This may be due to the development of community-based education. In Aceh, this is known as *meunasah*, in Minang it is called *surau*, while in Java it is called *pondok* (Islamic boarding school), all of them have a common purpose to be in the madrasa. This institution then also developed in a larger scale. The development of the Islamic movement has reached to Papua region. Thus, there is also a need to raise the spirit of reaching scientific insights as well as a pray and *muamalah* deeds that must be coming together with religious knowledge sufficiently.

This opportunity then arose in the need to the establishment of educational institutions that can hold the interest. Islamic Education, organized by non-governmental means; where with the limits of the government, the public instead is present in a position to bring an institution that is able to provide an alternative. Thus, when these institutions have already been in existence, at the same time they would require a blueprint for material and curriculum that will be implemented during the learning process performed. The necessary institutional needs must be implemented in an ongoing basis and précised. Not only are solely to meet the education administrative requirements, but more than that, it is also a much more important aspect in order to achieve the goals and objectives which have been set beforehand. Thus, the phase of determination and curriculum materials that will be a reference within a certain time is important and it needs to be concerned. By that, the continuity of education can be maintained in the case of alumni formation which is relevant to the current environment.

Studies about madrasas, Islamic boarding schools and educational institutions have been widely done by scholars. Yet, the study of Islamic education is limited to see the educational institutions in the context of Muslim majority. Sakai and Isbah (2014, p. 722-746) reported that the transmission of education in the boarding school relies on the diversity. The process of learning is mainly referred to different books and school of thought. Similar findings are also presented by Mas'udi (1985, p. 85) who studied the variety of thinking ways based on fiqh in the learning tradition applied in *pondok*. Similarly, Azra (2002) also studied the ephitomology of the use of yellow book as the basic foundation of learning. Along with the

contact and encountering learning ideas, this tradition is also coupled with some learning facilities in higher education levels, as also mentioned in the study of Bafadal (2006).

Considering this matter only, the studies above will lead also to a conclusion that the implementation of Islamic education is limited among the dominant Muslim communities only. While in the other Muslim minority, the education somehow remains to be concerned as well. Such a system of education is held in all levels of education, solely to help family members and also Muslims in the region to access the education. Furthermore, this kind of research on Islamic education in Muslim minority is also widespread in Europe and America. Golosov (2012, p. 93-105) described how Muslims in Russia actively develop education. It is not limited in the form of informal education which remains a struggle in order to move up also at the political level through the legislature. Other studies are also conducted by Dahan-Kalev and Marzel (2012, p. 254-361), researching about the presence of immigrants in France. One of the immigrants' social integration in France is through education. Many Muslim immigrants try to develop the education based on the community ideals without putting aside the existence of the wider socio-political aspect.

A further research was conducted by Nabil Khattab, et. (2012, p. 296-309), focuses on the study in Wales. The results of this study explain how ethnicity and religiosity contribute to the continuity of education. By these conditions, there are always some efforts to develop the education in limited scope based on those two identities. Muslims in Wales also enhance their skills to the younger generations in order to expand their employment opportunities. In their local context, education is a course for vocational improvement. A study focusing in Bangladesh is conducted by Bano (2014, p. 911-939). Both studies outline the findings that the Bangladesh educational program has power in social institution and political ability to integrate education and with the demands of western modernity for the community attainment.

These four studies are fully implemented in the context of a national Muslim minority. Unlike the condition of Indonesian, Muslim majority whose research has become a major scientific discourse, in Papua, the themes put in the study are mainly about converts or people who just adopted Islamic religion (Abbas, 2012, p. 498-510), identity (Wekke, 2012a, p. 75-93), entrepreneurship curriculum (Wekke, 2012b, p. 205-226.), and empowerment for community's productivity (Wekke, 2011, p. 23-53), and language education (Wekke, 2014, p. 21-39). These studies, overall, do not specifically focus on curriculum evaluation. Meanwhile, there is a need for studies in order to see how the continuity of curriculum is applied in madrassas.

Through evaluation, the data will be collected and used as a basis for education planning in this region. Such a concern is also associated with a potential description of education management.

However, this does not describe the existence of Indonesia as a whole. In some regions such as Papua and West Papua, Bali, North Sulawesi, there are Muslim minorities in some specific area trying to build the continuance of education. Thus, this relevance becomes a necessity to carry out the study of Islamic education in West Papua. This study focusing on the evaluation of curriculum development at school also attempts to answer the question "what efforts should the madrasa curriculum development board in West Papua do in order to improve the curriculum based on the conditions of Muslim minorities?".

The two matters highlighted in this research are related to Muslim minorities and *pesantren*. It is to provide an overview of the continuity of research before heading to the discussion part. One of the most recent studies regarding the Muslim minority was conducted by Suaedy (2012). A study in Pattani, southern Thailand and Mindanao, southern Philippines, shows the strength of local within national identity that grows simultaneously. Civic organizations actively attempts for a peaceful way to achieve internal synergy. At the same time, it tries to distance themselves from the disputing political interests that bring up the idea of separatism and violence. The aspiration is developed within the context of diversity but conducted in substantive ways, such as maintaining the resources in and mandating to have autonomy or self-ruled government. There are two different tendencies that happen on the same side, which is the strengthening of local identity inspired by the spirit of religion and also the presence of global influence in discourse and current movement. Such a paradox precisely brings synergy and peaceful ways loflfe for both ethnicities.

In particular, some studies on Islamic education in minority Muslim were published by McAndrew, Iprgrave and Triki-Yamani (2010, p. 1-4). All the three studies took a focus in Canada and the United States, including the development of a curriculum applied for fulfilling the needs of Muslim community. The results show the interest of public in confirming the identity of Muslims and at the same time also provides an understanding attitude to young people who grow within a completely different attitude from the ones taught in religion. Islamic education will also fortify the students from inappropriate values against the teachings of Islam. Muslim integration within the wider community becomes the main concern of this study. Although the discussion about curriculum is also studied, it is not that comprehensively and only associated to matter of curriculum. Besides, this study includes another integrated element as the focus in the main discussion.

The concern of researchers and scholars to the issue of Muslim minority is more into viewing the context outside Indonesia, despite the fact that, in its own internal situation, Muslim minorities have been a part of Indonesia. Jannah (2012, p. 443-464) studied about the case of Muslims in Bali. This study concludes that there is a sort of confusion in identity regarding the relationship between Muslims and Hindus in Bali. Social life has always been a contentious issue to be concerned by both parties. Balanced life in accomplishing each respective principle has turned out to be challenge and expectation in social communication. Tolerance, mutual understanding, and adjustment are the keys to establish the harmony among community members. A variety of life always goes within a dynamic atmosphere, yet people need to attempt for bringing out the aspects like tranquility of life, harmony and unity. Otherwise, balanced life is something impossible to achieve since it is not an instant matter coming straightly from the sky. A form of such misunderstanding among people then will always buttress the continuity of Balinese's public relationship. Within multicultural diversities of identity, there is still social stability. It all starts from the recognition that all people may have different rights regarding what belief they should uphold.

Still in the area of Bali, Jamhari proposes the appropriate type and style of Islamic schools in Bali. The success of boarding schools in Java, also happened in Bali, where *pesantren* is regarded to be a place for bringing out credible scholars. Fundamental role of *pesantren* plays a strong role to establish a strong Islamic identity. Having contact and encountering with the wider Hindu community demands the formulation of Islamic education to reinforce their Islamic identity. Although in the minority scale, there are already 114 *pesantren*. Despite the fact that the number of Muslim demography is relatively smaller than the number of main population in Bali, the number of the education agencies has reached hundreds. This is possibly due to the immigrants from Java, especially the eastern part of Java who considers mosques and *pesantren* as a very important sojourn place. The mosque can be a means of socialization and meeting-up among immigrants, and represents an opportunity to strengthen social bonds (Jamhari, 2006, p. 171-201).

In Sumatra, Syaekani (2006, p. 55-69) describes the relativity of Muslim minority's position in the middle of the Christian majority. Religious, economic, social and political aspects are the summarized explanations in a research conducted in Brastagi, North Sumatra. Customs factors virtually bring no problems to relationships and interactions. Each party always upholds the beliefs and socio-civic activities independently. The mosque stands adjacent to the church, and the Muslim cemetery is located adjacent to

the Christian cemetery. This condition is formed by three aspects: the respect for tradition, the purpose of work, and the practice of assimilation. Imam Syaukani also concluded that ethnic Karo always upholds respect and openness to newcomers.

Based on the Muslim community of West Papua, a research conducted by Rais (2012, p. 540-555) came to the conclusion that Kokoda community has an advantage with the ability to live together without having any conflict. In their daily practices, they always strongly hold the tradition. Behaviors to maintain the group's good reputation, the restriction of being pregnant before marriage, and the prohibition of taking the crops or the property of others, among those practices, the spirit basically comes from their heritage. Local wisdom and religious ideology are formed through religion and the culture is framed after reinterpretation and actualization of contextual meaning. Religious teachings are always maintained as the efforts to hold the predecessor's advice. Motivation and confidence becomes the conception and response for understanding the reality of life. These values or norms are what is always constructed in order to bring positive impact on structuring the society.

Furthermore, the dynamics of *pesantren* research can also be examined. In a study conducted by Martin van Bruinessen, *pesantren* is institutionally independent. Historical and cultural journey makes it able to inspire socio-religious developments within the organization. Moreover, *pesantren* also accommodates the growth of tradition in the community. Through the acculturation process of tradition, boarding community then form phenomenon nuances within its local culture. The Islamic disclosure is adapted to the context and needs of each local community (Bruinessen, 1997, p. 28-30). There are growing behaviors, understanding and cultural diversity. Without denying them all, *pesantren* actually presents in unique shades. By continuing to appreciate the character of the existing culture, it gives the emphasis on the essence of Islam itself. The disclosure of *pesantren* in seeing all these phenomena makes it improved and developed in all aspects of life.

A study focusing the case in Papua, precisely of the implementation of educational technology, was conducted by Sain (2013, p. 401-420). This paper describes the development of the use of educational technology for enriching the learning process in schools. There are five aspects simultaneously developed, covering the design, development, utilization, management, and assessment. It shows the diversity in unique and typical integration. It also incorporates the elements of culture. Utilization of educational technology has the potential to help educational process through potential productivity by reducing the burden on teachers, individual

presentation material, and the opportunity to develop the interests and abilities.

The discussion of research regarding the Muslim minority and *pesantren* illustrates that the context of this study was conducted within the strategic framework in which the previous researchers did not specifically examine how education explore Islam in Muslim minority region. Also, the study in Papua merely investigates the development of educational technology as a learning source. This research puts a Muslim minority area, exactly West Papua, as a major variable of curriculum development in madrasahs. The aspects of purposes and relevance are the two main grounds for implementing this study.

FINDINGS AND DISCUSSION

One of the main reference models to evaluate the curriculum is CIPP which was developed by Daniel L. Stufflebeam. The use of this model is based on some reasons such as comprehensiveness, convenience and practicality. By that, CIPP model is widely and dominantly used in education field. In view Stufflebeam, curriculum evaluation is defined as a process carrying out details to obtain and provide information, which is important for making a decision (Oliva, 1992, p. 481). There are four aspects to investigate as a major component, covering context, input, process and output (Finch and Crunkilton, 1993, p. 268-269). The first two aspects are related to design, while two other aspects are related to the implementation. Aside from that, learning activities as the implementation of the curriculum is regarded as an integral part of the activity.

The other supporting component is teaching materials that become a necessity for achieving the direction and goals. Essentially, the curriculum is regarded as a referential and normative guide for the ministry of education, which will also become the basis of teaching for educators and all components involved in education process. Performance, responsibility, and reality always accompany the complexity of education. As plural educational institutions also require facilitators called teachers, madrasahs and boarding school precisely improve and run because of *kyai* or Islamic scholars as its main teaching component. This is a result of trust given to the *kyai* or Islamic scholars as the main source of learning, high level of scholar, appropriate level of intellectual and prestigious clerical grades. According to Hiroko Horikoshi, moral excellence of a scholar gives them trust from other people in the sense of appreciation and respect (Horikoshi, 1987, p. 211).

The distribution of Islamic education in Indonesia is somehow related to the firstly evolved cultural integration. The process of making Islamic institutions as a part of Islamic religion is through several stages. In the early

stages, Islam is presented as a catalyst following the process of assimilation. Regional reaction to this assimilation becomes a firming up process as a part of stabilization, resulting in a dialogue with the local elements of each region. This cultural pattern relationship by Maryam (2012, p. 267) is named with the term "culture of peace". Maryam pointed out that Islam became an inspiration, especially with regards to ethical and moral in life. The conflicts that occur solely because of the lack of communication are conceptual. Moreover, it takes a significant dialogue that will bring harmony and minimize the group's arrogance. Madrasas, then, turn into a strategic forum in this position. Steenbrink (1986, p. 16) has already presented an idea of how *pesantren* in Indonesia always religious emotional impact resulted from a typical environment. Such religious traditions ultimately move the essence of tradition into a part of ideology.

Despite the fact that education is certainly held in today's process, it is ultimately to prepare for the future. In regards to that, planning becomes a main key for making predictions of the future. Estimation, description and formulation of future are summarized in educational planning presented in a form of curriculum. Through thoroughly completed planning, it would become a projection to assure the expected changes. The process of coordination between educators is important for assuring the integration of all parts. Each unit works with one to another in order to achieve the sustainability linkages of institutions with other principles. This cannot be implemented partially and independently. In line with all those needs, there should be a value of productivity resembling a particular result that has been set through some decisions within a certain time. According to Abduh (1972, p. 117), education is solely an entire development process of the nature of learners, especially with respect to reason and religion. The opportunity to maximize this nature will be able to cultivate the power of rational thinking. As for the nature of religion, important pillars of goodness or good deeds will be embedded in self-learners, which may bring impact on those learners' entire life.

The dynamics of the era and the needs of society where education was implemented becomes a main factor for improving education. In education management of *pesantren*, the curriculum is not regarded as a standard form. However, Lukens-Bull (2004, p. 64) describes the boarding school curriculum in four forms: (1) religious education, (2) the experience and moral education, (3) schools and public education, (4) the skills and courses. Standardization of these four groups occurs due to the development of curriculum, expectations and demands of society to the boarding school. Azra (1999, p. 95-96) argues that this is solely because boarding ability to survive and change (continuity and change). The commitment to Islam and

moral education which is oriented on yellow book becomes endurance in *pondok*. While the process of adaptation lies in people's willingness to respond the demands and community development. When the formalization of education is required, *pesantren* comes in forms of boarding schools and madrasahs system. Meanwhile, educational boarding school is integrated with a variety of courses and training for skills formation when the students need further vocational abilities.

In fact, along with the introduction of education modernization in the Islamic world, not many traditional educational institutions are able to survive. Among those who are still able to keep it running, it is the *pesantren* with any forms of development following the improvement of era. Some considerations on cultural values, environment, and local communities can make a typical Indonesian *pesantren* as institutions. The process of renewing it comes internally back from the *pesantren*. The establishment of *pesantren* is a part of action valuing and interpreting the religion as a symbol of needs in society. Based on these studies, it is pertinent to make madrasah as a topic of study for exploring the institutional position related to the curriculum and environment.

The curriculum was basically designed for mastering the whole religious teachings. However, those teachings are imposible to be taught within a limited time. A strategy is needed in order to accomplish those needs, by aiming the process of learning to teach science, to understand, and to reconstruct tools for deepening the understanding of Islamic religion. The main aspect that the students should master is Arabic language and other related knowledge. It is intended as an initial step for understanding Qur'an and Sunnah that has become the rule of God as embodied in Arabic language. By using a very practical example, the understanding of Arabic language is helpful for understanding the content of the prayer reading. Furthermore, determination and belief in religion will be more stable and firm if the belief originally and directly comes from the main credible source. Misapprehension of religious teachings and advice will end up having chaos and indecision in one's life.

Principles of curriculum development are carefully arranged. Possible mistakes laying in the foundation of curriculum development will result in failed construction of curriculum. More to say, that will also become the main cause of failure in learning process. By that, the changes and innovations of curriculum are designed and arranged in an integrated manner. In addition to the feasibility of knowledge and of understanding in this process, it is necessary to have adequate knowledge about the environment in order to ensure whether the teaching and learning can perfectly be applied. Observation and data collection prior to the

involvement of basic curriculum changes have to be initially put under consideration, in order to achieve the already defined outcomes for the future. Yet, this is not the only factor that determines the success itself. The determination of curriculum structure that is optimally arranged, at least, already has a good foundation for continuing the process of education to the next stage.

Considering the above case, the ability to speak Arabic becomes a major concern in the development of curriculum. Some subjects are started from the mastery of Arabic competence. Upon the completion of the Arabic language learning materials, the subjects will be easier to understand and explore. Thus, Arabic language is used as the basis for the establishment of further competence. However, linguistic competence to be developed does not lie on the mastery of grammar and grammatical context. Mastery of this language is aimed more to be communicative and also applicable in contextual studies. Understanding Turath book remains important, but this is only into an introduction and also encouraging the competence to conduct independent studies.

In madrasa context, the educational environment is to provide an opportunity for the students to directly experience the process of worship, in which this experience will become the main learning instrument for the students. They are simply supposed to sit and memorize all the rituals, but, further than that, it would be better for them to experience the interaction, and the spiritual process. Besides, those processes will help them to naturally understand the existing environment as well as to encourage them to explore deeper about the knowledge by consulting to their teachers and advisors in their *pondok*. Learning outcomes will then be presented in their daily behavior, sustainability, overall activities, and also attitude. In terms of cognitive aspect, learning by experience will be a factor to make adjustments towards the possible changes. At the happening time of the adjustment process, the adaptation and response will become a conscious effort in shaping automatic or responsive attitudes.

Environment is not a mere classroom bordered by the walls. It involves peer, teacher, educators and other various madrasas elements, which provides multiple roles in learning process. Some patterns developed in the environment include student interaction with their peers, their teachers, and their school environment, which all will give them opportunity to posture different attitudes. The process of socialization itself becomes a golden opportunity to understand any possible different perspective. Processing meanings, environmental communication, and behavior changes will become a means of learning, especially related to religious attitude which is not possible to do by force or assertion.

Experiential learning also requires practices. This is the ground of why the environment around madrasa should be properly arranged in support of the learning process. Environment, in this case, is simply the media. Other than that, the teachers will also take roles as a catalyst of the learning process through environment. The teachers help the students to always understand the running processes so that the structure and meaning of knowledge that the students obtain will be constructed as a meaningful experience. Behavior, practices and experience of environment will be a system that can be reflected as a part of the learning activity. The environment will also cover a particular context beneficial for the discussion during learning process in the classroom. Providing such an environment will also be a lively practice. Learning in the classroom covers the process of understanding, which is then continued in the environmental learning as a form of practice. The association between the classroom and the environment occurs in a regular pattern that will expedite the students' learning process.

In overall view, the process of learning will not complete and reach the actualization of life if it is only bordered within the environment of learning. There should be some efforts in order to bring the learning environment closer to the reality of the students' everyday life. The opportunity to apply the mastered skills will also be in a real step. If the students do not apply the lessons and knowledge that they obtain from class and practice in the school environment, the skills and knowledge will be lost and forgotten. Active involvement will turn the experience into knowledge. Furthermore, knowledge is understood and learned in order to acquire wisdom and appropriate action. The final stage of such action is indeed indispensable to be applied as a whole learning process in order to form everyday's meaningful and inherent behavior.

The curriculum of madrasas is a complete system, which cannot be separated from the other learning components. The impact of learning is not only assessed in form of number and written in a report at the end of the semester. It must also bring impacts in which the students can apply the knowledge they have mastered. The transfer of knowledge from teachers to the students is supposed to be conducted with the principles of independence. Communication in the process of teaching and learning should be able to notice that the students have owned their prior competence and capacity. The students already possessed certain abilities, which just need to be seen in general, which will also allow each student to differently access the learning method. At this point, the development of learning is to provide students the opportunity to acquire the meaning of learning in advanced levels.

Entrepreneurship in Islamic Education

The managers and supervisors of Pesantren Rodlotul Khuffadz, Aimas, since the beginning, have seen the unskillfulness of the students graduated from madrassa and *pesantren*. Grounding on that case, during the establishment of Pesantren Rodlotul Khuffadz, Kyai Yasin has prepared and trained the students with the skills of farming and raising animals, including some further skills such as raising fish, both fishes to eat and to be the ornament. The region of *pesantren* located in the area of agriculture carries supporting alternative. The students in madrassas ibtidaiyah (similar level to junior high school) and madrassas tsanawiyah (similar level to senior high school) are guided by the farmers living around the *pesantren* to manage vegetable garden, chicken coop and ducks, tilapia and catfish ponds, and ornamental and aquarium fish. This special program supports the continuity of education as it is also supported by some relevant agencies such as Department of Fisheries, Department of Agriculture, and Department of Education.

Although *pesantren* manages the madrassas, the sustainability of the program and the viability of continuing the education should get proper attention and support from the Department of Education. The students work in groups to manage the land prepared by the *pesantren*. They learn and practice the skills they acquire from the farmers and agricultural instructors. Initially, the *pesantren* only has one hectare, but due to the fruitful results of farms, it is finally able to widen the land by purchasing some of the adjacent lands. It is also in line with the improvement of madrassa which initially just built up madrassa ibtidaiyah, and in 2011 it began to open madrassas tsanawiyah. Because of the issues of ability, time and effort, the students are not the main worker in the management of these lands. The advisors of *pesantren* remain as the main organizer, while the students are only given the opportunity to learn and to directly practice the activities they have previously discussed in the classroom.

Aimas' environmental condition completed with the potential of agricultural land is seen as an opportunity to associate the education with the needs of people living around. The farmers who grow crops are originally the transmigrant coming since Soeharto's new order regime. There are some abandoned lands aside from the supply of food needs coming from outside the region. Along with the development of *pesantren* Rodlotul Khuffadz, the education managers not only involve the students in the learning process but also provide an opportunity for the community to get together with the students, teachers, and instructors in order to manage the agricultural land. By using such a pattern, Pesantren Rodlotul Khuffadz gets some help to manage a thousand ducks. Additional activities to manage chicken and duck

farms allow the local residents to get some skills of raising animals. Furthermore, the duck and chicken coops are managed by a small group, with the division of feeding and harvesting the eggs. The residents ask for the students' help and willingness to contribute their work for these farms.

A pattern to develop in this study is related to the integration and involvement of people. As what Kyai Yasin delivered, without combining the skills with religious education, the public perception that the madrasa merely takes care of Hereafter affairs is true. While taking care of the hereafter skills, materialism and skills learned in daily life is used as a tool to accomplish the affairs of afterlife. The options of farming, fishing and agriculture refer to the condition of West Papua, while the policies to involve the local community in running the programs of *pesantren* are intended to be an effort to spread the entrepreneurial spirit to the people around, as well as to invite the community to participate in maintaining the continuity of *pesantren*. At the same time, the people there can also become teachers and caregivers of the students. Due to the unbalanced ratio between the teachers and the students, the presence of the residents will help in the role of instructors.

The educational system managed by *pesantren* Rodlotul Khuffadz suggests that innovation is the key of educational continuity. Adding some programs close to everyday society will provide adequate involvement and support to actuate the existing potential. *Pesantren* is always in line with the demands of society. The ability to read such a demand is precisely the excellence of *pesantren* which also suggests that *pesantren* is always close to the environment. Limited means of education is indeed not an obstacle to maintain the continuity of education. The media of learning is adapted from land of *pesantren*, while the shortage of teachers is solved by asking the local people to be the complement of education process.

Sharing, Tolerance, and Harmony

Education system managed by Islamic organization such as Muhammadiyah, Nahdlatul Ulama, and Islamic Education Foundation (YAPIS) accepts not only Islam students but also students from other religions. This policy is executed in order to provide the widest possible access to education for every individual regardless their religious background. The students are also provided with an opportunity to take on the process of education and also other facilities, such as scholarships and mentoring for extra-curricular activities. Educational institutions become a vehicle for improving the attitude and also the reality of diversity in society. The difference, classification and being different are a form of unlimited facts in everyday life. In *pesantren*, therefore, it is well recognized, appreciated and also given a place to stay well, not to deny and negate.

The students are given the opportunity to celebrate a religious commemoration in groups, while the different groups give an appreciation of other celebrations, and even help in the preparation of the event. During the performance of event, these different groups even will contribute to the activities. The school even provides an opportunity for each student to express their religious beliefs, to confirm their piety, and to have active learning. The given services are also to provide freedom for individuals, self-determination, and self growth. This is reflected in the celebration of Idul Fitri where non-Muslim students also participate in helping to clear the field that will be used in the Eid prayer. While in the celebration of Christmas, Muslim students also help prepare the food given to the invited guests. Among the guests, there are some Muslims as well. The committees of those religious events are jointly managed. Cooperation and mutual understanding are regarded as a real experience without the need to question the beliefs of each person.

The pattern of this relationship develops because of the element of kinship that becomes a part of life in Papua and West Papua. The term of "Sapu Sodara" is an abbreviation of "saya punya saudara" (I have brothers/sisters), indicating the bond of brotherhood that serve as the foundation of life in the *pasantren*. This principle is also likely to make communities of people in Papua and West Papua willing to accept any differences and religious beliefs, based on the status of humanity. By that, people there still retain this conception. Although there are differences of religion along with the development of Islam and Christianity, keeping the fraternity is believed to be an effort to preserve the heritage. For example, four of the five kings in Kokoda tribe have accepted Islam as one of religious beliefs, while the other one accepts Christianity. This kind of differences then comes in generations, resulting on the understanding that different religion is never a problem for it precisely has to be a bond of brotherhood that must be maintained for ever.

Within the attitudes of kinship, solidarity is formed. It also becomes an adhesive which brings neither conflicts nor gaps caused by the religious factor. Each gives freedom to others for carrying out religious practices without being disturbed by their behavior. Instead, in some internal groups, the above aspect is supposed to maintain the identity for building up the interfaith cooperation. If suspicion and rivalry appears, harmony is one thing that has to be attempted in order to prevent any possible conflicts. Precisely, religious differences are supposed to be used as an adhesive and a chance to share with each other.

Learning from Everyday Situation

The strength of studying in madrasas as well as inviting the students to observe everyday situations are arranged as an early stage in the learning process. Using a practical environment close to the student's life makes the teacher easier to explain the situations. Likewise, the same process is also helpful to determine the outcomes of educational process, considering that the students will, anyway, return to the life they have been living in. Isolating the contextual conditions will somehow complicate the students' learning process as well as turn the materials taught to be meaningless. Such convenience will be the basis for students to learn in the next stage. Once they get aware of the prime keys of life, they will be able to understand the processes that occur around them. Integrated Islamic Elementary School (SDIT) al-Izzah, Malanu and Ghuraba, Aimas, applies the concept to make use of the existing organ for the learning process, and to apply the concepts that the students have learned through their daily reality. Proximity and experiences that shape the memory becomes a basis to improve the mental power. In the next turn, this will also strengthen the eagerness to learn.

The schools were established by young people who have just completed their college education. After getting a *waqf* from their parents and from the community leaders, they together build up some madrasas equipped with additional facilities. National education curriculum has been adopted as the main learning material, and then added with the competence to read and write the Koran, to memorize short verses, to understand the basic Arabic language, to learn English, and to do some sports selected by the students. Talent search is also conducted since the beginning, when students are in the second grade. It is also a part of involving parents in the educational process. Periodically, the parents are invited to see the teachers. Then, the teachers will ask for the parents' willingness to support and to accompany the students during their learning process. Communication amongst the principal, parents, and teachers will determine whether an additional learning activity is needed to be implemented at schools.

Learning program comes together with habits. Everyday, the students will have to read the Koran before starting to study. This habit is applied continually as follows some bases such as prayers, optional fasting, sick people visit, and orphanage visit. Hopefully, through these activities, the students will learn to build awareness and consciousness. In some cases, the teacher's explanations, discussions and readings also will not give a full picture of knowledge without directly performing them in form of activities. Thus, it will also be easier interpreted understanding students. The association and the attitude of students in this program are to foster the

students' tendencies. Finally, the internally arisen consciousness will shape up a manner influencing the attitudes.

Religious consciousness does not simply occur. It must go through the stages and process of awareness to actualize a sort of formation. This opportunity will encourage an understanding, appreciation, and trust, built on the bases of behavior and attitudes.

CONCLUSION

This paper describes how madrasahs use the environment as a factor of curriculum development. Some studies about religion were conducted continuously by using the principles of relevance and contextual environment. It is then concluded that the existence of an educational institution is linked to the surrounding environment. The minority of Muslims in madrasahs in West Papua does not weaken the Muslim community in managing the process of education. This precisely becomes a factor confirming that the continuity of education is managed by the principles of adequate governance of education.

One of the aspects to concern is the development of the curriculum at schools. Based on the educational institutions being studied, it shows that the educational administrators, teachers and educational staff have made the curriculum as the initial determination. In developing the curriculum, those people pay attention to the national standards and also conduct a study on the socio-cultural conditions of the community. Then, the curriculum is applied in a variety of approaches. One approach that is used as a common reference is the need for innovation in teaching and learning process. It is intended to provide a basis of learning material enrichment, and also to overcome the lack of available instructional media. Based on those goals, the teachers are always demanded to teach by using a variety of learning media.

Finally, this study only examines some of the madrasahs in Sorong City and Sorong Regency. Due to these limitations, the results cannot be completely generalized to the entire region of West Papua until it will be found further categories and findings from the expanded study in similar topic to this research. Also, through the limited scope, this study may be able to explain the phenomenon of Muslim minority around madrasahs in West Papua. Yet, it needs further data and discussion of the madrasahs, which can also cover the phenomenon happening in other districts so that can provide broader conclusion from wider objects of the study.

This study shows the dynamics of the curriculum development of at schools with Muslim minority in their cultural condition. In response to the development of education, madrasah tries to adjust this condition to the education process in order to form an education-based entrepreneurship. As

in Pesantren Roudhotul Khuffadz, Aimas, education is managed by providing complete entrepreneurial and technical skills for the students after having formal education. This finding is pertinent with a research conducted by Marius Pretorius, Gideon Neiman and Jurie van Vuuren in view of entrepreneurship education as the model. By integrating the education and entrepreneurship, this process is aimed to build up business and innovation for facilitating the progress of economic. This study also examines, in particular, the role of education in relation to the existence of institutions in the region of community development (Pretorius, Nieman, and Vuuren, 2005, p. 413-427).

In relation to the Muslim minority, the existence of madrasa is regarded as a part of scholarly activity for disseminating scientific viewpoints guided by the spirit of Islam. This is different from the scientific Islamization initiated by al-Faruqi (1984, p. 35), mentioning that Madrasas and *pesantrens* solely cover Islamic insight into the idea of education, religious principles, environmental requirements, and integration components. Awareness to establish educational institutions is started by strengthening the identity. As a minor community, there has always been an attempt to maintain a religious identity which is different from the other groups. Similar conclusion is also stated in the study of Skinner (1963, p. 97) who saw the Chinese minority within the other large groups in Indonesia. This awareness comes with the basic human needs, exactly in recognition and social relationships (Muluk, 2005, p. 5).

This study shows that the curriculum developed by the Muslim minority is madrasa is always related sociological bases, such as the current practice, the needs of the community, and the environmental conditions daily. All of these also summarize the aspects of peaceful life and diversity. These bases are also used in for positioning the madrasas in the middle of heterogeneity amongst the communities. The same results are also obtained from the study conducted by Abdullah (2011, p. 249) Assalaam, Surakarta. However, this research only assessed the diversity of Islamic perspectives in Solo without involving the elements outside the Muslim community. On the other hand, the terminology of heterogeneity mentioning in this paper also includes non-Muslim community as a contributing factor. Each aspect somehow has an existing inclusive vision in order to build a harmonious social relationship with the environment. It also shows that there is a process and a product that is always used in curriculum-planning. Such a model is always open and able to encourage their participation to make agreement.

The results of this study, again, show that madrasas are always open towards improvement and willing to participate in community change. However, this is not a new finding as a study previously conducted by

Damopolii (2011, p. 307) IMMIM has adopted institutional boarding school in Java. Just by looking at the condition of society in Bugis and Makassar in South Sulawesi, DPP IMMIM actually has made a breakthrough by not placing scholars as an early element, but it actually takes the management to empower the management of education. So is the initial research on *pesantren* conducted by Ziemek (1986, p. 179), especially in regards to social change. Moreover, *pesantren* is further described as a community development center, after looking at the argument that view *pesantren* as a starting base and rationale for self-organization, and by the residents, it is applied in response to existing conditions. In line with Geaves' research (2015, p. 64-82), United Kingdom educational institution establishes pedagogy as the main activity. Furthermore, relevance is the main factor to consider in maintaining the educational program.

Including a research conducted by Marhumah (2008, p. 183-185), *pesantren* leaders have proved to have a significant share in the social construct of gender roles in the traditional boarding schools. In fact, a strong tradition in holding the ideals from its predecessor could have been done by using a transmission capacity carried out by the *pesantren*. As a source of the strongest influences that may affect the way of people's thinking, the Kyai will be dynamist in learning and institutional structure of madrasah. The same description is simultaneously presented by Rahardjo (1995, p. 3), mentioning that no matter how large the number of *pesantren* that continually grows, it has a function in the process of society development. At least, it becomes the center of spiritual life and a life-oriented world viewing on the issues hereafter and worship. All of these is started because *pesantren* is constantly treated by the desire to become the source of reformation process that has always become the pulse of life itself (Wekke and Busri, 2011, p. 112). Finally, this study also concludes that the Muslim community makes madrasah as a major necessity. One foremost solution is to unite Muslims through the establishment of educational institutions.

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EDUCATION OF RELIGIOUS VALUES IN BUILDING HEALTHY PERSONALITY

(Analytical Descriptive Study in Madrasah Aliyah Darul Arqam Garut)

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ABSTRACT

Educational value as a teaching or counseling leads students to realize the values of truth, goodness, and beauty, through the process of the correct value judgments and habituation to act consistently. This study aims at identifying goals and assessment of religious values education in building healthy characters, and adopts an analytical descriptive method and qualitative approach. People with healthy personalities are those who are judged to be well adjusted. They are so judged because they are able to function efficiently in the word of people. They experience a kind of “inner harmony” in the sense that they are at peace with other as well as with themselves. The teacher expected goals is in line with the vision and mission of Darul Arqam Madrasah Aliyah equipped with extra-curricular activities and school discipline. Someone with a healthy personality can give happiness to her needs through behaviors (adjusted) with the environmental norms and needs of his conscience, thus forming the character of the students become independent, accomplished, happy, sholeh, honest, faithful and pious to Allah SWT.

Keywords : Educational Values, Objectives, and the Healthy Personality.

ABSTRAK

Nilai pendidikan sebagai sebuah pengajaran atau konseling mengarahkan para siswa untuk sadar akan nilai-nilai kebenaran, kebaikan, dan keindahan melalui proses penilaian yang dianggap benar dan kebiasaan untuk melakukannya secara konsisten. Penelitian ini bertujuan untuk mengidentifikasi tujuan dan penilaian dari nilai-nilai pendidikan agama dalam membentuk karakter jiwa yang sehat dan mengadopsi metode analisis deskriptif dengan pendekatan kualitatif. Orang-orang yang memiliki pribadi sehat adalah mereka yang dinilai baik sesuai dengan nilainya tersebut. Mereka dinilai demikian karena mampu memfungsikan diri mereka dengan baik dalam masyarakat. Mereka berpengalaman dalam “inner harmony” yaitu memiliki kedamaian antara dirinya dan orang lain. Tujuan yg diharapkan para guru ini sama halnya dengan visi dan misi MA Darul Arqam yang dilengkapi oleh kegiatan ekstrakurikuler siswanya dan disiplin sekolahnya. Seseorang dengan jiwa sehat akan memberikan kebahagiaan sesuai dengan kebutuhannya melalui perilaku yang sesuai dengan norma-norma lingkungan dan kebutuhan hati nuraninya. Hal ini menjadikan karakter siswa yang mandiri, babagia, berbakat, jujur, sholeh dan beriman pada Allah SWT.

Kata Kunci : Nilai-Nilai Pendidikan, Sasaran, dan Kepribadian yang Sehat.

INTRODUCTION

Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing their potential to have the spiritual strength of religious, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation and state (the National Education No. 20 of 2003). Educational process intends to develop a healthy personality possessed by human beings as a whole and complete. People with healthy personalities can adjust themselves well and can actualize themselves (self-actualizing). Healthy personality as stated by Hurlock (1974, p. 423) is those who consider to be capable of adapting to the environment and to be calm in harmony between the outside world and themselves, without guilty, anxiety, hostility, and not to destroy themselves and others and they are able to meet their needs through behavior according to social norms and their conscience.

It means that a person with a healthy personality is someone who can give happiness to her needs through behaviors (adjusted) with the environmental norms and the needs of conscience, because there are two things that are very important for healthy personality. First, that the person is not only playing his role well but he has to get satisfaction from that role. Second, the essence of a healthy personality is a person who must play his role in the lives of other people satisfaction. He must act in accordance with the rules, morals, and laws that apply in the life of the community. Someone is also constantly dissatisfied with himself and the role that he would do in his life, will eventually lead to a sick personality. Satisfaction depends on the person's lifestyle or getting their needs meet, intentions, and aspirations.

Meanwhile, Cavan (1952) emphasized that a person can adjust themselves, have the satisfaction of quickly and with adequate control systems and the things that fit with its culture. Later supported by Maslow (1954) associated with self-actualizing person or a mentally healthy person with characteristics as follows :

1. *Perceiving your life or the world as it is and feeling comfortable in living it.*
2. *Receiving himself, others and the environment.*
3. *Be spontaneous, simple, natural, honest, genuine and open.*
4. *Having a commitment or dedication to solving problems outside of himself (who happened to someone else)*
5. *Being self-reliant or independent.*
6. *Having a fresh appreciation of the surrounding environment.*
7. *Peak experiences a condition someone is experiencing ecstasy. This experience tends to be more mystical or religious nature.*
8. *Has a social interest, sympathy, and empathy.*
9. *Very good interpersonal relationship (friendship or brotherhood) with others.*
10. *Being democratic (tolerant, and open).*
11. *Creative (flexible, spontaneous, open, and not afraid of).*

One of the keys of the definition of personality is the adjustment (adjustment). According to the Schneiders in Yusuf, S. L. N & Juntika. A. N. (2007, p. 12) that adjustment means an individual response, whether it is behavioral or mental in the effort to overcome the needs of the self, emotional stress, frustration and konflik, and maintain harmony between the fulfillment of these needs with the demands (norms) environment. Hurlock (1974) argued that :

Characteristics of healthy or healthy personality (healthy personality) characterized by: Ability to self assess realistic, realistic assess the situation, assess the achievements obtained in realistic, accepting responsibility, independence (autonomy), can control the emotions, goal-oriented, oriented out, social acceptance, has a philosophy of life, be happy. Happiness is supported by the factors of achievement (achievement), acceptance (acceptance of others), and Affection (feeling or affection of others).

"As a whole human being by Dahlan (1988, p. 14) that" Man is intact in the eyes of a man reflecting Kaffah complete in the sense of intention, he said, thought, behavior, and goals to be realized in live in a society. Those will be confronted to God Almighty."

Man who is faithful and righteous to God. As well as a certain character *mahmudab*, healthy personality is the main goal to be realized by the teachers of Islamic religion in daily life for students, both in schools, families, and communities. Many factors are closely related to the success or failure of the efforts of Islamic religious teachers in nurturing and developing the student participants to have a healthy personality and *akhlakul Karimah*. Equipped by al-Ghazali's view in Zainuddin, et al. (1990, p. 57) that teachers as Islamic moral educator in healthy personal development, must meet them: "Be patient, be *tawadhu* in meetings, trustees and not yelling at stupid people or friends, and telling the truth".

To learn moral values and comprehensively, it must understand the sense of values. Value (value) is in man (voice or human heart) with the reference basis and / or the demands of moral values (value / moral based and claim) that there are certain values in the system and the their relevant belief system, Djahiri (1996, p. 16). A simple and understandable common language of value is the price given person or group of people against something (material-immaterial, personal, conditional), or the price implied or brought into the identity of something. Where the price is determined by the order value (value system): 1. Set of beliefs (belief system), 2. What is inside / relevant groups. Both cases (especially the belief system) become the basis and the pricing demands. The purpose here is the affectual prices, namely affecting the world price of human affective. While Fraenkel in Djahiri (1996, p. 18) identified the value as :

Value is idea, concept about what some think is important one related to ethic and Aesthetics ... How people behave and conduct ... Standards of conduct, beauty, efficiency or worth that endorses and that people people to live up or maintain ... guide to what is right and just ... means and ends of behavior or norm ... is a powerful emotional commitment ...

The meaning of the underlined text above, shows factual qualifications. Ethics and aesthetics are the source of normative reference values, morals, behavior attitude behave, conduct is a demand, the mean and values are the contents of the message or the soul spirit. Or the value of something of value are considered to be fair, good, true and beautiful value as well as to guide or handle yourself.

Each value can have a moral weight when included in moral behavior, as Imam al-Ghazali in Djahiri (1996, p. 22) that "the existence of moral values is in the heart (al-Qolbu) and integrated / unified body in which a voice and eyes of the heart or conscience (the conscience of man)". This is also supported by Najati's view (2005, p. 426) that "the Islamic religion in particular, helps us to provide evidence of success in faith in God to heal the soul of various diseases, create safe and peaceful feelings, avoid feeling restless, and various mental illnesses sometimes occur". Through the courteous language learning can create a sense of religious values better student behavior, according to what is disclosed Sauri, S (2009, p. 77) that any behavior that is courteous person recorded as part of worship. Therefore, politeness can be valuable if done in worship because of God's intentions.

Reviewed from the point of General Education studies, the values of religious behavior in fostering a healthy personality is one of the essential studies, because more lead to the creation or development of conditions of development maturity and independence of learners, so that life becomes stable, happy, harmonious and has a value principal-value for humanity as well as humanity in the social community life. The field of religious studies as a General Education in Aliyah or high school level, is still considered the same as other education-education, when directed to the General Education attitude and personality development of a healthy not only to develop the cognitive or intellectual aspects but also emotions, habits, affective, psychomotor, and self personality as true Muslims. In this case, development of educational model of religious values in getting a healthy personality can not be done only through counsel, but should start from the example of exemplary teachers, principals, parents, community leaders and others. All of them are based on sincerity, purity, and the change in attitude to fulfill its religious passion for God on the basis of (*lillah*), Djamari (1988, p. 13).

From our observation of this phenomenon seems further strengthened

by the existence of realities that often appear in students' actions, as opposed to religious values that given, such as the emergence of a shift in values, for students raises another problem which resulted in the emergence of negative symptoms outbreak of moral decadence (aberrant personality) today among teenagers, such as liquor, free sex, juvenile delinquency between students, drug abuse, and loss of sense of shame among the people of the east with all forms and types.

First, the role of Islamic religious teachers in developing educational model of religious values in building a healthy personality, highly crystallized as the embodiment emphasizes attitudes, behaviors and healthy person, noble character, faith and duty to Allah SWT. Learning is one of the factors that influence a child's personality, the more important in the socio-cultural development of more advanced societies, and often led to progress a particular impact in the form; failure in achieving the goal of education is not due provided teaching materials, but how to teach, anxiety score, dissatisfaction, and disappointment.

Second, his parents being strict or less gives outpouring of affection to his son. As Hawari (1999, p. 77) that fighting of students, drug abuse and crime among teenagers, due to the lack of a better communication between families, schools, and communities. Thus, the religious values are taught in schools as an ideal concept, dealing with the reality in society as opposed to the existence of students' understanding of diversity in schools. Such situation arises certain attitudes among students who reflect the turmoil and confusion value orientation, and educational gaps between the religious values taught in schools with a level of understanding learners' diversity.

Third, interesting in the success made by the managers of Darul Arqam Madrasah Aliyah Garut, it has made this school different from public schools which are pesantren based. Madrasah Aliyah Policy Darul Arqam, as set forth in the rules of education, is directed to the creation of (successful learning and teaching, successful achievement, and prestigious, successful organization regeneration) life and circumstances which are orderly, safe, comfortable, prosperous, and provide direction for the creation of situations specific to educational institutions, Ma'had Darul Arqam (2008, p. 6).

Fourth, a healthy personality has something to do with the whole personality is personality stable, mature (adult) or the healthy as one of the goals of public education. According to Phenix (1964, p. 28) whole personality characterized by essential values including symbolic value, aesthetic, ethical, empirical, and synoptic sinoetik on individual self. One of the synoptic value is religious values.

The core issue in this research, is a pattern of engagement with moral guidance that was developed at Darul Arqam Ma'had done comprehensively

by the school management. Pattern of moral development is done as internalization of religious values on the behavior of students to have a diversity of personality in a holistic sense. Those Problems, then formulated into a few more detailed questions below as follows :

1. What Is the goal to be achieved by religious teachers for educational of religious values in building a healthy personality of students in school ?
2. How educational religious values in building a healthy personality changes students' behavior in school ?

DISCUSSION

Goals by the Islamic Religious Teachers to Educational of Religious Values in Leading Healthy Personality of Students in School

The purpose of effort by Islamic religious teachers toward educational religious values in fostering a healthy personality or character of the students at school, can be interpreted that the efforts of Islamic religious teachers have been characterized by internal factors and external factors. Any attempts made by the Islamic religious teachers (Arg, ESG, and NHg) in the development of good character, have led to the achievement of the goals, that is human beings have intact personality, in the sense of safety in the world and salvation in the hereafter. In achieving these goals, they did repeatedly with a full sense of responsibility and commitment are strong enough, although with a different approach in displaying the behavior, but the purpose remains the hope that together as something to be achieved. Development of a healthy personality of students by teachers of Islamic religion, is a tool to assist them in carrying out the procedures of everyday life, which includes *hablum minallahandhablum minannas*. Eventually it creates a peaceful life, and students know how to act in the environment at both school and community so that accepted in social life. If linked to more comprehensive values as UNESCO (1992) categorized that the value of Education goals is starting from resuscitation efforts until the realization of the value of behaviors.

Based on the results of interviews with three Muslim religious teachers (Arg, NHg, and ESg) in Madrasah Aliyah Garut Darul Arqam dealing with the purpose of healthy personality development of students which is expected at school, is that all students have the goal of an Islamic life as a way of life in the world and provision of life after death in heaven, the admirable morals, faith and duty to God, devotion to parents, polite in speaking, manners of acting, peer respect and affection for the younger. Al-Quran was revealed to mankind as a creature that requires communication, Sauri (2009, p. 29). While Dahlan (2001, p. 9) asserts that the Qur'an shows the six principles that ought to speak politely to hold on to religious teachers

who install religious values on students, namely: 1. *Qaulan sadida* [the words better and loving] QS. An-Nisa, [4]: 9 and Al-Ahzab, [33]:70, Al-Buruswi (1996, p. 447); 2. *Qaulan ma'rufa* QS. Al-Anfal, [23]: 32 which means the polite language, smooth, full appreciation; 3. *Qaulan baligha* QS. An-Nisa, [4]: 63, which means a clear speech, meaningful, and accurate what they want; 4. *Qaulan maysura* QS. Al-Isra, [17]:28 which means simple words; 5. *Qaulan layyina* QS. Thaha, [20]: 44 which means smooth words; 6. *Qaulan Karima* QS. Al-Isra, [17]: 23 which means noble words. Then, if education is associated with religious values, educational objectives are basically determined by the view of life (way of life) those who design education, the best man is the educational purposes, Tafsir (2007, p. 75). In this case, in accordance with Djatnika expressed by (1987, p. 40) that :

To achieve the faith and piety should be prioritized by implanting aqidah-aqidah, faith in the truth, especially about the existence of God and all that is required to believe, conscious of duty, his heart inclined to do that duty is very important to strengthen the faith itself. With a person of faith will do the obligations of belief and with a lot to do charity pious (worship) will strengthen one's faith.

Education of religious values in building a healthy personality, according to Asril's view (1997, p. 72) that the healthy personality associated with the morals of Islam as follows :

a. Absolute goodness of pure goodness that is in the environment, time and any place; b. Kindness, comprehensive goodness means for all the people at all times; c. Fixed, lasting, and stable means no change; d. Obligations that must be adhered to the good that should be implemented; e. Comprehensive supervision means the source of God and one does not dare to break.

Education of religious values is a comprehensive education and basic nature which should be owned by a man in full toward a better and perfect, declared by oral, believed by heart, and obliged in the form of action. Its purpose is that people have good behavior, so can color all aspects of life in the world and the Hereafter provisions. The other purpose of education mentioned above, in line with the vision and mission of Darul Arqam Ma'had Garut as follows :

Vision :

As a cadre of educational institutions with character of Kemuhammadiyah, scientific minded, competitive, *bertafaqub fiddin*, and *berakhlaqul Karimah*.

Mission:

1. Organizing and developing a comprehensive education and teaching that integrate religious science (*Al-Ulum An-Naqliyah*) and rational science (*Al-Ulum Al-Aqliyah*); 2. Organizing and developing models of training and

recruitment and the activities of Islamic da'wah; 3. Conducting and enlightening special education in the mastery of moslem boarding school especially (*Al-Ulum An-Naqliyah*) through education of Arabic language, *Babtsul Kutub* [learning yellow book], and Kemuhammadiyah [organization]; 4. Cultivating students in activities like taste, ratio, and sports and other achievement tests through intracurricular and extracurricular activities; 5. connect and develop relations and cooperation with various institutional stakeholders, as long as it does not conflict with the bases and the principles of Muhammadiyah organization.

By developing the intellectual potential, religion, and creativity of the students are expected to bear children is not only good students intellectually, but also very important in terms of physical and spiritual health, noble character, a personality that is steady and independent, responsible, and a man who is faithful and duty to Allah, the Almighty.

To understand the vision of Madrasah Aliyah Darul Arqam is difficult to be separated by MMpp thinking. As a chairman Ma'had Darul Arqam Islamic School Garut, that Mamak thought especially about the founding mission of the school as acknowledged in his writing, inspired by the ideas that have commitment to give birth generation of qualified and able to compete. Various barriers and obstacles will not discourage Pesantren of Darul Arqam in creating a generation *Khaira ummah*. Best generation has *bertafaqub fiddin* and *berakhlakul Karimah*. Generation that can provide benefits, not only for the Muhammadiyah, but also for the people of the Muslims as a whole, Ma'had Darul Arqam (2008, p. 1).

In this study, it revealed objectives which is reached by Islamic teacher to implement in the form of words, thoughts, and actions that could reflect themselves as Muslims form the completely, especially to realize that all students Madrasah Aliyah Garut Darul Arqam, a healthy personality and character admirable. Morality is basically the accumulation of basic values lived out of students, teachers taught in schools, and can be expressed in words recalled polite and appropriate behavior with school values. According to Daradjat (1984, p. 255) it is as the consistency of behavior impacted of religious rituals and belief. In educating and training, students seem that they have qualified educators according to Islam, as Al-Abrasyi (1974, p. 131) explains, that the conditions of educators, among others: Sincerity in performing duties, act in accordance with his words, forgiving, patient, fatherly nature, and knowing character of students. An educator was given the title as the father of the soul or spiritual father or *al-Abu al-Rub*, al-Ghazali in al-Atiyah Abrasyi (1974, p. 136). The task of an educator is to give the fine people with science, education, morality, and enforce it. It's strongly

said by al-Nahlawi (1992, p. 170-171) that the main task of an educator as follows :

1. Purification, which is the development, cleaning and removal of the soul to his Creator, away from crime and keeping them always in the nature.
2. Teaching, namely the transfer of knowledge and *aqidah* to reason and hearts of the believers, so that they realize the behavior and life.

As according to ASk, and Hk, realizing human potential, Ma'had Darul Arqam maximizes the potential of students and guide him, to be a pious son and the beloved creature of God Almighty. Obedience to God is revealed as the goal of Islamic religious teachers in developing a healthy personality or character of the students. The healthy person has a healthy sense or health here according to the World Healty Organization (WHO) is a condition of the Spiritual and Physical Welfare and Social Economy, <http://www.anakui.com/forum/topik.php?id=609/2/2009>. The purpose of this is contained in the behavior of teachers when invite students to perform prayers on time and guidance in reading and writing complete Quran with interpretation seriously. The meaning of the activities of teachers and students is the meaning of the value of obedience, seriousness and the value of honesty.

Value of seriousness revealed at the time said and done readings that have been set and exemplified in the prayer. To express sincerity in prayer needs the pronunciation of the correct reading of the prayer, reception, presenting God in prayer as if God looks at. According to Al-Ghazali (Zakky Syamrakh Mubarak, 1994, p. 69) "It is by rejecting thoughts come from outside or inside her. "

The value of honesty expressed by all the rules in the prayer is not reducing and not through prayer guidelines starting from *takebiratul Ihram* and ended with greetings. In addition to the value of honesty, the Islamic religious teachers also hope that students in conducting activities beyond prayer will be honest, disciplined with full sincerity. As expressed Daradjat (1984, p. 199), the meaning of prayer in the life of a Muslim is an important feature for the righteous and happy people and serve to distance themselves from evil and evil work. In terms of human relationships, student behavior especially for obedience to God. Filial to parents, respect for teachers, and love to a younger, realized in the form of implementation and responsibilities in various types of training and conditioning which are provided by the teacher Islam. Among other pickets carrying out hygiene classes, dormitories, and in turn to the mosque and the lecture turns to do the students after prayers. This goal implies the creation of a disciplined life of the time and tasks, both at school and in families, and the value of responsibility as one of the goals of Islamic Religious Education. As Shihab (1992, p. 172) says that

the Quran introduced himself as "Giving directions to the (road) is more straight" (Quran, [17]: 19). The guidelines aim to provide prosperity and happiness for mankind, both individually or in groups. Prophet of Muhammad Saw, which in this case acts as a recipient of the Qur'an, has a duty to convey these instructions, purifies and teaches mankind (QS. al-Mulk [67]: 2).

Cleanse can be identified by educating, while teaching is nothing except fill the minds of the students with knowledge relating to the nature of metaphysics and physics, Hamzah (1400, p. 1). Objectives to be achieved by reading, purification, and teaching is devotion to God in accordance with the purpose of human creation as affirmed by the Quran in surat Al-Dzariyat: 56: "I did not create humans and jinn except to make the ultimate goal or outcome of all activities as a dedication to me", Al-Akik (1965, p. 94). Activities mentioned above summed up in the content of Al-Baqarah: [30], that is "I am going to make a Caliph on earth" and the letter Hud verse 61: "And He Who created you from earth (ground) and assign or build prosperous world in accordance with the concept set by Allah SWT. "

Educational of Religious Values in Building Healthy Personality for the Changes of Students Behavior

Educational of religious values in building a healthy personality is shown by the teachers of Islamic religion in the form of speech, thought and action has brought results that appear in the daily behavior of students in the school environment. This proves that the figure of the Islamic religious teachers have succeeded in building a conducive climate for students in developing and fostering the spirit of his religion. Building a climate conducive to the growth and development of students' religious personalities are not right out of the education situation whether or not the arrangement made by the Islamic religion teacher. While a formal study corner, the success of the Islamic religion teacher in influencing positive behavior is able to incorporate harmony between the national curriculum and boarding with extracurricular activities at Darul Arqam which became Curriculum (KTSP) of Madrasah Aliyah Darul Arqam Garut. For this reason, the religious teachers are intentional to provide guidance to their students, they act like a parent who is obligated to guide their children. They are not constrained by formal obligations just by adding charges of religious emotional display of the behavior, in the hope that students will feel closer to him and more aware of the obligations of Muslims as a healthy person. Thus, the Islamic religious teachers have been treating the school as a "intermediary bridge" Downey (1979: 23), the student life in the family differs from each other, making himself a running curriculum that can be emulated by students, to behave

better and right, and treat students as subjects of religious education, psychological and sociological, the student needs are provided.

In the context of that understanding, we can say that the religious teachers and other teachers have been able to reflect themselves as a whole healthy person. Healthy personality in the eyes of the Quran explained by Najati (2005, p. 364-365) that the arrangements are dynamic individuals to physical and psychological systems that determine unique temperament in harmony with its surroundings. In educating and training students, they seem to have qualified educators. According to Al-Abrasyi (1974, p. 131) of these conditions among others, "sincerity in carrying out the task, according to the deeds and words, forgiving, patient, fatherly nature, knowing the character of students."

From the appearance of religious teachers and other teachers for granted, then the behavior of students who were born according to observations, they not only do compulsory worship (congregational dawn prayers, Dzuhur, Ashar, Sunset, and Isha), but also in secondary one such as (Monday fasting and Thursday), Tahajud prayer, and other religious morality that can be used as an indicator pointer religious awareness. They also have ideas to use opportunities for the Islamic spirit, and bound by such school regulation such as working-clothes that cover their private parts and also follows the organization of Islamic studies and muhammadiyah organization. This phenomenon indicates the student growing religious commitment to value appropriate behavior mandatory legal order in view of Islam as well as mandatory in view of the school disciplinary culture. The behavior of the student in the display of religious commitment through increased discipline, knowledge, appearance dressed, and involvement in religious activities, is the embodiment of that responsibility which has a moral dimension, social, religious, and personal.

The evaluation according to the Ma'had Darul Arqam (1987, p. 17) is to determine how far the student or students can absorb and understand every lesson that has been given/taught. How can be done including: 1. Asking questions in front of the class which was answered by students in rotation, so as to know their respective abilities; 2. Answered and problems worked directly on the board in rotation, so that they can know where his weaknesses; 3. Arrangement/production issues written by using the means and methods that are supporting the understanding, comprehension, and learning by heart; 4. The weaknesses of the visible and visible from each of the evaluation (students work), to be reviewed and explained again the next time, so that really can be understood by students.

Based on interviews with Ask and Hk as the head of Darul Arqam School Garut, many kinds of learnings produce a variety of learning

achievement. Moreover, the achievement of Darul Arqam can follow the exchange of students abroad or directly to a scholarship from the Ministry of Religious Affairs. Students who excel are usually ranked from 1 to 10 cumulatively. In the following psych-test, sometimes first rank is not accepted but rank 5 was acceptable, the following of psych-test must prepare mentally. In this case, the Darul Arqam cooperates with the USA, rank 1, 2, 3, who really established can not be shaken, in order to exchange students abroad with the consequences or the promise when he returned from America, it will be back in a class III again. As for comparisons with other schools that rival high school 3, 5 Bandung and high school 1 Garut. Then compete with existing schools throughout Indonesia such as Medan, Surabaya, Ujung Pandang, and others.

Thus, the awareness of students to improve their behavior based on the responsibilities forms a harmonic fabric in the vertical dimension (indicated in the sense of responsibility in improving students' behavior as a form of confession to God). Their relationship shows as a form of human sincerity to the religious norms either the obligatory or sunna. While the horizontal dimension of communication, changes in student behavior occurs because the awareness and social obligations, and awareness of the prevailing norms in society.

CONCLUSION

Based on the research results that have been described above, it can be summarized as follows :

The Islamic religious purpose in building a healthy personality of students is: To help students keep all the commandments of God and away from all His prohibitions to reach the safety of the world and the hereafter, and the direction (vision, mission) Darul Arqam Garut, and realized in the form of obedience to Allah SWT, devotion to parents, respect for teachers, each doing good to friends, behave discipline, love of science, honest, patient, and forgiving. In the effort to realize the human form of good and has a healthy personality, was really practiced by Islamic religious teachers in a relatively short time. Actually, teachers cultivate students in many activities like excersice of heart, exercise of ratio, and sports and other achievement tests through intracurricular and extracurricular activities.

That the Islamic religious teachers in building students for a healthy human personality and noble, seems to bring the results into the changes in students' behavior. While terms of the value of student behavior in a religious activity, proved to diligently perform their devotions which is obligatory mahdhah, as well as the legal worship of sunnah. They also get an increase in knowledge as a smooth and fluent reading and writing the Qur'an.

While other behavioral changes are seen in their living habits of discipline who always maintain the cleanliness and beauty of the school environment, although there are still one or two students did not notice the importance of healthy living. The evaluation is based on the cognitive and the affective test based on the character of students in religious activities daily, and the most dominant inner beauty: Potential good healthy personality; good organizational performance; and students who have high creativity.

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AUTHENTIC LEADERSHIP BEHAVIOR IN MADRASAH ALIYAH IN TASIKMALAYA REGENCY

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ABSTRACT

This research aims to know the relation between Spiritual Intelligence and Leader Personality with Authentic Leadership Behaviour. This research uses quantitative research approach with type of correlation approach. This research is done at 77 headmasters of Madrasah Aliyah in Tasikmalaya Regency. The samples are done by using simple random sampling technique. The research result shows that there is positive between Spiritual Intelligence and Leader Personality with Authentic Leadership Behaviour. The positive correlation coefficient shows that if the Spiritual Intelligence increases, so the authentic leadership behaviour will also increase. Also with the increasing of Leader Personality will increase the Authentic Leadership behaviour. The Spiritual Intelligence and Leader Personality all together affect significantly to the Authentic Leadership Behaviour.

Keywords: Leader Personality, Organizational Commitment, Authentic Leadership

ABSTRAK

Penelitian ini bertujuan untuk mengetahui hubungan antara kemampuan spiritual dan kepribadian seorang pemimpin melalui perilaku kepemimpinan otentik. Penelitian ini menggunakan pendekatan kuantitatif dengan tipe korelasi. Objek penelitian ini adalah 77 kepala sekolah madrasah Aliyah di kabupaten Tasikmalaya. Sampelnya menggunakan teknik random sampling sederhana. Hasil dari penelitian ini menunjukkan bahwa ada korelasi positif antara kemampuan spiritual dan kepribadian pemimpin melalui perilaku kepemimpinan otentik. Koefisien korelasi positif ini menunjukkan bahwa jika kemampuan spiritual meningkat maka perilaku kepemimpinan otentik pun akan meningkat. Dan juga akan berpengaruh pada pribadi yang berkepemimpinan. Kemampuan spiritual dan pribadi pemimpin secara keseluruhan sangat berpengaruh terhadap perilaku kepemimpinan otentik.

Kata Kunci: Kepribadian Pemimpin, Komitmen Organisasi, Kepemimpinan Otentik

INTRODUCTION

Among many discussions about leadership in Indonesia, this nation requires a person who firmly with his leadership integrity as well as is able to serve the community professionally. It takes a good heart leader that is willing to sacrifice and willing to work optimally in order to bring his followers out of the crisis facing. George (2014, p. 32) states that we need authentic leaders.

My hope is that you will be inspired to become an authentic leader, committed to making the world better for all its citizens, and leading with your heart as well as your head (George, 2014, p. 32). In addition to a good personality leadership, it is also required a leader with a qualified spiritual intelligence which can affect leader's authentic behaviour in conducting the leadership mandate.

Authentic leader is a leader with very high integrity in building organizational commitment. Leaders who have the determination to the objectives to be achieved departing from the organization's core values he believes in. Authentic leaders are leaders who promote moral and character-based leader (George, 2014, p. 28). By promoting moral *and character-based leader*, the authentic leader is a leader with a good personality as well as a good spiritual intelligence. Authentic leaders have a sincere desire to serve those led, by the leadership, all of the staffs who are in his charge, no one felt "burn-out", because he empowers all staffs according to their capacity to contribute. Authentic leaders lead the staff with a good heart, a sincere soul and qualified mind. (George, 2014, p. 35), this shows that he must be someone with a good personality.

Authentic leaders are not born in the middle of the road; many people are awarded as leaders but they do not continue to develop their leadership to fully pay attention to the progress of the people that they lead. The authentic leaders lead with purpose, understanding, and values. They build relationships with people and they believe in their leadership because of the obvious consistency between what is said and their self-discipline (George, 2014, p. 35). It becomes very suitable to be applied to the institution that confirms its existence as a learning organization rooted in religious-based spiritual values that is madrasah.

Madrasah is expected to be an educational institution that is able to lead learners in the realm of a more comprehensive, covering intellectual, moral, spiritual and skills aspects in an integrated way. Therefore, madrasah should be able to integrate the religious maturity and expertise of modern science to students by presenting itself as a representation institution of Islamic teachings which are great, beautiful, and perfect. However, in reality, the madrasah is still struggling to get the idealism into reality. The Islamic ideal concepts, such as an atmosphere of togetherness, hard work, discipline, optimism to steer clear of desperate, easily to give up, always keeps both inner and outer cleanness, and so as wishful thinking. It is not impossible to realize it but it requires a determined person to make it happen, he is the leader of the madrasah.

Learning the authentic leadership concept cannot be separated from some figures who are hard-working in researches in this field. Starting from

convergence of theoretical stream (Avolio, Gardner, Walumbwa, & Mei, 2004; Luthans & Avolio, 2003), *positive organizational behavior* (Luthans, 2002a; 2002b), *authenticity* (Kernis, 2003), and *self-determination* (Deci & Ryan, 2000). Darvish and Rezaei (2011) mention four authentic leadership aspects, namely *self awareness, self-regulation, relational transparency, balanced processing* (Darvish & Rezaei, 2011, p. 423). George, (2014, p. 41) shows the authentic leadership dimension, namely: 1) *Understanding their purpose*, 2) *Practicing solid values*, 3) *Leading with heart*, 4) *Establishing connected relationships*, 5) *Demonstrating self-discipline*. The essential value of authentic leadership is placing the relationship with its followers as its leadership soul caller (Gardner, Avolio, Luthans, May, & Walumbwa, 2005; Avolio & Gardner, 2005). Komariah (2012, p. 196), uses six authentic leadership pillars namely: *Self-awareness, Purpose/Vision, Value/Etica/moral, Relationship, Behavior/self-discipline, dan Transparency*.

The experts have created authentic leadership theoretical models focusing on authentic component, self-realization, and eudemonic well-being (*self-realization*) (real happiness – soul prosperity) (Kernis, 2003; Ilies et al, 2005, Gardner et al, 2005a.; Walumbwa et al., 2008). Out of all which have been explained by the experts above, the basic components from the authentic leadership are *self-awareness, unbiased processing, Authentic behavior/action, and relational authenticity* (Kernis, 2003; Goldman & Kernis, 2002), Ilies et al. (2005). (Opatokun, Hasim, & Syed Hassan, 2013).

Table 1: The Self in Selected Models of Authentic Leadership

Facets of self	Gardner et al. 2005	Avolio et al. 2004	Ilies et al. 2005	Klenke 2004	Komariah 2012
Self-awareness	■				■
Self-knowledge					
Self-regulation	■				■
Self-esteem			■		
Self-efficacy			■	■	
Self-motivation				■	■
Self-identity (personal identification)		■			
Self-development			■		■
Self-transcendence				■	
Self-sacrifice				■	

Source is adapted from (Klenke, 2007), Komariah (2012)

The madrasah leadership requires an authentic leader who must be honest to himself (May, Chan, Hodges, & Avolio, 2003). Meaning, it is possessed the harmony between the behaviour and trust. To be the authentic leader, George (2003) shows a statement, “To become authentic, each of us has to develop our own leadership style, consistent with our personality and character”. That to be authentic, each of us must develop our own leadership

style, according to the personality and our character. If we are not consistent with what are from ourselves, how it can be possible to be a true leader. The authentic leaders are consistent and show the unity of mind-attitude-action. Developing the authentic leadership in an organization teaching the value system and in the turbulence situation is very prominent (Cooper et al, 2005, p. 476). The spirituality and spiritual identity are the core of authentic leadership (Klenke, 2007, p. 68).

The authentic leadership firmly stands on the personality and spirituality. The work spirituality is generally associated with religiosity, when spirituality is added to the context of the work, then it cannot be separated from religion. Delbecq (2005, p. 247) explains, "In managers' opinions, organizational leaders do not have to distinguish between spirituality and religion". Confirmed by Ayrancy (2011, p. 137), the work spirituality does not only talk about the organizational values, but also includes the use of prayer, the use of religious symbols, rituals such as (meditation and yoga) to cope with the work environment. Similar opinion is expressed by Sutcliffe and Bowman (2000) who insist on using religion combination and psychology in the workplace. However, there are some studies choosing other factors to be used as a parameter and excluding the religion as a part of spirituality.

Shaw (1999, p. 68) defines the work spirituality as having a positive mood in the work context, while Ayrancy (2011, p.137) have focused their research on the spiritual values of the people in workplace. Meanwhile, Mohamed, Wisnieski, Askar and Syed (2004, p. 107) assert that spirituality is part of the personal personality in the context of the work. Ashmos and Duchon (2000, p. 135) like the separation between spirituality and religiosity in the workplace. (Ayranci & Semercioz, 2011, p. 137). Zohar and Marshall (2005, p.xix) also distinguish the spiritual terms with religious or other organized belief system. Zohar and Marshall take a spiritual term derived from the Latin word that is *spiritus*, meaning something that gives life or vitality to a system.

Zohar and Mashall (2000, p. 4) states that the spiritual intelligence is the intelligence to deal with the problem of meaning or value, namely the intelligence to put the behaviour and our lives in the context of a broader and rich meaning, the intelligence to assess more meaningful person's actions or way of life than others; The spiritual quotient is the highest spiritual intelligence to be possessed by a leader in implementing their mandate. The spiritual quotient (SQ) allows a leader to think in a creative, far ahead resourceful and be able to make even change the rules. Furthermore, Zohar and Marshall argue that there are people's characteristics who have a high SQ, namely: a. Self-awareness, b. Spontaneity, c. Guided by the vision and values, d. Holism (awareness to the system or connectivity), e. Concern, f.

Celebrating diversity, g. Independence of the environment (field independence), h. A tendency to ask the fundamental question, i. The ability to reframe, j. Utilizing adversity positively, k. Humble, and l. A sense of calling.

A headmaster as a top leader plays a central role as the driving agent, motivator and facilitator for the growth of participation, motivation and performance of all madrasah's stakeholders in an effort to improve the madrasah's quality; Especially to transmit the spirit of hard work and quality which starts from himself as a hard worker who has full awareness to lead with full responsibility. Making madrasah as the most appropriate place to learn for growing and rooting the spiritual values in life requires the authentic leaders who have reliable spiritual intelligence and personality.

Personality becomes an important variable in realizing the authentic leadership behaviour. The personality is an individual characteristic inherent in a person and is stable over time. The personality concept is explained by the personality theory which is a branch of psychology. This concept reflects a paradigm shift in the field of psychology such as personality characteristics and individual differences, including work behaviour (McCrae & Costa, 1992, p. 175). The personality characteristics that are often used in various studies related to the one's work behaviour is *The Big Five Personality*, which divides the personality characteristics into five dimensions, namely *Openness to experience*, *Conscientiousness*, *Extraversion*, *Agreeableness*, and *Neuroticism* (OCEAN).

The leaders with "O" Personality is a personality characterized by imaginative, ingenious, fondness of variety, curiosity, creativity, innovative, having a free and original thinking, and artistic characteristics; vice versa when the openness to experience characteristic is low or closed to experience, it tends to be a person who is not innovative, fondness of something routine, practical, and tending to be closed. McAdams & Pals (2006) explain that a person with "O" personality characteristic has a high intellectual so he or she has innovation and ingenuity in solving problems. The leader with authentic behaviour has a personality characteristic of *openness to experience* which has high intelligence and creativity so that he or she can carry out the effective leadership mandate.

The leaders with conscientiousness personality characteristic or "C" personality is the figure of hardworking, disciplined, reliable, organized, meticulous and detailed, and tending to be diligent (Rustiarini, 2013, p. 130). A person with this personality characteristic has a strong motivation to achieve success (Zimmerman, 2008, p. 340), and has a task-oriented behaviour (Ashton & Lee, 2007, 65), McGregor (1954, p. 96) calls this as the Y theory. Instead a careless, lazy, disorganized, and unreliable person,

McGregor (1954, p. 96) refers it as an X human or X Theory; he or she is a leader with a low level of conscientiousness personality. Leaders with hard-working personality characteristic has great potential for the growth of authentic leadership by taking into account the authentic leadership characteristics, that is *self-discipline*.

An *extraversion* personality or the "E" personality characteristic highly tends to be talkative, energetic, enthusiastic, assertive and sure, friendly, and sociable (Rustiarini, 2013, p. 130). Leaders with extraversion characteristic shows a tendency to spend a lot of time in social situations and expresses positive emotions (Judge et al., 2002, p. 766), he or she is a jaunty and creator of the atmosphere. Meanwhile, leaders with low extraversion personality characteristic has quiet, shy, difficult to get along, and not overly excited personalities. Barrick et al. (1993, p. 270) finds that this personality characteristic has a strong influence on the individual performance. Leaders with extraversion personality are someone who can potentially take into account the authenticity characteristics from the *relationship*. (Komariah, 2012, p. 197).

Leaders with a personality characteristic of agreeableness or high "A" personality can work together in a team working, be trustworthy, caring, kind, helpful, unselfish, forgiving, and does not like to quarrel with others. In contrast, individuals with low agreeableness like find others' fault, fondness of disagreement, indifferent, disrespectful, and selfish (Rustiarini, 2013, p. 130).

Leaders with a personality characteristic of *neoriticism* or "N" personality is negative as indicated by such characteristics like often feeling depressed, full of tension and anxiety, easily gloomy and sad, easily agitated and depressed, and tending to have unstable emotions. Leaders should have low "N" personality with emotional stability, good ability to handle stress, not easily upset, quiet despite being in a stressful situation, and not easily stressed (Rustiarini, 2013, p. 130).

Referring to the descriptions above, the questions posed in this study are: 1) whether the spiritual intelligence affects on the authentic leadership behaviour; 2) whether the leader's personality affects on the authentic leadership behaviour; and 3) whether the spiritual intelligence and leaders' personality affect on the authentic leadership behaviour? Thus, this study aims to demonstrate empirically the influence of spiritual intelligence and leaders' personality independently to the authentic leadership behaviour. The relationship pattern between the spiritual intelligence and personality variables on the authentic leadership behaviour in this study is shown in Figure 1.

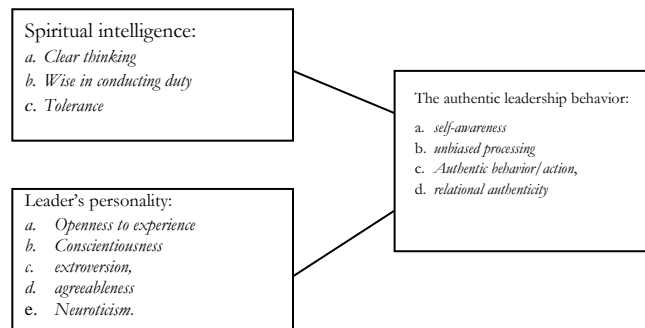


Figure 1. The Conceptual Framework of Spiritual Intelligence and Leaders' Personality with Authentic Leadership

This study is a field study using quantitative methods, using questionnaires of a five scale-model as a means of collecting data on 77 Headmasters taken randomly. The statistical calculation for data analysis is performed by using *multiple regression analysis* to determine the spiritual intelligence and leader's personality to the authentic leadership behaviour with SPSS.

The spiritual intelligence is measured by the instrument developed by Amram and Dryer's (2008, p. 20), that is integrated spiritual intelligence scale (ISIS), Zohar and Marshall (2007), and Puluhalawa (2013, p. 142), by using three indicators, namely: 1) to think clearly (fitrah), 2) wise in conducting duty, and 3) tolerance. The variable of the leader's personality characteristic is measured using *The Big Five Personality* adapted from McCrae & Costa (1992, p. 200) consisting of five dimensions, namely *openness, conscientiousness, extroversion, agreeableness, and neuroticism*. While the authentic leadership behaviour is measured based on the item model adaptation used by Walumbwa et al, (2008, p. 102) and Komariah (2012, p.169) consisting of (*self-awareness*), *unbiased processing*, *Authentic behavior/ action*, and *relational authenticity*.

The data analysis technique with *multiple linear regressions* to meet the requirements has been done by testing the validity and reliability of the instrument, and has been free from problems of normality, multi-co linearity, and heteroscedasticity (Sugiyono, 2004, p. 32).

FINDINGS AND ANALYSIS

In the descriptive analysis, it will be known the aspect distribution of the spiritual intelligence, personality and authentic leadership variables overall which are obtained from the respondents' answers by questionnaires. The descriptive analysis results of the study variables are shown in Table 1

presenting that for the spiritual intelligence variable measurement, the highest score of the participants is the nature of thinking clearly and the lowest one is the tolerance. Meaning, generally the headmasters as the study participants in this study have the spiritual intelligence which is shown by the attitude of persevering prayer, love, honest, grateful, fair, wise in conducting duty, humble, forgiving, patient, counsellor, gentle, and a sense of responsibility. But for the tolerant attitude aspect, it needs to be improved in terms of respect the beliefs of others, open, willing to serve, not hurt, and peace.

For the measurement of leader's personality characteristic, the highest score of the participants is the agreeableness and the lowest one is the neuroticism. Meaning, generally the headmasters as the participants of this study have friendly, gentle heart, trust in others, generous characteristics. The low neuroticism aspect shows that the headmasters has stable emotional, can handle stress well, are not easily upset, are quiet despite being in a stressful situation, and are not easily stressed.

For the measurement of the authentic Leadership variable, the highest score of the participants is the *Self Awareness* and the lowest aspect is *Relational authenticity*. Meaning, generally the headmasters as the participants of this study show leadership with confidence, hope, optimism, and tenacious. But for *Relational authenticity* aspects, it needs to be improved in terms of listening, interpreting, and processing negative and positive information objectively before making the decision.

Table 2
Variables of Spiritual Intelligence, Leader's Personality Characteristics and Authentic Leadership of the Madrasah's Headmasters

Dimension	Average	SD	Percentage	Category
Thinking clearly (Fitrah)	3,816	0,757	76,32	High
Wise in conducting duty	3,813	0,734	76,25	High
Tolerant	3,644	0,725	72,89	High
<i>Openness</i>	4,216	0,719	84,31	Very High
<i>Conscientiousness</i>	3,778	0,723	75,55	High
<i>Extroversion</i>	3,628	0,769	72,56	High
<i>Agreeableness</i>	3,737	0,707	74,75	High
<i>Neuroticism</i>	1,994	0,736	19,89	Low
<i>Self-Awareness</i>	4,268	0,782	85,37	Very high
<i>Unbiased processing</i>	3,919	0,762	78,38	High
<i>Authentic behavior/ action</i>	3,824	0,805	76,49	High
<i>Relational authenticity</i>	3,729	0,844	74,58	High

Source: Processing Data, 2015

Based on the regression calculation results, it is known simultaneously that there is variance of 0.6420 or 64.20% in the authentic leadership and based on testing results that the value F_{count} is 105.08 with F_{table} of 2.25 so $F_{\text{count}} > F_{\text{table}}$ (105.08 > 2.25); it can be said that the authentic leadership is affected all together and significantly by the spiritual intelligence and Leader's Personality Characteristics of 64.20%, so that these give strong enough total effect to the Authentic Leadership. Also, there is 35.80% of other variables' effects which cannot be explained.

The multiple regression analysis by inputting spiritual intelligence and leader's personality characteristic variables produce a regression equation of $Y = 19.778 + 0.1871X_1 + 0.1794X_2$. With $ci = 35.80$ and $R^2 = 0.6420$. The hypothesis Testing based on the calculation results is known that 64% of authentic leadership is described by the spiritual intelligence and leader's personality characteristic ($R = 0.642$). This shows a jointly relationship between both variables of the spiritual intelligence and the leader's personality characteristic to the authentic leadership variable. A Constant of 19.778 indicates that if the spiritual intelligence (X_1) and the leader's personality (X_2) values are zero, then authentic leadership has a value of 19.778. The regression equation means that every increase of 1 point or 1% of spiritual intelligence and leader's personality characteristic variables will increase the authentic leadership of 0.1871 and 0.1794. To test whether the Spiritual intelligence and the leader's personality characteristic affect on the authentic leadership variable partially, then the t test is conducted. Based on the calculation results, the values of all p variables are less than 0.05, which means that the spiritual intelligence and the leader's personality characteristic all together and significantly affect on the authentic leadership. This implies that if the headmasters have high spiritual intelligence and high leader's personality characteristic, so the headmasters' authentic leadership will be better.

The study provides an overview that Spiritual Intelligence of the Headmasters affects positively and significantly on the authentic leadership. That the authentic leadership has value / moral / spirit-based pillar which is believed to be the leadership work foundation along with many less pleasing behaviours to the public as in the *value-based leadership* study (Majer 2006; Vadim Kotelnikov, 2006; Kuczmariski, 1995) and moral-based leadership (Ryan, 2008, p. 13), with the elements; 1) *Morality*, 2) *Commitment*, 3) *Productivity*. In the context of the Islamic spiritual, Nashori and Mucharam (2002, p. 7) state that the Islamic religiosity consists of five aspects: (1) *ideological* (aspects of belief); (2) *ritualistic* (aspect of worship); (3) *experiential* (aspect goodness); (4) *intellectual* (the aspect of science); and (5) *consequential*

(aspects of religious impact). These five aspects should be integrated in a madrasa's leader.

The effect of spiritual intelligence to the authentic leadership can also be seen on the ability of a leader in his persistence in carrying out his belief including the organizational vision; Nggermanto (2002, p. 98) says that a person who has a high SQ is a person who has strong principles and vision, is able to interpret each side of life and be able to manage and persist in trouble and pain. Therefore, the spiritual intelligence can significantly improve the headmasters' authentic leadership skill, so the spiritual intelligence is absolutely necessary in order that the headmaster can achieve success in carrying out the leadership mandate. Munir (2003, p. 12) states that spiritual intelligence teaches people to express and gives meaning for every action, so if you want to show a good performance, so it is needed the spiritual intelligence. Likewise Agustian (2001, p. 15) suggests that the spiritual intelligence as the ability to give meaning to worship for any behaviours and activities, by *fitrah* steps and thoughts, leading to wholly (Hanif) man and having the mindset of *tawhid* (*integrative*) and also having principle of "*because God*". This confirms the importance of spiritual intelligence in the work especially for the headmaster who has a high mission of Islamic spirituality.

The spiritual intelligence clearly has significant effect on the authentic leadership because the essence of spiritual intelligence is an aspect as the basis for the authentic leadership, at least it is evidenced by its self-awareness in the spiritual intelligence as the main pillar of the authentic leadership. Zohar and Ian Marshall (2007, p. 42), suggests the eight aspects of spiritual intelligence including: (1) the self-capacity to be flexible, such as active and adaptive spontaneously, (2) the high level of self-awareness, (3) self-capacity to deal with and take advantage of *suffering*, (4) the quality of life that is inspired by the vision and values, (5) aversion to cause *unnecessary harm*, (6) having a holistic perspective, with having the tendency to see the connection between all different things, (7) having a real tendency to ask and seek fundamental answers, and (8) having the ease to work against tradition (convention). The research results by Noble (2001, p. 74) state that high spiritual intelligence can contribute to mental health and logical behaviour, and this is very important for authentic leadership behaviour. Another dimension as the unique characteristic of the authentic leadership is the internalization of moral perspective dimension as the main study of spiritual intelligence. Avolio et al., (2005, p. 315) state that self-regulation (internalization of moral perspective) is the authentic leader characteristic who always acts and behaves according to the values he believes in by the action on the field.

The research result of Personality characteristic of Madrasah Headmasters positively and significantly affects on the authentic leadership using five dimensions namely *openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism*. The research result by Duehr (2005, p. 751) states that *the big five personality* and transformational leadership will result in job performance, while Leung et al, (2004, p. 62) shows that the effective leaders are considered to show the characteristics related to *extraversion* (open), *conscientiousness* (consciousness, meticulous, discipline), *agreeableness* (friendly), *extraversion, emotional stability/neuroticism*, and *openness to experience* (Innovative and creative). That to realize the authentic leadership, the headmasters must have personality characteristics as the leaders in terms of high ownership in the four personality characteristics namely *openness to experience, conscientiousness, extraversion, agreeableness*, and must be low in terms of the personality characteristic of *neuroticism*.

It is important for the headmasters to know the nature of their personality to be a self-evaluation tool for the implementation of authentic leadership. *The Big Five Personality* becomes reinforcement for the realization of authentic leadership by the *extraversion* which is expressed by the *warmth, positive emotion, assertiveness, and gregariousness* (friendship) of headmasters in taking decisions and the leadership attitudes. *Openness to experience* is a person required to become an authentic leader. The authenticity can take place and continue to run as the headmasters are open to new experiences, they are man of ideas and activity (action) expressed with full aesthetics and not lack of from the touch feeling. Zhou (2001, p. 688) and Woodman (1993, p. 293) state that one of the personality characteristics related to the individual's creative performance the organization is *openness to experience*. Be careful does not mean not brave and be a coward, *Conscientiousness* personality is related to the caution as the ideal person and not pragmatic, he is a fighter for the achievement (*achievement striving*) that does not just work and gives the minimum result as the implementation of duty, obeys to the consensus quality (*dutifulness*), has consistent endurance in working (*self-discipline*), clear consideration (*Deliberation*), and *competence*. A madrassa's leader is a person who maintains 3S (smiles, greet, greeting) as a person who *Agreeableness* (friendly) who the depth of his heart is an *altruism / trait kindness* (generosity).

There is a positive and significant effect all together between the spiritual intelligence and leader's personality characteristic with the authentic leadership. The different effect level is very little showing the similarity effect between the spiritual intelligence and personality. Both cannot be separated to form the authentic leadership. Shamir and Eilam (2005, p. 395) state that the development of authentic leadership is not only formed by the leader's brain, but it is measured by real action, feedback and reflection on the

conducted behaviour effect. The real action, feedback and reflection on the behaviour effect are strongly influenced by the spirit and personality. A leader who has a spiritual intelligence is someone who has a high awareness (*self-awareness*) and authentic Leadership with dimension of self-awareness will give positive effect on the performance of the people they lead. This is due to the core characteristics owned by the leaders such as self-confidence, expectation, optimism, and a tenacious attitude which will affect the work of followers and then affect on the behaviour to achieve high performance (Khan, 2010, p. 169). The research model developed by Avolio et al, (2005, p. 803) shows that the authentic leaders affect the attitudes, behaviour, and performance of followers. The headmasters' behaviour who shows self-awareness will impact on (a) the emergence of the followers' confidence, (b) the expectation to increase work productivity, (c) the optimism in achieving the planned objectives, and (d) persistence in carrying out the professional duties.

CONCLUSION

There is a positive effect between spiritual intelligence and leader's personality characteristics to the authentic leadership of madrasah aliyah's headmasters. The authentic leadership of madrasah aliyah's headmaster is affected by the spirit and personality of the leader in terms of thinking clearly (*fitrah*), wise in conducting duty, tolerance, *openness, conscientiousness, extroversion, agreeableness and emotional stability/neuroticism*. If the spiritual intelligence and leader's personality are high, so the authentic leadership of the headmasters will also get better. Thus, the headmasters of the *madrasah aliyah* who have spiritual intelligence and leader's personality characteristic give implications on the enhancement of headmasters' authentic leadership. The authentic ability of the headmasters can be seen from the implementation of *self-awareness, processing unbiased, authentic behaviour/action and relational authenticity* which comes with full confidence, expectation, optimism, and resilient by the need to improve the ability to hear, interpret, and process negative and positive information objectively before the decision is determined.

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ISLAMIC INTERVENTION PROGRAM MODEL REDUCTION OF BULYING BEHAVIOR AT SENIOR HIGH SCHOOLS PEKANBARU

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ABSTRACT

This study aims to determine the cause of frequent violence in the education and to find behaviour typology leading to bullying that often occur at school and produce appropriate Islamic intervention program model for bullying. This study uses research and development that only focused on hypothetical phase. Writer collects data from several existing Senior High School in Pekanbaru-Riau. Data collection techniques use questionnaire, observation, interview and documentation. To obtain valid data, the researcher also conducted triangulation. The study concluded that intervention model can be done by streamline the peer coaching, religious mentoring intensively periodically that conducted school with involving counselling and religious teachers and maximize co-operation between parents, teachers and schools to make effective group counselling, mediation and use of ICT in the learning process.

Keywords: Bullying, Model, Intervention Program

ABSTRACT

Penelitian ini bertujuan untuk menentukan penyebab seringnya kekerasan yang terjadi dalam dunia pendidikan untuk menemukan tipe perilaku mengarah pada bullying yang sering terjadi di sekolah dan untuk menghasilkan model program intervensi Islami yang sesuai untuk mengatasi bullying. Kajian ini merupakan penelitian dan pengembangan yang hanya berfokus pada fase hipotesis saja. Penulis mengumpulkan data dari beberapa SMA yang ada di Pekanbaru Riau. Teknik pengumpulan data menggunakan kuesioner, observasi, wawancara, dan dokumentasi untuk mendapatkan data yang valid. Peneliti juga menggunakan data triangulation. Penelitian ini menyimpulkan bahwa model intervensi dapat dilakukan dengan mengefektifkan peer coaching, intensif mentoring agama rutin yang dilakukan sekolah dengan melibatkan bimbingan konseling dan guru agama serta memaksimalkan kerja sama antara orang tua, guru, dan sekolah untuk membuat kelompok konseling yang efektif, mediasi, dan penggunaan ICT dalam proses pembelajaran.

Kata Kunci: Kekerasan, Model, Program Intervensi

INTRODUCTION

School is educational institutions which should overcome educational program. This institution precisely is like an iceberg on the surface. Lately, there are many students are arrested for various cases including bullying cases. Bullying is power aggressive behaviour of students who performed repeatedly by one/group of students who have power, against other students who are weaker with the aim of hurting the person. Another definition of bullying is the use of power or strength to hurt someone or a group, so that victims feel depressed, traumatized and helpless. Bullying as the use of aggression in any form is aimed at hurting or cornering other people physically and mentally. Bullying can be physical actions, verbal, emotional, and sexual. Bullying is a form of behaviour of coercion or attempted physical and psychological harm to weaker person or group by a person or group of people who feel more powerful.

Bullying is no longer an issue that is underestimated and underrated, even denying its existence. Students who are victims of bullying will spend a lot of energy to think about how to avoid bullies so that they have little energy to learn. Likewise with bullies, they will have difficulty in social relationships and when this behaviour occurs until they are adults, it certainly will cause a negative impact wider.

This fact then, school authorities are such as educators, parents and some authorities at school have a big influence in preventing bullying among students. This is done in order students feel safe and peaceful at school. Educators in the scientific capacity and understanding possessed required providing guidance, protection and early intervention are done proportionally and professional in Indonesia. Bullying is not as severe occurs in others country. It is necessary for appropriate prevention strategies in order bullying problem which does not occur in this country. In line with the implementation of curriculum 2013, it focuses on the approach of attitude/character aspect as well as aspects of knowledge and skills. This strengthened that learning approaches lead to the *Akhlakul Karimah* become a necessity.

Several Senior High School are located at Pekanbaru city allegedly had a tendency to act mil, moderate, and severe bullying as seniority at school, fighting among students, being rude to friends especially in speech and attitude, formed group at school, etc. This causes unrest among students, teachers and parents. In fact, there are many students involved in negative behaviors that lead to acts of bullying. Although there are some actions that occur bullying behavior is not at the level of severe, if it does not overcome seriously can cause several bullying.

Therefore, teachers and other authorities should be professionally to create appropriate program model in intervention based islamic to help students get comfort at school.

Based on the identification of the problem above, the formulation of the problem in this study are as follows:

1. What factors do cause bullying behaviour among students at senior high school Pekanbaru?
2. What are behaviour typology lead to bullying that often occur among students at senior high school Pekanbaru?
3. What Islamic Intervention Program Model are appropriate with perpetrator bullying behaviour at Senior High Schools Pekanbaru?

The objectives of the research are:

1. To determine the cause of frequent violence in education
2. To determine what typology of behaviour leads to bullying often happen at school.
3. To produce appropriate Islamic Intervention program Model for perpetrator bullying

FINDINGS AND ANALYSIS

The Concept of Bullying

An act categorized as bullying if delinquency is already happening continuously and the action is done by a person having more power. The word of bullying is derived from English, it is *Bull* namely bull butting bull. The term was eventually taken to describe a destructive act. In contrast to other countries such as Norway, Denmark and Finland that called bullying as mobbing. In Indonesian, the word of Bullying means browbeaten bully, those who disturb the weak. These words of course are unfamiliar with us, but it has happened in our environment.

There are some definitions of bullying defined by Dan Olweus, a pioneer of bullying prevention revealed that bullying is when someone repeatedly and on purpose says or does mean or hurtful things to another person who has a hard time defending himself or herself. Bullying is an act committed by a person repeatedly and deliberately to others. Ardynovan in his book reveals that bullying is a negative behavior that causes a person in situation of discomfort or hurt and usually occurs repeatedly.

Furthermore, according to Olweus as quoted Kathryn Geldard (2012, p. 171) suggests that bullying can be defined as an act or aggressive behaviour that is intentional, committed by a group of people or a person repeatedly from time to time on a victim who cannot defend themselves easily.

Coloroso (2007, p. 44) in his book defines bullying as an oppression. He argues that bullying will always involve the following four elements:

1. *Power imbalance.* Bullying not a competition between siblings, nor fights involving two similar parties. Perpetrators of bullying may be people who are older, bigger, stronger, more adept verbally, higher social status, or originate from different races;
2. *Desire to hurt.* In bullying, there is no an accident or mistakes, there is no chance in the ostracism of the victim. Bullying means to cause emotional pain or physical injury, involving actions that can hurt, and the cause of pleasure in the heart of the actor while watching the suffering of the victims;
3. *The threat of further aggression.* Bullying is not intended as an event that only happens once, but also repetitive or likely to be repeated;
4. *Terror.* It happens when bullying is increasing. Bullying is systematic violence used to intimidate and maintain dominance. Terror is not just a way to achieve of bullying but also as the goal of bullying.

From the opinions above, it can be concluded that bullying is negative behaviors carried out by someone who has a stronger power to others who are weaker and the behavior occurs repeatedly.

Typology of Bullying

Bullying can be shaped directly or indirectly. Directly is such as physical assault and verbal. Whereas indirect forms such as spreading slander or damaging other people's belongings. The most recent types of bullying today is cyber bullying, which is bullying use a mobile phone or via the internet.

Olweus (2014, p. 172) argues that acts of bullying are: 1) Verbal bullying such as calling names and verbal harassment, 2) Leaving another person out of a group, 3) Physical bullying such as pushing, hitting, kicking or 4) Telling lies and spreading false rumours. 5) Taking away money or other things or damaging personal property. 6) Threatening or forcing another person to do things they do not want to do 7) Racial bullying 8) Sexual bullying 9) Cyber-bullying (via cell phone or the Internet).

According to Olweus's (2014, p. 173) argument above the acts of bullying are among others, 1) bullying in words such as calling name with the purpose of harassment. 2) pull out a person from a group. 3) Bullying in physical such as pushing, hitting, or kicking 4) Telling Lies and spreading false rumors. 5) Eliminate money or damage other things belonging to a person. 6) Threaten or coerce others to do things they do not want to do. 7) Bully a particular race. 8) Sexual bullying. 9) Cyber-bullying (via mobile phone or internet).

Furthermore Coloroso (2007, p. 47) suggests that there are three forms of bullying namely verbal, physical and relational. Each of these forms can cause adverse effects respectively. Sometimes these are often combined to create a more powerful attack. Verbal bullying is the most common form of repression carried out by boys and girls. The words are powerful tools and can break children spirit of the child who receives it. Verbal bullying can call nickname, reproach, slander, criticism, insults and statements nuanced sexual advances or sexual harassment.

While physically Bullying can be done by beating, choking, elbowing, punching, kicking, biting, headlock, clawing and spitting on the child who is being bullied. Besides perpetrator bend the limbs of children who are victims, damaging and destroying clothes and thing of grinded children. Then, relational bullying is to be the most difficult to detect. Relational oppression is weakening dignity of victims systematically through neglect, isolation, exclusion, or avoidance. These bullying can be used to isolate or reject a friend in the association. This behaviour can include such hidden attitudes such aggressive outlook, gaze, sigh, shoulders shuddering, scorn, and mocking laughter.

From some opinions above it can be concluded the action of bullying included:

1. Bullying verbally
2. Bullying physically
3. Bullying in relationally
4. Telling lies and spreading false rumours
5. Eliminate money or other and damage
6. Threatening or forcing others to do things they do not want to do
7. Bullying particular race
8. Bullying Sexually
9. Cyber-bullying (via mobile phone or internet).

Intervention Program at Schools

The school environment has a major role in developing adolescent life. The function of school is carrying out formal teaching, and serves as a point of reference and protection if a student is having problems. Therefore, the school appointed a tutor to handle and guide students in dealing with problems they experienced through guidance and counselling services.

Furthermore Amirah (2012, p. 149) suggested that counselling process that empathy can be realized strategies to handle bullying victim that may be impaired, either physical or psychological. Skills empathize to bullying victim needed in order clients want to tell the traumatic events which they experienced. The position of counsellor as people who understand and can

be advocates for themselves bullying victims, will be perceived as a motivator for him. It is expected the client is able to defend themselves against bullying behaviour in the future. Besides, the teachers also have participation in the handling of bullying behaviour.

There are several diverse approaches that can be implemented, such as crisis approaches, remedial approach, a preventive approach and the approach to development. Preventive approach is an approach to anticipate on individual problem does not happen. Teachers provide some information and skills to prevent certain problems. Preventive approach is not always based on a particular theory of special, but adapted to the needs. To overcome bullying problem, it is needed comprehensive policies at school. A policy involves component from teacher to student, from the principal to the parents, the cooperation between teachers, parents and related community or other parties such as the police, law enforcement and so on which are indispensable in addressing this issue.

Furthermore Ehan (2005, p. 48) revealed that the role of parents at home is also important. Parents should be able to create good communication with the children and provide children with religious understanding and instilling *Ahlakul Karimah* which is always carried out at home environment, it causes children who will always imitate parents behaviour. Giving the example of the children would be better than giving advice.

The way that can be done by the school is to create an anti-bullying program at schools. According to Huneck as quoted Ehan (2005, p. 56) who is also an expert in bullying interventions that work at the Jakarta International School, bullying will occur continually at schools, when adults are not aware about bullying behaviour. Unconstructed mutual relationships with students, are not aware the caused by bullying, do not realize the impact of bullying damage student learning activities, and there is no effective intervention from school. The usefulness of anti-bullying programs at school are (1) Instil of congeniality that feel peaceful is a right and belongs to everyone (2) Supply students to make decisions.

The appropriate idea to solve bullying phenomena at schools is a peaceful school program. Peaceful school is a school of peace. A school that has conducive in teaching learning process, guarantees comfort and security on every component at school because of affection, care, trust and togetherness.

Compilation of peaceful school program should include the following aspects:

1. *Mutual trust*: If any component at school has a trust towards each other, the student will not feel pressured at school. When the school made

- certain regulations, students will believe that the schools have good will in order to realize the smooth process of learning.
2. *Cooperation*: Cooperation can reduce the tendency of individuals to be individualistic and selfish with their own selfish. School of peace and non-violence requires the cooperation among school component.
 3. *Tolerance*: It needs to be instilled at students in schools in an effort to create a cultural peace against violence in schools. Tolerance can be increased through by improving individual empathy.
 4. *Acceptance of Difference*: Acceptance of difference is to accept that other people also have opinions, ideals, religious background, race, and ethnicity that may be different. Therefore there is no reason to act in a discriminatory manner.
 5. *Respect for the Environment*: School peace can be created when sustainability and environmental soundness school can be properly maintained. Environmental sustainability can be created when school component has ecologically.

Islam Religion of Rahmatan Li'l'alam in as Model

Islamic in terminology, is the religion brought by the Prophet and Messenger on each of his day ended with the prophet of Muhammad SAW, QS. Al-Baqarah 131, 136, and 208. According to al-Jurjani, the meaning of Islam is submission and obedience to what is conveyed by the Prophet Muhammad. While in interpretation of Al-Kasysyaf mentioned that Islam is any recognition that professed verbally. Although unsupported by whole heartedly, these pledges including Islam. If the pledge is supported by whole heartedly, so the pledge is faith. Islam is the most complete, religion which is directed to the benefit of mankind through Muhammad. The gate was opened to the safety and happiness of mankind in the world so that human society leave periods immaturity and incapacity of their thinking, preparing to achieve human humanity as a whole, and raise awareness to accept the teachings of the noble spiritual and implement in practice.

There are several principles of Islam relevant including:

First, the source of normative Islam is al-Qur'an and Hadith. As the instructions of Al-quran contains a thorough about human life. They are faith, *Syariah*, stories of the previous race, promises and threats, the principles of science, and so forth, while the hadith of the Prophet gives detailed explanations on the meaning of Al-quran

Second, the basic teaching of Islam covers belief, *Syariah* and Islamic morality. Teaching of *akhlak* concerned with her mental symptoms lead to behaviour. When the behaviour is good, it is called good deed/commendable. Conversely if the behaviour that arises is bad, it is called

bad character/despicable. In morals, good and bad refers to Islam provision which refers to the provisions of Allah SWT. Many studies have shown that good *Akhlakal-Mahmudah* is very conducive to peace of mind, solidarity, harmony and peace, while negative emotions is a potential for the emergence of snuggery attitude, hostility and other forms of violence.

Third, the source and Islam teachings should be actualized in life. Actualization is concerning the implementation of the rights and obligations of a person to God, His Messenger, himself, our fellow human beings, society, the universe, etc. The actualization embodied in knowledge, attitude, behaviour and lifestyles that are filled with consciousness of *Tauhid* to God as evidenced by good works, obedience and devotion to Allah. Actualization also occurs within oneself in the form of maintaining good name, dignity, maintaining sexual honour and things damaging and forbidden. As for the self-actualization of fellow human beings manifested in social solidarity, tolerance, democracy, mutual respect, help, mutual aid and so forth.

Based on the explanation above, abstracted that learning method presented by Al-Qur'an and Hadith. *First* is *amaliyah* method or practice. The teachings of Islam are not sufficiently provided with advice, but require real charity in order Islam is not understood merely symbols, but formed in the totality of human being. *Second* is *Amal ma'ruf nabi munkar* method. The implication or *Amal ma'ruf nabi munkar* methods in education can manifest through the enforcement of rules, discipline, code of ethics, discipline if there are solved and resolved peacefully, mutual understanding and respect for fellow human beings. *Third* is Advice method. Indeed al-Qur'an comes with the advice and clear lesson for humans. Teachers in schools can explain to students the verse about the ban to mock the shortcomings of others. The word Allah in QS. Al-Hujurat ,[11]:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّقَبِّ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

Teachers can provide bullying relate to the religious bullying. More students are expected to refrain from acts that lead to bullying. In addition,

Rina Mulyani (2013, p. 17) in his writing suggests that spiritual counseling approach can also solve the occurrence of bullying in schools. Spiritual counselling is a process of providing assistance to individuals in order to have the ability to develop its nature as religious beings. In spiritual counseling there is the intervention of God in human life to help him to cope with the problem and make change for the better.

This study used research and development only focused on hypothetical phase. According to Borg and Gall (1989, p. 772), research development is "processes used develop and validate educational product" or also called "research based development", which aims to improve the quality of education. Added again by Borg and Gall, a series of steps that must be taken in the R & D approach, namely:

1. Research and information collecting, this stage is preliminary study. The activities are literature studies underlying the model of Islamic intervention program to be developed, then design a research framework.
2. Planning, after a preliminary study, the next step of designing a variety of activities and procedures that will be pursued in research development in the field of research including data collection
3. Develop preliminary of product, activities are directed to design first draft of Islamic intervention program model to reduce bullying behaviour.
4. Preliminary field testing and product revision. The purpose of this stage is to obtain a description of a due diligence model to be developed. Preliminary trial results are limited and do repeatedly in order to obtain a draft model prepared test.
5. Main field testing and product revision, this stage is called the main trial with a broader scope. This activity is performed to determine whether a model that will be developed completely as had been expected. This phase uses experiment design. The main trial results used to revise the model to obtain a model that is ready to be validated.
6. Operational field tests and final product revision. The purpose of this stage is to determine a model that was developed completely ready to be implemented in schools without involving researchers or developers model. This stage is called the model validation test.
7. Dissemination and implementation. This stage is reached in order for the newly developed models can be used by the school. The core activity of this phase is to disseminate the results development product.

This research was performed in Pekanbaru. The city election is based on the consideration that Pekanbaru is the capital of Riau province that is growing, as the capital of the province, would has a complexity problems

require serious treatment. The location used as a place of research was SMAN 12 representing Tampan districts; SMAN 8 representing Sail district; SMAN 5 representing Marpoyan Damai district; SMAN 2 representing Payung Sekaki and SMAN 7 representing Rumbai district.

The subjects of this research were 18 religious teachers and counselling teachers and 97 students of SMAN Pekanbaru is indicated to bullying. The research object was Islamic intervention program model in reducing bullying behaviour for students.

Writer collects data from several existing SMAN in Pekanbaru-Riau. By using various techniques, they are:

1. Questionnaire

The questionnaire was for at students to obtain data on the forms of bullying behaviour often made by perpetrators of bullying and the factors that influence bullying occurs among students.

2. Observation

Writer did direct observation based on observation guide. To maintain the validity of this method, the writer used field notes. Observation is intended to observe trends typology of bullying behaviour done by students at school.

3. Interview

The interview is the process of asking questions to the informant both primary and secondary informant refers to the instrument interviews to obtain information about what the Islamic intervention program models are in reducing bullying behaviours among students addressed to religious teachers and counselling teacher.

4. Documentation is a collection of research data, mainly carried out by collecting documents related to the students' behaviour. It is taken from document of counsellor teacher at school, school brochures, leaflets, etc.

To obtain valid data, the researcher also conducted triangulation. Triangulations of research include:

1. Triangulation with sources is done by comparing and reviewing the data and observations and interviews
2. Triangulation method is done by comparing the data and reviewing information of observations and interviews
3. Triangulation with theory is done by comparing data from observations and interviews with related theories

Qualitative data processing is done by using the following steps: first, the data collection is collecting data through observation and in-depth interviews and documentation. Therefore, writer used field notes and interview guides that have been prepared. Second, data reduction is recorded

or typed again in the form of a description or detailed report. Field reports are reduced, summarized, selected, given a more systematic arrangement to make easy controlled. Third, data display is an attempt to look at the overall or certain parts of the research data. For it was made in a variety of matrices, graphs and charts. Fourth, data verification attempts to find meaning of the data collected through data interpretation. Data processing is performed by inventory and data classify the data that has been collected to make an objective and systematic description.

The data analysis was also done logically and critically through qualitative descriptive of Analytical Philosophy approach, a research method that is intended to describe the phenomena, which takes place at this time or past time. As for the quantitative data, researcher used analysis quantitative descriptive percentage.

In conclusion manufacture data analysis process is continued with the search for the relationship between what is done, how to do, why do something like that and how is the effect. Therefore, writer found patterns, themes, categories, models, equations and so on. This research is done in stages, starting from the provisional conclusions, but with increasing data, then re-verification.

Research Discussion

1. Factors Influencing the Emergence of Bully Behaviour among Students

Table 1
Recapitulation of Students Questionnaire Factors Influences Bullying Behaviour among Students at Sman Pekanbaru

No	Statements	always		often		seldom		never	
		F	P (%)	F	P (%)	F	P (%)	F	P (%)
1	Have low self-esteem	11	11%	9	9%	12	12%	64	66%
2	Understanding of the moral/akhlak low	11	11%	4	4%	32	33%	50	52%
3	Glad to perform acts that violate the norms	10	10%	14	14%	33	34%	38	39%
4	Desiring awarded a friend	22	23%	30	31%	25	26%	22	23%
5	Not knowing where the good and bad	9	9%	22	23%	20	21%	31	32%
6	Too confident	10	10%	29	30%	29	30%	18	19%
7	Parents who are too spoil the child	22	23%	13	13%	40	41%	22	23%
8	Not getting affection	10	10%	16	16%	13	13%	56	58%
9	Don't feel cared for	15	15%	7	7%	17	18%	56	58%
10	Families were broken home	9	9%	16	16%	16	16%	53	55%
11	The pattern of parental education on children is wrong and wrong	12	12%	11	11%	15	15%	55	57%

No	Statements	always		often		seldom		never	
		F	P (%)	F	P (%)	F	P (%)	F	P (%)
12	Parents tend to be protective	9	9%	24	25%	28	29%	36	37%
13	Parents never appreciate the willingness of children	12	12%	15	15%	23	24%	47	48%
14	Parents are too loud and shout	11	11%	10	10%	22	23%	54	56%
15	Parents too succumb	4	4%	13	13%	38	39%	42	43%
16	Behavior of parents that cannot be imitated	7	7%	11	11%	26	27%	53	55%
17	Lack of parental supervision to impressions, games, social media	9	9%	21	22%	24	25%	43	44%
18	Having a rough peers	11	11%	14	14%	39	40%	31	32%
19	Peer smokers	13	13%	17	18%	24	25%	36	37%
20	Peers are grumpy	13	13%	22	23%	41	42%	21	22%
21	Peers often invited to do violence	15	15%	13	13%	21	22%	44	45%
22	Having peers who like damage	8	8%	17	18%	23	24%	49	51%
23	Peers like to disturb good friends in class and outside of class	5	5%	20	21%	35	36%	37	38%
24	There is no strict sanctions on teachers	13	13%	12	12%	33	34%	39	40%
25	Teachers tend to let violence at school song select sanction violations of bully behaviour	8	8%	14	14%	27	28%	52	54%
26	Watching that tends to violence	14	14%	11	11%	30	31%	44	45%
27	Using social networks	22	23%	25	26%	22	23%	37	38%

Based on the recapitulation of questionnaire above, it is found that factors influenced bullying behaviour among students who are desire to get appreciation/attention from their peers and parents who are too indulgent. Children who were active in using social networking media to bully behaviour gained 23%. The next factors are the child does not get the attention, and peers who often invite to do violence are 15%. Then the children often watch the show violence action through television, movies and other gained 14%. Factors having peers smokers, grumpy, no doubt firmly from teacher are 13%. Parents do not appreciate the willingness of the child gained 12%. Then parents like to shout too loud children so that the children have low self-esteem and lack of moral understanding and character, have a rough peer are at 11%.

From the explanation above it shows that external factors of children are on the right rate from parent education, bad friends and bad film watched by children, wrong impressions, has not been enforced strict sanctions toward the perpetrators of bullying also affect emerging behaviour bully among students.

Siswati and Costrie Ganes Widayanti. Faculty of Psychology, University of Diponegoro Semarang in 2009 with the title: The phenomenon of bullying in elementary schools in Semarang: A Descriptive Study. Based on the results of Siswati and Costrie Ganes Widayanti, it can be concluded that knowledge and understanding of the school about bullying is still relatively limited, especially regarding typology of bullying. A preventive treatment program in an integrated manner is an effective way undertaken to overcome bullying. Teachers have very important role to get awareness about bullying and develop affirm policy consistent towards this behaviour and to improve the skills and support both the perpetrators and victims of bullying so that it will achieve a safe environment for students.

Nissa Ardilla, from Criminology Department of Indonesia University in 2009 under the title: The Effect of Social Control toward Bullying Behaviour in Junior High School Students. Based on the research results of Nissa Ardilla, it can be concluded that from the results of correlation and regression in this study showed a strong relationship, significant, positive, and influential among social control variable and bullying behaviour variable.

Rina Mulyani, from the Faculty of Da'wa and Communication of Islamic University of Sunan Kalijaga in 2013 with the title: Spiritual Counseling Approach to solve Bullying (Violence) Students at SMAN 1 Depok Sleman, Yogyakarta. Based on the results of research Rina Mulyani, Counselling is handling of the cases of violence by using spiritual counseling approach embodied in several programs such as spiritual guidance classically, recitation classes, individual counseling and responsive service. In addition interventions are used by teachers at schools is the Ecumenical intervention, namely giving services that are not doctrinal and universal to all religions.

There is a difference between the third researches above with the title of writer. Siswati and Costrie Ganes Widayanti from Faculty of Psychology, University of Diponegoro in 2009 examines the phenomenon of bullying in elementary schools in Semarang. While Nissa Ardilla from Criminology Department of Indonesia University in 2009 studied the Influence of Social Control toward Bullying Behaviours in Junior High School Students. Then, Rina Mulyani is from Da'wa and Communication Faculty of Islamic University Sunan Kalijaga in 2013 conducted a research about Spiritual Counselling Approach to solve Bullying (Violence) Students. The similarities are examines the phenomenon of bullying.

Table 2
Recapitulation Students' Questionnaire Based on Typology
of Bullying Behavior

STATEMENT	Always		Often		Seldom		Never	
	F	P (%)	F	P (%)	F	P (%)	F	P (%)
Physical ridicule	19	20%	15	15%	24	25%	39	40%
Ridicule associated with the work of parents	5	5%	15	15%	24	25%	53	55%
Physical ridicule	13	13%	12	12%	18	19%	53	55%
Mock	18	19%	10	10%	19	20%	50	52%
Excluded from the study group	11	11%	29	30%	23	24%	54	56%
Driven	5	5%	10	10%	36	37%	46	47%
Beaten	4	4%	10	10%	36	37%	46	47%
Kicked	10	10%	5	5%	30	31%	52	54%
The gossip	18	19%	13	13%	28	29%	38	39%
Humiliated in public	11	11%	10	10%	31	32%	44	45%
Framed friend	11	11%	8	8%	22	23%	46	47%
Lifted skirt	3	3%	8	8%	20	21%	66	68%
Ridiculed because of social races	3	3%	9	9%	18	19%	60	62%
Pull strap camisole	4	4%	4	4%	10	10%	79	81%
Using social networks (the Internet) for embarrass	10	10%	4	4%	16	16%	68	70%
Open disgrace friend	8	8%	9	9%	23	24%	57	59%
Spread personal photos without permission of the owner	9	9%	13	13%	11	11%	65	67%
There seniority	13	13%	10	10%	23	24%	51	53%
Superior classmates	6	6%	12	12%	24	25%	55	57%
Happy damaging the property of others	7	7%	7	7%	20	21%	63	65%
Holding friends with lust	5	5%	3	3%	12	12%	79	81%
Eliminate other people's money	6	6%	4	4%	11	11%	62	64%
Drop their trousers / skirt	3	3%	3	3%	8	8%	81	84%
Threatened or forced to act the bully	4	4%	4	4%	6	6%	83	86%

2. Behaviour Typology Leads to Bullying Often Happen at School

Based on the questionnaire above recapitulation, it is known that the mock friends who have physical limitations get 19% followed the habit of ridicule, which is not based on the fact get 18%, the answer of the questionnaire also proves that take their seniority among students, excluded from study groups, humiliated in public and trapped by friends gained 11%.

Getting kicked, using social networking media to embarrass friends found 10% of respondents.

3. Appropriate Islamic Intervention Program for Perpetrator Bullying

Based on interviews with counselling teachers and religious teacher about the appropriate approach to do stated that we always try to find information from various parties what actually happened and why the bully behaviour happen among students. Then the statement is reinforced by Nuben Karim who is senior religious teachers at SMAN 8 Pekanbaru said the same thing that if it finds bully behavior among students they quickly to find information causes and what happened.

Making the cozy atmosphere, safe school environment as a mandatory, are the result of researcher's interview with religious teachers of SMAN 7 and Eviaty Zay counselling teachers of SMAN 2 Pekanbaru, then, needs to be disseminated that the bully's behavior is disorderly conduct and it is prohibited by religion and State, as stated by Anendyawati and Nurhayati of counselling teachers. He added that it needs to be delivered to students because many students do not know about it.

Then, an effort carried out by school is to help children of bullying victims by doing a variety of ways to cope discomfort received by bully victim. In addition, teachers, parents and all parties need to cooperate with each other in school and always observe the behavior of the as well as victims of bullies. Students need to be equipped with the technical capability to deal with the situation particularly suspicious of actors bully, recognize suspicious behavior in various situations.

It needed to intensify guidance and counseling services and optimizing peer coaching in schools is a matter that should be maximized. To perform peer coaching, it requires a teacher who puts himself as a friend and always gives an opportunity to bully victims to tell what really happened without fear. Then it does the religious mentoring by *tausyiah* and *wirid* weekly, periodic *mubasabah* also as an activity or program that could be done school. Utilizing the existing IT media about bully behaviour and its danger can also be done school, so that these activities can reduce bullying.

Here are some formulas of Islamic intervention program model do by religious and counselling teachers in dealing with perpetrators of bullying among high school students as the city of Pekanbaru (FGD with teachers related) include:

- a. Streamline group counseling, mediation counseling and information

Counseling services group is one of guidance and counseling services in schools. Group counselling services integrated implement guidance and

counselling services in schools. As activity, group counselling service is an effort to help students solve problems by leveraging group dynamics.

Every school must create a planning program which is the basic reference for the implementation of guidance and counseling services unit. The plan contains the areas of service, type of service which is allocated according to time, the division of lab or organizers and facilities/infrastructure to support the activities of guidance and counseling services.

Various types of services and activities need to be done as a form of guidance service delivery to target services, namely learners. There are guidance and counselling services to students, namely service orientation, information, placement and distribution, learning, group counseling, individual counseling and group counseling.

Group counselling service is guidance and counselling services allow learners get opportunity for discussion and the alleviation of the problems experienced through group dynamics. Group dynamics is a lively, pulsating, moving, evolving, characterized by the interactions among group members. A group counseling services and counseling services are organized in a group atmosphere.

The process contains the characteristics of such therapeutic disclosure thoughts and feelings freely, orientation in fact, opening up the deep feelings experienced, mutual trust, mutual concern, mutual understanding, and mutual support. Group counselling objectives include:

- 1) Train members of the group to dare to speak to the crowd.
- 2) Train members of the group can be tolerant towards peers.
- 3) Develop talents and interests of each group member.
- 4) Alleviating the problems of the group.

In group counseling activities, there are several elements that are referred to group counseling activities. The elements of counselling groups:

- 1) Members of the group, is individual who have had problems in the range of adjustments that are tackled by group leader or other group members.
- 2) The leader of the group, is an expert who lead group counselling activities. Counseling group led by a professional counselor or psychologist with special training to work with the group.
- 3) The problem faced among counselling members are similar.
- 4) The method implemented in the counselling group focused on group process and feeling of the group.
- 5) The interaction among group members a very important and cannot be second.

- 6) Group counselling activities are conducted based on the consciousness of each group member and also the group leader.
- 7) Emphasizing on feelings and needs of members.
- 8) The existence of group dynamics among group members in group counseling activities.
- 9) There is an element of assistance performed by the group leader.

The type of approach that can be used in implementing Group Counselling services:

- 1) Counselling/therapy in group: This type is the individual approach done in a group. During the process of counselling/therapy, the other members just become observers.
- 2) Counselling/therapy with group: It usually encountered in a group meeting or group-T. Activity in the group is determined by the members. Counselors only act as an expert participant.
- 3) Counselling/therapy regarding group: This type is more emphasis on the interaction among members. It focuses on here and now. This group type more emphasis on helping each other, providing support and showing a model of good behavior. Counselors as leaders act as outside observers, and as an expert participant.

Material group counselling services include:

- 1) Understand and develop of attitudes, habits, talents, interests, and distribution.
- 2) Understand and solve weaknesses, the introduction and development strengths.
- 3) Planning and self-realization.
- 4) Develop ability to communicate, receive/expression ideas, behavioural and social relationships, either at home, school, and community.
- 5) Develop good peer relationships at home, school, and community in accordance with the conditions, rules subject matter.
- 6) Develop the attitude and study habits, discipline of study and practice, as well as techniques mastery of subject matter.
- 7) Understanding the physical, social, and cultural orientation in relation to study in college.
- 8) Develop a tendency career of students' choice.
- 9) The orientation and career information, employment, and future prospects.
- 10) Information in accordance with the college career will be developed.
- 11) Consolidation in the decision in order to self-realization.

b. Streamline the mediation services

Mediation services are counselling service performed by counsellor toward two or more parties who are circumstances that do not find a match. Based on these meanings, mediation services also means services or assistance to two or more parties who are in a state of hostility. The purpose of mediation services include:

- 1) General purpose: Mediation service aims to achieve a positive relationship and conducive condition between the clients and the warring parties or hostile. In other words, it occurs in order to achieve a positive and conducive relationship between students who are hostile.
- 2) Specific objectives: Mediation service aims to change negative on initial conditions (conflicting or hostile) to the new conditions (conductive and friendly) in the relationship between the two parties is problematic. Early condition changes tend to be negative to the more positive tone.

Initial Condition Between the Parties	Desire Condition
<ul style="list-style-type: none"> ▪ Sense hostile toward others ▪ There is a difference in the gap with other parties ▪ Attitudes away from other parties ▪ Bossy attitude towards others ▪ Attitudes want to reply to ▪ Rude and negative attitude ▪ Attitude would correct themselves 	<ul style="list-style-type: none"> ▪ Peaceful toward others ▪ The existence of similarities with other parties ▪ The attitude of approaching other parties ▪ Willing to give and take attitude towards other parties ▪ The attitude of forgiveness ▪ gentle and positive attitude ▪ Attitudes to understand

The achievement of the goal of mediation services above should not only up to the level of understanding and attitude (the function understanding) but actualized in real behaviour in a positive relationship that accompanies relations both parties relationship. The components related to the mediation service as follows:

- 1) The counsellor, is one understand the problems that occur between parties who have problems and are trying to build a bridge between the parties is problematic.
- 2) The client is two or more parties who are experiencing a mismatch and agreed to request a counsellor helping deal with that problem.
- 3) Clients' problems, is the problem of the relationship between individuals or groups in conflict and ask the counselor to overcome.

Some principles of mediation services

- 1) Confidentiality: The principle of secrecy must be adhered to in order the problems that were in the solution swatch was not even more

- widespread, or the solution becomes complicated. In the principle of the confidentiality of mediation services as it really emphasized by the counselor to be understood and practiced by all of participants service.
- 2) Disclosure: Mediation services followed by two men who followed the service should open up wide as possible in accordance with the issues discussed.
 - 3) Voluntary: All participants must volunteer (self-referrals) to follow the mediation services. There is no compulsion component.
 - 4) Present: Subject matter which becomes focus of discussion in mediation service is the things that are actual, which involves thoughts, feelings, perception, attitudes, and the slow lorises occur, are discussed in relation to current conditions.
 - 5) Independence: With mediation services throughout the service participants is expected to develop their independence in thinking, feeling, opinion.

Material / Content of Mediation Services

Problems or contents that are discussed in mediation services are matters relating to the relationship between the individual -individuals (students) or the warring groups. These problems can include:

- 1) The dispute over the ownership of something
- 2) Genesis impromptu (fights) between students and group of students
- 3) Feeling offended
- 4) Revenge and hurt
- 5) Charges of rights etc.

Contents or issue and services discussed in mediation services is more regarding to the problems of individuals who relate to others or his environment (social issues). The problems become the content of the mediation service is not a matter of a criminal nature. In other words, individuals or groups who become clients in mediation services are not being involved in a criminal case are a matter for the police officer.



Implementation of mediation services also through the process or stages as follows:

Planning activities conducted at this stage are:

- 1) Identify the parties who will be the participants of service
- 2) Set up with candidates of service
- 3) Establish service facilities
- 4) Prepare administrative documents

Implementation which includes activities is as follows:

- 1) Accept the parties which is dispute or conflicting
- 2) Manage mediation services structure
- 3) Discussing the problems perceived by the parties who participated in the service
- 4) Organize changing behaviour of participants service
- 5) Fostering commitment to service participants for the sake of good relations with the other
- 6) Conduct assessment immediately (laissez)

Evaluation

At this stage, the activities evaluate the results of mediation services. The focus of the evaluation from the results service gains new understanding of clients, developing positive feelings (comfort), and the activities done by the client (action) after the service takes place. Evaluation of the mediation service can be done in three stages, they are:

- 1) Evaluation or assessment of the immediate is focused on understanding (comprehension of new clients), comfort (the development of positive feelings), and action (activities will do by client after conducted service)
- 2) Evaluation or assessment of the short-term. The focus of this evaluation is the quality of the relationship between the two parties in dispute. The indicators are whether the problems that exist between them has really subsided, finished already, or whether it has been developed in harmony, mutual support and be positive and productive
- 3) Evaluation or assessment of the long-term. This assessment is deepening, expansion and stabilization of immediate assessment and short-term ratings in a long time span. Assessment in mediation service can be made orally, written, in individual or group format. A respondent for assessment of immediate is all participants, while for respondents to assess the short term and long term can be a vice of dispute or conflict.

Perform analysis of Evaluation Results

The activity in analysis of evaluation result is interpretation of evaluation result in relation to the problems' solving experienced by those who have followed mediation services.

Conducting Follow-up, activity in this stage is conducting mediation services continuously to discuss the evaluation result and strengthening of peace efforts between dispute or conflict parties.

Reporting, the activities carried out this stage are:

- 1) Talking about reports need by the parties participants mediation services
- 2) Documenting reports

c. Making regular *Mubasabah*

Mubasabah in simple can be understood same as introspection, i.e. someone asks himself about the deeds that he did in order the soul becomes calm, and clearly ascertain whether the acts committed in his life according to the commandments of Allah Ta'ala. Because of *mubasabah*, our hearing becomes far from negligence, mouth avoids utter ugliness and our actions will be preserved from all vice and misguidance.

Thus, *mubasabah* means ideally that we need to do it every day. *Mubasabah* before committing, it is in order Muslim stops first for of desire and willing and do not hasten to do anything to unclear purpose. There are three questions at least that must be answered.

- 1) First, whether the act of willingness is able to do or not.
- 2) Second, whether the action was appropriate with syariat.
- 3) Third, whether the action was going to be done sincerely for Allah.

Meanwhile, for *mubasabah* after committing, can be checked through his actions whether syariat compliant and if done sincerely for Allah. According to Ibn Qayyim (1422, p. 134-135) *mubasabah* after performing actions can be divided on.

- 1) First, *mubasabah* on obedience ignored.
- 2) Second, *mubasabah* for any act which if it left better than done.
- 3) Third, *mubasabah* on permissible actions did not commit.

Furthermore Ibn Qudamah said, "it's better for every Muslim to set aside time in the morning and afternoon to *mubasabah* themselves. And he counted as traders and colleagues calculate profits and losses of their transactions each end of the sale.

CONCLUSION

Based on the data presentation at previous chapter it can be concluded that. Factors that influence the occurrence of bullying behavior among students of SMAN caused by external factors of students such the influence of parental education, lack of affection from parents, teachers' participation in elementary school, having peers who like to spoil and disturbing others. Besides the factor of self-esteem himself happy violate the norms and religious knowledge is very shallow. The typology of bullying behavior is

often the case that the mock friends who have less of physical followed the habit of ridicule, which is not based on real evidence, the answer of the questionnaire also proves that there is seniority among students, excluded from study groups, humiliated in public and trapped by his own friends. Getting kicked, using social media to embarrass friends found 10% of respondents answer. There are forced to act by peers as well as the tendency to act a wanton lifted skirt, bra strap pull, spread personal photos without permission from a friend, grabbed bullying victim and other bullying behaviour. Model of intervention that can be done to streamline the peer coaching, religious mentoring periodically and intensive conducted by school with involving religious and counselling teachers maximize co-operation between parents, teachers and schools to make effective counselling group, mediation and use of ICT in the learning process.

It needs the cooperation of all parties, both from parents, teachers and school. Intensify peer coaching program collaborated between religious and counselling teachers. For schools, it needs to streamline the various educational programs relating to involve all components in the school. The case of bullying among students, both as perpetrators and victims of bullies should be thinking more in-depth and positive to work together is willing to stop the bullying activity because it is not profitable any party, even detrimental to all parties.

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تربية الأطفال في نظرية المعرفة في القرآن الكريم

أوجانج سيف الله

جامعة رياض الجنة الإسلامية

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ملخص

إن هذه الدراسة تهدف إلى استكشاف تعليمات من القرآن الكريم حول التربية في نظرية المعرفة من الأطفال. وينطلق ذلك على أن مرحلة الطفولة هي مرحلة من مراحل الحياة المهمة والمؤثر في الزمن المستقبل. وكان نجاح التربية في مرحلة الطفولة تتأثر إيجابية على شخصية الطفل وحياته في المستقبل. هذه الدراسة هي مكتبة البحث بمنهج البحث الكيفي. ومصدر البيانات الأساسي هو القرآن الكريم وكتب التفاسير. وأما مصادر البيانات الثانوية فهي من الكتب المتعلقة بموضوع البحث. وتشير نتائج هذه الدراسة إلى أن القرآن يهتم اهتماما بتربية الأطفال والحث على الآباء والأمهات والمعلمين لتنفيذ هذه التربية الشاملة. وفقا للقرآن الكريم أن الأطفال زينة حياة الدنيا و قرّة أعين والفتنة بل عدو لآبائهم. وبعض الأشياء المتعلقة والمؤثرة على تربية الطفل هو الهدف، والمادة والأسلوب والمعلم. ويجب أن تكون هذه الأشياء بطريقة متكاملة ويتم استيفاء جميع المتطلبات بشكل صحيح.

المصطلحات الرئيسية: تربية، قرآن، تربية الأطفال

ABSTRACT

This study aims to explore the instructions of the Qur'an on epistemological education of children. Based on the idea that childhood is a phase of life that is very important and influential on subsequent periods. Educational success in

childhood will have a positive impact on the personality and life of the child in the future. As well as failure. This study is the library research with a qualitative approach. The primary data sources are the Qur'an and Tafsir. While the secondary data sources are books related to the theme of research. The research results showed that the Qur'an very concerned about the education of children and encourage parents and teachers to carry out such a comprehensive education. According to the Qur'an children can be jewelry of the world (*zīnat al-bayât al-dunyâ*), a gem that boast (*qurrata a'yun*), trial for parents (*fitnah*), and enemies (*'aduvv*). Several things related and affect a child's education is the goal, materials, methods and educator. Everything has to be integrated in an integrated manner for all the requirements are met properly.

Keywords: Education, Al-Qur'an, Children's Education

مقدمة

إن مرحلة الطفولة هي المرحلة الأولى من حياة الإنسان وهي من أهم مراحل النمو التي يمر بها الإنسان وهي أساس في بناء وتكوين وتنشئة شخصية ونجاح العملية التربوية في المستقبل. وتعتبر أيضا الفترة الأساسية التي يكون خلالها الوالدان في وجود الطفل وفي تكوينه عقليا وجسما وصحيا، ولتحقيقه الذرية الطيبة (سورة آل عمران علي: ٣٨) الطفل هو استثمار المجدي للآباء والأمهات، وقدرة الآباء يكون لها تأثير على التربية لأطفالهم. وسيكون الأطفال على شخصية أولو الألباب (سورة آل عمران: ١٩٠-١٩١) مع شخصية بسطة في العلم والجسم (سورة البقرة: ٢٤٧) وهو قادر على إنتاج أحسن عمل (سورة الملك: ٢) بفضل جهود الآباء في التربية. والعكس من ذلك فشل العملية التربوية في الطفل سيجعلهم ذرية ضعافا خافوا عليهم (سورة سورة النساء: ٩). والفنتة لآبائهم (سورة الأنفال: ٢٨).

في الوقت الحاضر نسمع كثيرا الأخبار من التلفزيون حول الظاهرة تحدث عند معظم الأطفال المراهقين وخاصة التلاميذ في إندونيسيا حتى في العالم. وترتبط كثيرا مع قصص المدمرة السلبية وشرب الدخان، وإساءة استعمال المخدرات والانحطاط الأخلاقي، والجرائم، وهلم جرا، هو صورة حزينة جدا مبهمة، وهذه كلها تضر التربية. قال أبو الدين ناتا (٢٠٠٣: ٢١٩)، والأزمة الأخلاقية التي وقعت بين التلاميذ هو يعرف من شكاوى الآباء والأمهات والمربين والخبراء، والعاملين في مجال الدين والاجتماعي لفضل الغالبية العظمى من التلاميذ هي جامحة، مؤذ، عنيد، وغالبا ما يعيث فسادا، والسكر، الطرف المخدرات، وتمط الحياة مثل الهيبين، حتى خطف والاعتصاب والقتل والسلوك الإجرامي الآخر. بالإضافة إلى ذلك، سلوك سلبى مدمرة أكثر الظاهرة الأخيرة هي مجموعة دراجة نارية السائدة أو

مصطلح الجديد الذي يثير القلق على نحو متزايد لص دراجة نارية. ويجب علينا حل جميع هذه المشكلات والبحث عن حلولها لحفظ الجيل المستقبل في بلادنا.

البيانات المذكورة أعلاه وفقا لرأي أحمد التفسير (٢٠٠٠: ١)، أن انخفاض أزمة الأخلاق في المجتمع من إحدى اهتمامات المسؤولين في الدولة. وأصبح مصدر قلق للمعلمين، ولا سيما لمعلمي الدين الإسلامي. ويعتبر كثيرا أن العولمة الثقافية من إحدى الأسباب التي أدت إلى هذه الأزمة. والانتاج التقدم في الفلسفة والعلوم والتكنولوجيا سمي العولمة الثقافية. ولكن العولمة الثقافية على هذا النحو تؤثر بشكل كبير على الجانب المعنوي. ويبدو أن الانخفاض تحدث في جميع مستويات المجتمع. ومع ذلك، إن هذه الأزمة أكثر وضوحا في المراهقين. وهذه الأزمة بين المراهقين معروفة باسم جنوح الأحداث. والنتيجة من ذلك نرى، أن العديد من الأسر الذين فقدوا السلام، وبعض موظفين الحكومة الذين اضطروا تركوا منصبهم بسبب جنوح المراهقين (أحمد التفسير: ٢٠٠٠: ٢).

الرأي الذي قدمه خبيران السابقين قد وصفت في القرآن الكريم، ويبين أن بعد وفاة الأنبياء سوف جاء من بعدهم خلف أضعوا الصلاة واتبعوا شهوتهم. كقوله تعالى في سورة مريم الآية: ٥٩، "فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا (٥٩)". التربية الشاملة للأطفال هي إحدى جهود لمحاولة المشكلات السابقة.

وستكون تربية الأطفال ناجحة وملائمة لكل زمان ومكان عندما تعتمد على الإرشادات القرآنية الواضحة المتينة. القرآن هو المرجع اللاهوتي المحفوظ للإنسان في جميع مراحل التربية. ككتاب المقدس لرفاهية الإنسان اهتم القرآن اهتماما كبيرا بتربية الأطفال. وذكرت في كثير من الآيات القرآنية الأدلة حول كيفية تنظيم التربية، المشهورة في فلسفة العلوم بالمعنى المعرفي الذي يقوم به الإنسان في التربية المناسبة لديهم. ومن الآية القرآنية الدالة على التربية هي واردة في سورة التحريم: ٦ "يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ".

يريد هذا البحث أن يحقق تعليمات القرآن الكريم الدالة على نظرية المعرفة في تربية الأطفال. جرت هذه الدراسات في شكل السبب المعرفية عن طريق تحليل الآيات القرآنية المتعلقة بأهداف وأساليب ومواد وخصائص المعلمين. المدخل المستخدم هو المدخل الدلالي والتاريخي والفلسفي. المدخل الدلالي لدراسة المفردات المتعلقة بالموضوع. والمدخل التاريخي تتصف بتاريخ الأنبياء الذين ما زالوا دراساتهم مثلا لبعدهم. وقد يكون المدخل الفلسفي تقوم بشرح للموضوع والمواضيع الفرعية المبحوثة.

البحث

١. معاني كلمة الطفل في القرآن الكريم

تناول الباحثون ذكر الطفل في القرآن الكريم، وما يقاربه في الدلالة كولد جمع أولاد وطفل

جمع أطفال

أ. ولد الجمع: أولاد

وقال الراغب الأصفهاني (٢٠٠٦: ٥٦٥) الولد هو المولود. وقد كرر القرآن الكريم ٣٣ مرات. وقول الولد مع ثلاث وظائف مرفوعاً ومنصوباً ومجروراً وأضيف إلى كلمات أخرى في ٢٩ مرات؛ وهي في سورة آل عمران: ٤٧، والنساء: ١٧٦ مرتين، والأنعام: ١٠١، ومريم: ٢٥، المؤمنون: ٩١ والزخرف: ٨١، والبقرة: ١١٦ ويونس: ٦٨ ويوسف: ٢١ والإسراء: ١١١ والكهف: ٤ و ٢٩ ومريم: ٩١ و ٩٢ والأنبياء: ٢٦ والفرقان: ٢٥ والقصص: ٩ والزمر: ٤ والجن: ٣.

وكلمة الولد المضافة إلى اسم ضمير ٤ مرات وهي في سورة البقرة: ٢٣٣ مرتين ولقمان: ٣٣ ونوح: ٢١. كل كلمة له معنى طفل بمعنى طفل بيولوجي المنسوبة إلى البشر. وذكر كلمة ولد مرتبطة مع الله لم يكن له ولد، أو ذكر غير صحيح يرتكبها الكفار. عندما يتصل بالتربية، فكلمة ولد هو الطفل البيولوجي. ذكر كلمة ولد كطفل بيولوجي بما وصفه القرآن الكريم حول الميراث، الأطفال الذين يحق لهم الميراث هو الطفل البيولوجي.

وكلمة أولاد إما أن تكون نكرة ومعرفة والرفع والنصب والجار في القرآن الكريم لا يقل عن ٢٢ مرات. وكلمة أولاد باعتبارها مستقلة لا تضاف ٤ مرات، وهي في سورة الإسراء: ٦٤، والحديد: ٢٠، والتوبة: ١٦٩، وسبأ: ١٣٥.

وكلمة الأولاد المضافة لا يقل عن ١٨ مرات؛ وهي في سورة البقرة: ٢٣٣، سورة النساء: ١١، الأنعام: ١٥١، الأنفال: ٢٨، والإسراء: ٣١، سبأ: ٣٧، وممتحنة: ٣، والمنافقون: ٩، والتغابن: ١٥، وآل عمران: ١٠، آل عمران: ١١٦، والأنعام: ١٣٧، والأنعام: ١٤٠، والتوبة: ٥٥، والتوبة: ٨٥، والمجادلة: ١٧، والبقرة: ٢٣٣ والممتحنة. وإعادة الاسم والآية نفسها بسبب الخلافات في المضاف والمضاف إليه في شكل إلى اسم الضمير والغائب والمخاطب.

والكلمة المستخدمة ما عدا ولد والأولاد عبر القرآن بكلمة ولدان، المشتق من ولد وأولاد الذي يتكون من مشترك الواو حرف واللام والداد. ولكنها لا تسير إلى ولده البيولوجي. وكلمة ولدان في القرآن الكريم وردت ٦ مرات ومعرفة ونكرة وهي في سورة النساء: ٧٥، ٩٨، و ١٢٧، سورة الواقعة:

١٧، وسورة المزمل: ١٧ و سورة الإنسان: ١٩. ويعبر القرآن كلمة ولد بمولود مرة في القرآن الكريم وهي في سورة لقمان: الآية ٣٣ التي تدل على ولد بيولوجي.

ب. طفل وأطفال

وردت كلمة طفل في القرآن الكريم ٣ مرات، قد تأتي للمعرفة والنكرة وهي في سورة النور: ٣١، والحج: ٥، وسورة غافر: ٦٧. وكلمة طفل عند الأصفهاني (٢٠٠٦: ٣٢٣) الولد ما دام ناعما. وقال عبد الحافظ سويد (٢٠٠١: ٢٨) الولد حتى البلوغ في الذكر والأنثى. ووردت كلمة أطفال بصيغة الجمع في القرآن الكريم مرة واحدة فقط وهي في سورة النور: ٥٩:

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَعِذُوا كَمَا أَسْتَعِذُ الَّذِينَ مِنْ قَبْلِهِمْ^ج
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ^{هـ} وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

ج. المعاني الأخرى

المعاني الأخرى في هذا البحث هي الكلمات الواردة في القرآن لا يدل على الولد البيولوجي ولكنها قد يكون فيه الولد. وهذه يدل على معنى ذرية وأهل.

ومعنى كلمة ذرية هي النسل التي فيه الولد. وهي كلمة مذكرة في دعاء الآباء على أولادهم الصالحين. وهو دعاء الذي يقرأ الآباء لذريتهم الصالحة وهي قوله تعالى: وَالَّذِينَ يَقُولُونَ رَبَّنَا

هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٢﴾

كلمة أهل تشتمل على المعاني الكثيرة، على سبيل المثال، زوجة، ومجموعة واتباعه والأهل مشتملة على أفراد الأسرة، كما رأينا في تفسير المفسرين، على سبيل المثال، عند تفسير كلمة وأهليكم في سورة التحريم: ٦: " يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (٦)".

وكلمة ذرية إما أن تكون نكرة ومعرفة والرفع والنصب والجار في القرآن الكريم ٣١ مرة، وهي في سورة البقرة: ١٢٤، ١٢٨ و ٢٦٦، وآل عمران: ٣٤ و ٣٦ و ٣٨، سورة النساء: ٩، والأنعام: ٨٤ و ٨٧ و ١٣٢، والأعراف: ١٧٢، ١٧٣ وسورة يس: ٤١ والطور: ٢١ ويونس: ٨٣ والرعد: ٢٣

و ٣٨ والإسراء: ٣، ٦٢ ومريم: ٥٨ مرتين والكهف: ٥٠ والعنكبوت: ٢٧ والصفات: ٧٧ و ١١٣ والحديد ٢٦ وإبراهيم: ٣٧، ٤٠ والأحقاف: ١٥ والفرقان: ٧٤ وغافر: ٨. وردت كلمة أهل التي تحتوي على معنى الولد في القرآن الكريم ٢١ مرات؛ وهي في سورة آل عمران: ١٢١، وهود: ٤٠ و ٤٦ و ٨١؛ والحجر: ٦٥، وطه: ١٣٢، والمؤمنون: ٢٧ والعنكبوت: ٣٢ والأعراف: ٨٣ ومريم: ٥٥ والأنبياء: ٧٦ و ٨٤ والشعراء: ١٧٠ و ١٦٩ والنمل: ٥٧ والصاد: ٤٣ ويس: ٥٠ والمطففين: ٢١ والمائدة: ٦٩ والتحريم ٦ والزمر: ١٥.

٢. مكانة الأولاد في القرآن الكريم

أ. الولد كزينة حياة الدنيا

ومكانة الولد كزينة حياة الدنيا ذوا معان كثيرة منها أن وجودهم يكون سرورا وسكونا لأبائهم وأمهاتهم وغيرهم. وكما أنهم محبوب عند آبائهم وأسرهم. كما قال في القرآن الكريم سورة الكهف: ١٤٦ "الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ

ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

وقال القرطبي في تفسير هذه الآية، (٥٠٩: ٥/٢٠٠٩) وإنما كان المال والبنون زينة الحياة الدنيا لأن في المال جمالا ونفعا، وفي البنين قوة ودفعا، فصارا زينة الحياة الدنيا، لكن مع قرينة الصفة للمال. ونظرا من استمرار الآية أن مكانة المال والولد كزينة الحياة الدنيا المؤقتة وعادة كالسراب. وهذا هو لأنه ما زال هناك غيرها من الأمور التي أكثر نفعا هي الأعمال الصالحة الكثيرة التي ينقذ الناس. ويكون الولد مصدرا للفتنة للأباء وأسرهم.

والآية التي تدل على الولد أن زينة حياة الدنيا هي سورة آل عمران: ١٤ "رُيِّنَ لِلنَّاسِ حُبُّ

الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَّعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ

الْمَعَابِ ﴿١٤﴾

ب. الولد كقرة أعين

قد صور القرآن أن الولد صورة إيجابية، وهو قرّة أعين لغيرهم. وهذا هو من دعاء الوالد لأولاده على الله، كما جاء في سورة الفرقان: ٧٣ "وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا

قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾"

وقد فسر القرطبي قرّة أعين بمطيعين لك (٥٦: ٧/٢٠٠٩)، وفسر ابن كثير كثير (٤٠٠: ٣/١٩٩٢) الذين يسألون الله أن يخرج من أصلابهم وذرياتهم من يطيعه ويعبده وحده لا شريك له. وذلك بمعنى أن قرّة أعين هي الذين يطيعون الله ويعبدونه.

ج. الولد كالفتنة

الفتن جمع فتنة ويراد بها معان كثيرة ومختلفة. منها اختبار وابتلاء. عندما كان المعنى الابتلاء يكون مبينا وشرحا للاختلافات البشرية مع بعضها البعض، هو ما يتبين به حال الإنسان من الخير والشر (الجرجاني، ١٦٥: ١٩٨٨). والتغلب على الفتنة يكون رجلا قادرا على حفظ وعلى استقرار الإيمان والأخلاق في أي وقت من الأوقات. أو بعبارة أخرى كان قادرا على الحصول على امتيازات والامتنان عندما أصابه الكارثة. كما قاله الله تعالى: سورة الأنفال الآية ٢٨ وسورة التغابن في الآية ١٥:

وَأَعْلَمُوا أَنَّمَا آمَاؤُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

إِنَّمَا آمَاؤُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٩﴾

والمعنى من الأولاد كالفتنة اختبار لصبر الآباء والأمهات في تربيتهم، وعندما يرون سلوكهم السيئ. ونجاح الوالدين في تربية الأولاد دليل على قدرتهم على حفظ فطرة الله. وشخصية الأولاد المتنوعة والآثار البيئية والسلبية سيتطلب الآباء والأمهات والمربين يحاولون قدر الإمكان في حكمة وحذر.

وقد فسر المراغي سورة الأنفال: ٢٨ (٣٤٦: ٣/٢٠٠١): "إن فتنة الأموال والأولاد عظيمة لا تخفى على ذوى الألباب، إذ أموال الإنسان عليها مدار معيشته وتحصيل رغائبه وشهواته ودفع كثير من المكاراه عنه، من أجل ذلك يتكلف في كسبها المشاق ويركب الصعاب ويكلفه الشرع فيها التزام الحلال واجتناب الحرام ويرغبه في القصد والاعتدال، ويتكلف العناء في حفظها وتنزاعه الأهواء في إنفاقها، ويفرض عليه الشارع فيها حقوقا معينة وغير معينة: كالزكاة ونفقات الأولاد والأزواج وغيرهم.

وأما الأولاد فحبهم مما أودع في الفطرة، فهم ثمرات الأفئدة وأفلاذ الأكباد لدى الآباء والأمهات، ومن ثم يحملهما ذلك على بذل كل ما يستطيع بذله في سبيلهم من مال وصحة وراحة. وقد روى عن أبي سعيد الخدري مرفوعاً إلى النبي صلى الله عليه وسلم «الولد ثمرة القلب وإنه مجبنة مبخلة محزنة» .

فحب الولد قد يحمل الوالدين على اقتراف الذنوب والآثام في سبيل تربيتهم والإنفاق عليهم وتأثيل الثروة لهم، وكل ذلك قد يؤدي إلى الجبن عند الحاجة إلى الدفاع عن الحق أو الأمة أو الدين وإلى البخل بالزكاة والنفقات المفروضة والحقوق الثابتة كما يحملهم ذلك على الحزن على من يموت منهم بالسخط على المولى والاعتراض عليه إلى نحو ذلك من المعاصي كنوح الأمهات وتمزيق ثيابهن ولطم وجوههن وعلى الجملة ففتنة الأولاد أكثر من فتنة الأموال، فالرجل يكسب المال الحرام ويأكل أموال الناس بالباطل لأجل الأولاد".

وقا ابن كثير (٤/١٩٩٢: ٤٥٢) عند تفسير سورة التغابن: ١٥ إنما الأموال والأولاد فتنة، أي: اختبار وابتلاء من الله لخلقهم. ليعلم من يطيعه ممن يعصيه. ووجود الأولاد بأنه فتنة واختبار سيجعل والديهم على طاعة الله عندما يعاملهم في أحسن المعاملة، ويعلمهم في الصبر، حتى أنه بالرغم من أن يشار إليه على أنه اختبار وفتنة، ولكن ما زال الأولاد سعادة لآبائهم وأمهاتهم. وبدلاً من ذلك أن وجود الأولاد كالفتننة يكون معصية لآبائهم وأمهاتهم إلى الله وذلك عندما يعلمهم حسب تربية الإسلام . ولا سيما عندما يربيهم من دون لمسة من الحنان.

وهذه الآية توضح مكانة الولد كالفتننة وانتهت مع بيان أن الله أجر عظيم. وحصل الآباء والأمهات على هذا الثواب لصبرهم في تربية أولادهم. ولكون الولد هو كيان متعدد، ويجب على الآباء تعليم أولادهم في جميع مختلف جوانبها ليكون متوازنة ومتزامنة. والاهتمام بجانب واحد وترك الجانب الآخر يسببهم على انفصام الشخصية. وقد وضع أيوب دخل الله (١٩٩٦) عند تفصيل فكر الغزالي في تربية الأولاد وهي ستة جوانب في مجال التربية الذي يجب النظر فيها؛ وهي التربية العقلية، والتربية النفسية والتربية الأخلاقية والتربية الجسمية والتربية الروحية والتربية الاجتماعية. والتحقق من جميع جوانب هذه التربية هو المسعى النبيل الذي يتطلب الصبر الجميل من الآباء. إلى جانب ذلك أن تنفيذ جميع الجوانب التربية يتطلب من الآباء قدراً غريزاً من المادة والمعرفة، سواء كانت النظرية والعملية.

د. الولد كالعبدو

والحالة المحزنة للآباء هي عندما يكون أولادهم عدوا لهم وهي بسب فشل الآباء في تنفيذ العملية المناسبة في تربية أولادهم وقد صرح بقوله تعالى في سورة التغابن [٦٤]: ١٤ "يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ مِّنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ ۗ وَإِن تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾"

ومكانة الأولاد كعدو للآباء والأمهات والأسر ما هو إلا نتيجة للسلوك التي يؤديونها. وأكثرها تتعلق بأسباب معينة، وأسباب نزول الآية المتعلقة بالقضايا والحوادث وكذلك وقت ومكان. وبذكر عدة مصادر شرح قريش شهاب (٢٠٠٥/١٤: ٢٧٨) أسباب النزول من قوله تعالى:

"هذه الآية هي مماثلة بالآية السابقة ذكرها وهي العبرة والنصيحة والتسليّة للمسلمين الذين أصابتهم القلق بسبب السلوك السيء من أولادهم وأزواجهم. روى الترمذي عن ابن عباس أن نزول هذه الآية بأسباب متعددة من أحوال سكان أهل مكة الذين يرغبون في الهجرة ولكنهم منعهم من قبل أزواجه ووأطفالهم. وبعد الهجرة قال أن الرجل من هؤلاء إذا هاجر ورأى الناس قد سبقوا بالهجرة وفقهوا في الدين هم أن يعاقب زوجته وولده الذين منعوه الهجرة وإن لحقوا به في دار الهجرة لم ينفق عليهم. وفي رواية أخرى أن هذه الآية نزلت في عوف بن مال الأجمعي كان ذا أهل وولد إذا أراد الغزو بكوا عليه، بل منعوا ونحووا عن المشاركة فيه خوفا من الموت. وشكا ذلك إلى رسول الله ونزل هذه الآية. وأيا كان السبب النزول، فمن الواضح أن الله تعالى يقول في القرآن الكريم يا الذين آمنوا إن من أزواجكم وأولادكم عدوا لكم فاحذروهم. ومنهم من لا يأمر بطاعة الله ولا ينهى عن معصيته وكانوا يبيطون عن الهجرة إلى رسول الله صلى الله عليه وسلم وعن الجهاد فاحذروهم. وإن منهم من هو عدو بمعنى أنه ينتهي به عن العمل الصالح. ومنهم عدوا لكم بحملهم إياكم على ترك طاعة الله فاذروهم أي أن تقبلوا منهم وإن تعفوا وتصفحوا وتغفروا أي فلا تعاقبوهم على خلافهم إياكم فإن الله غفور رحيم.

للعُدو معنيان هما المعنى الحقيقي والمعنى المجازي قال قريش شهاب (٢٠٠٥/١٤: ٢٧٩)، إن من بعض الزوج والولد عدوا وهو عدو حقيقي والذي وضع الكراهية ويريد فصل الميثاق الغليظ. ويمكن أن يحدث في أي وقت وفي أي مكان، وخاصة في الفترة الأولى للإسلام، والذي يتكون أفراد الأسرة من دين مختلف، وهذا عدو حقيقي. ويمكن أيضا أن يكون المعنى معنا مجازيا كالعدو، وذلك لأن أزواجهم يأمرهم بترك الطاعة يدخلهم في الخطر كما فعله العدو.

٣. نظرية المعرفة في تعليم الأطفال في القرآن

تربية الأطفال هي العملية التربوية الذي يقوم به المعلمون. وفي نظرية المعرفة وتفصيل المفاهيم التربوية للأطفال يقوم على أساس النظرية والتطبيق العملي. ولطفولة خصائص والالتزم الذي يجب على المعلم أن يعتني اعتناء جيدا. وفي هذا البحث جزء أساسي من هذه الدراسة الذي يقوم به الباحث بالفحص من قبل العناصر المرتبطة بالتربية وهي الهدف والطريقة المادة التعليمية والمعلمين. فمن دون قصد إلى حرمان العناصر التعليمية الأخرى. والتفصيل في هذا البحث بعناية دقيقة نحو الآية القرنية كموضوع أساسي فيه.

أ. الأهداف في تربية الأطفال

والهدف عنصر من عناصر التربية، وكونه ذو قيمة استراتيجية وذو أهمية لنجاح هذه العملية النبيلة. تناول الخبراء ذكر الهدف في مجال التربية، وما يقاربه في دلالة المعنى كالغرض جمع أغراض والغاية جمع غايات. ولكل كلمة لها خصوصية المعنى. وفي التربية قد يقال كثيرا في الأهداف التربوية والغايات التربوية. وهدف التربية العامة هي تحقيق هدفها خلال عمليتها. وفي الواقع أن هدف التربية هو تكوين الفرد أو الأطفال أن يتوفر بقدرات معينة كما تم تفصيلها سابقا.

وكانت تربية الأطفال من عملية نبيلة التي ينبغي أن يقوم على الأهداف السامية كذلك. ولا يشرح القرآن شرحا نظريا، ناهيك عن الصياغة الفنية والتفصيلية لأهداف تربية الأطفال. ولكن في القرآن تعليمات أو إشارات عامة عن شخصية مثالية (الرجل المثالي) التي يجب تحقيقها من خلال الجهد البشري عن التربية. وبعبارة أخرى، إن تشكيل شخصية الإنسان المثالي هو هدف تربية الأطفال وفقا للقرآن. الأهداف التربوية المتضمنة في القرآن هي عامة، ولا خصوصية. الأهداف التي تم تحديدها بشكل خاص، لا سيما من خلال المؤسسات التعليمية مع التسلسل الهرمي المختلفة، وخاصة في شكل التربية الرسمية.

إذا تأملنا في بعض الصورة المثالية للرجل وفقا للقرآن، فإن الهدف من تربية الأطفال يمكن نظرها على النحو التالي:

(١) جعلهم أولي الألباب

أولو الألباب يستخدمه القرآن للإشارة إلى شخصية الإنسان المثالي مع معايير معينة. وجعل الأولاد أولي الألباب من عملية طويلة بدأت من أوقات سابقة من الطفولة. وليس من الخطأ أن أحد الأهداف التربوية هو جعلهم أولي الألباب. كما وردت في سورة آل عمران الآية: ١٩٠-١٩١: **إِن**

فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَأَيَّتِ لِأُولَى الْأَلْبَابِ ﴿١٤﴾ الَّذِينَ
يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٥﴾

وأولو الألباب يفسر كثيرا بالذين لديهم الشعور بالكمال، وعلى الرغم من أن المعنى هنا لا تتعلق فقط للاستخبارات (المعريف) فقط. وفسر القرطبي (٢/٢٠٠٩: ٤٨٦) أولو الألباب الَّذِينَ يَسْتَعْمِلُونَ عُقُوبَهُمْ فِي تَأْمَلِ الدَّلَائِلِ. وقال محمد علي الصابوني (٢/١٩٩٩: ٢٥٢) الذين ينظرون إلى الكون بطريق التفكير والاستدلال. وقال ابن كثير (١/١٩٩٢: ٥٣٩) يفسر "العقول التامة الذكية التي تدرك الأشياء بحقائقها على حليتها". اعتمادا على بعض رأي المفسرين أن معنى أولو الألباب العقول التامة ويستعملون عقولهم في تأمل الدلائل وينظرون إلى الكون بطريق التفكير والاستدلال. وكلمة "أولو الألباب" أو "أولى الألباب" في القرآن الكريم تكرر ١٦ مرة، بما في ذلك في الآية السابقة، وهي في سورة البقرة [٢]: ١٧٩، ١٩٧، ٢٦٩، وسورة آل عمران [٣]: ٧ و ١٩٠، وسورة المائدة [٥]: ١٠٠، وسورة يوسف [١٢]: ١١١، سورة الرعد [١٣]: ١٩، وسورة إبراهيم [١٤]: ٥٢، سورة ص [٣٨]: ٢٩ و ٤٣، وسورة الزمر [٣٩]: ٩ و ١٨ و ٢١، سورة غافر [٤٠]: ٥٤، و سورة الطلاق [٦٥]: ١٠. والمصطلح الآخر في نفس المعنى لأولي الباب وهي لأولي النهى.

واعتمادا على سورة آل عمران [٣]: ١٩٠-١٩١، إن كلمة أولي الألباب لها ثلاث خصائص رئيسية. أولا، الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ أي فلا يخلو حال من أحوالهم عن ذكر الله المفيد صفاء الظاهر المؤثر في تصفية الباطن. فالمراد تعميم الذكر للأوقات، وعدم الغفلة عنه تعالى. وتخصيص الأحوال المذكورة بالذكر، ليس لتخصيص الذكر بها، بل لأنها الأحوال المعهودة التي لا يخلو عنها الإنسان غالبا. ثانيا، وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ أي في إنشائهما بهذه الأجرام العظام، وما فيهما من عجائب المصنوعات، وغرائب المبتدعات، ليدلهم ذلك على كمال قدرة الصانع سبحانه وتعالى، فيعلموا أن لهما خالقا قادرا مدبرا حكيما، لأن عظم آثاره وأفعاله تدل على عظم خالقها تعالى. ثالثا، والنتيجة منهما يعلمون أن لهما خالقا قادرا ويسعون بأخذ النافعة من إنشائهما ولا عبث في خلق الله.

(٢) تحقيق العبد التقي

العبادة واجب على كل شخص. وهذه العبادة يجب الابتداء من مرحلة الطفولة. ويشعر الآباء والأمهات والمعلمين بالسعادة عندما كان الطفل صالحا ومطيعا بشريعة الله كنتيجة التربية. ويستند الالتزام بالعبادة من قوله تعالى في سورة الذاريات، ٥٦: وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ



وهذه الآية الكريمة تستخدم كثيرا كالمرجع الرئيسي للإنسان في وجوب على العباد، وهي عبادة الله سبحانه وتعالى لا شريك له. والعبادة هدف من أهداف التربية المنشود. وهذا يعني أنه بعد الاشتراك في عملية التربية الطالب كالخريج ينبغي أن يكون صالحا ومطيعا وفقا للتوجيهات الشرعية الإسلامية. ويعتبر عدم الطاعة في العبادة كفشل عملية التربية في تحقيق أهداف التربية المنشودة.

العبادة لغة ذات عدة معان: الإخلاص والعبودية والطاعة، والطاعة وهلم جرا. وأما اصطلاحا فقد قدمه الخبراء من التعاريف للعبادة ومنها كما قدمه الجرجاني أن العبادة هي فعل المكلف على خلاف هوى نفسه تعظيما لربه (١٩٩٨: ١٤٦).

ولا يمكن للفرد الوصول إلى العبادة إلا بعد سعي وجهد والتربية هو محاولة لتزويد الطلاب عدة المعارف والمهارات اللازمة في إجراء العبادة لله سبحانه وتعالى. المعارف والمهارات المتعلقة بالعبادة هي القدرة على تلاوة القراءات الخاصة في تلك العبادة وأداء الحركات الواردة في العبادة. ومن خلال عملية التعليم أيضا يستطيع تصويب الأخطاء في العبادة سواء كان في المدرسة الرسمية أو غير الرسمية وفي العائلة والمجتمع. ومن دون عملية التربية لا يمكن الإنسان الحصول على المعرفة والقدرة للعبادة.

(٣) تحقيق الإنسان خليفة في الأرض

وبجانب عبد الله باسم عبد الله والإنسان خليفة الله في الأرض في تنفيذ أوامره كما ذكرت في سورة البقرة [٢]: ٣٠: وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

والخليفة لغة الخلف والبدل، وتحدث خلافات حول من استبدال منهم. وقال حسن لانغولونج: (١٩٩٦: ٣٣) هناك ثلاثة آراء. أولا، أن المراد بالخليفة يخلف خلافة على طريقة من تقدم من الجن. وثانيا المراد بالخليفة أبناء آدم لأنه يخلف بعضهم بعضا. وثالثا القائم مقام غيره أحسن مقاما. والخليفة

ليس مجرد شخص بعد شخص آخر، لكنه هو خليفة الله. وقال معصوم مختار (١٩٩٩: ٤٥)، كخليفة يخلف بعضها بعضا كان خليفة الله لجميع الكائنات.

المهارات البشرية اللازمة التي تحتاج إليها الخليفة في قيامه بواجباته لا يتصل القدرة الجسدية أو الفكرية فحسب. ومع ذلك، يجب أن تكون شاملة. وعندما يكون أحد عوامل داخلية الإنسان التي تؤثر على نجاح هذه المهمة النبيلة هي الذكاء، ثم يجب أن يكون هذا الذكاء متعدد الأبعاد. وينبغي هذه الثلاثة يمتلكه خليفة الله. وهذه الثلاثة هي حاصل الذكاء، الذكاء العاطفي والاستخبارات الروحي. والأشكال الأخرى من الذكاء قد تم بحثها على نطاق واسع وتطويره من قبل الخبراء. وقد اقترح هوارد غاردنر مفهوم الذكاء المتعدد.

الأهداف الرئيسية الثلاثة المذكورة ما زالت عامة. وأهداف التربية الخاصة من تربية الأطفال وفقا للقرآن ويمكن رؤية من الحالات التربوية شغله من الصالحين في القرآن الكريم. القصص التي تعني وجود الأهداف التربوية المثالية لأطفالهم.

قصة نبي الله آدم عليه السلام يقوم بتربية طفليه وهما قابيل وهابيل إلى أن يُقَرَّبَا قَرَبًا إِلَى اللَّهِ، وتشير إلى أن هدف التربية هو جعل الطفل مطيعا ويتقى الله سبحانه وتعالى. وذلك كما وردت في سورة المائدة : ٢٧: **وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ**

وقصة نبي الله نوح عليه السلام مع ابنه كنعان، وتشير إلى أن الهدف من هذه التربية هو من أجل الحصول على حفظ الإيمان بالله وحده. ولكنه أبي وأصر على كفره وعناده، ولما أتى الطوفان العظيم من الله فغرق كنعان مع من غرق من الكافرين بذلك خسر الدنيا والآخرة ولم تنفعه درجة قرابته من أبيه مع كفره وتكبره عن الإيمان واتباع الحق الذي جاء به أبوه نوح عليه السلام، فليس للنسب هنا اعتبار فكل إنسان مجزي بعمله، وكانت هذه الحادثة عقابا من الله للذين لم يهتدوا لعبادته بسبب رفضهم لرسالة التوحيد التي حملها النبي نوح عليه السلام. وهذه القصة في سورة المائدة [١١]: ٤٢ - ٤٣:

**وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرِلٍ
يَبْنِي أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٣﴾ قَالَ سَاوِيَ إِلَى جِبَلٍ يَْعَصْمُنِي**

مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۗ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿١٢٦﴾

قصة نبي الله إبراهيم الذي يقوم بتربية ابنه إسماعيل، تشير إلى أن الهدف من التربية هو أن يطيع في جميع أوامر الله ورسوله. إذ رأى إبراهيم في المنام أنّ الله يأمره بذبح ابنه الوحيد. فاستيقظ من نومه مرعوباً، لأنه يعلم أن ما يراه الأنبياء في نومهم هو حقيقة وليس من وساوس الشياطين، وقد تكررت رؤيته هذه ليلتين أخريين، فكان هذا بمثابة تأكيد على ضرورة تنفيذ هذا الأمر فوراً. ولكن قبل كل شيء، فكر إبراهيم عليه السلام في إعداد ابنه لهذا الأمر العظيم، حيث ﴿قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى﴾. الولد الذي كان مثال الولد البار المؤمن برسالة والده، والذي تعلم خلال فترة عمره القصيرة الصبر والثبات والإيمان في مدرسة أبيه، رحّب بالأمر الإلهي بصدرٍ واسع وطيبة نفس، وبصراحة واضحة قال لوالده: ﴿قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ﴾ افعل ما أنت مأمر به، فإنني مستسلم لهذا الأمر، فإنك ﴿سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾. وهل هناك تربية أعظم من هذه التربية إذ يعرض على ابنه رؤياه التي يأمر الله فيها بذبحه، فلا يقول هذا الابن الصابر كيف تذبحني يا أبي، بل يسلم الأمر إلى الله ويقول يا أبي افعل ما يأمرك الله به، لا شك أن وراء هذا الاستسلام تربية عظيمة ناصحة قيمة.

ولو تدبرنا سورة يوسف لوجدنا فيها أساليب ممتازة للتربية، ولهذا ما فشل نبينا يعقوب - عليه السلام - في تربية أولاده، وإن كان أبناؤه قد دخل في قلوبهم الحسد ليوسف في البداية، لكنهم تابوا من ذلك واستغفروا الله، فغفر الله لهم، وسامحهم أبوهم وأخوهم يوسف أيضاً فيحرص الأب (يعقوب - عليه السلام -) على بناء مستقبل ابنه (يوسف) فهو الأب الناجح الذي يتلمس مواهب ابنه، ويستكشف تلك التي تكمن في نفس ابنه، ثم يسعى بعد ذلك لتنميتها ومساعدة ابنه للوصول إليها، ويزرع فيه الهمة العالية، والغاية النبيلة ليكون عالماً، ومصلحاً، ونافعاً في مجتمعه، ليواصل بذلك مسيرة المصلحين. تكتشف هذه القصة في سلسلة طويلة في سورة يوسف.

وقصة مريم مع ابنها عيسى عليه السلام تشير إلى أن الهدف من تربية الأولاد هو بناء التقوى الفردية عن طريق إقامة الصلاة، والتقوى الاجتماعي عن طريق أداء الزكاة وبر الوالدين على أساس التقوى والإيمان والطاعة لله، كما وردت في سورة مريم [١٩]: ٣٠-٣٢: قَالَ إِنِّي عَبْدُ اللَّهِ

ءَاتَنِي آلِكْتَبَ وَجَعَلَنِي نَبِيًّا ﴿٥٤﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَنِي بِالصَّلَاةِ
وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٥٥﴾ وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

وقصة لقمان الذي قام بتربية ولده وتكون وصايا لقمان من حب الآباء لأبنائهم، وحرصهم على صلاحهم. ولم يناديه باسمه بل يناديه بكلمة (يا بني) ويكررها في أغلب وصاياه ويناديه دائما بكلمة يا بني وهو التصغير من ابني، ويشير إلى أن هدف التربية هي العقيدة السليمة والطاعة في أوامر الله والتخلق بأخلاق كريمة. وهذه القصة في سورة لقمان: [٣١]: ١٣-١٩: وَإِذْ قَالَ لُقْمَانُ

لِأَبْنَيْهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿٣١﴾ وَوَصَّيْنَا
الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنًا عَلَى وَهَنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي
وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿٣٢﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ
فَلَا تُطِعْهُمَا ۗ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۗ ثُمَّ إِلَيَّ
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾ يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ
فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٣٤﴾
يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَلِكَ
مِنْ عَزْمِ الْأُمُورِ ﴿٣٥﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٣٦﴾ وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۗ إِنَّ أَنْكَرَ
الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٣٧﴾

وهذه القصص القرآنية من عباده الصالحين لا يخلو من الهدف. وهذه القصص توضح الاختلاف في أهداف تربية الأولاد. ولكنها تهدف إلى هدف واحد وهو تحقيق الإنسان الكمال بجميع الصفات الروحية والأخلاقية. وينبغي أن تكون هذه القصص عبرة لهذه الأمة، كما قال الله تعالى في سورة يوسف [١٢]: ١١١: لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ

ب. أساليب تربية الأولاد كما يراها القرآن

أساليب التربية هو الخطوات التي اتخذت في الأنشطة التربوية لتحقيق الأهداف المنشودة. وقد يقال بالطريقة أو المنهج. وقدرة المعلمين في اختيار الوسائل واستخدامها تؤثر على نجاح التربية والتعليم. ولا يبين القرآن تفصيلاً في أداء الاجراءات التربوية والتعليمية، ولكن في كثير من الآيات، وجدت أدلة أو إشارات على أن يكون بمنهج معين، كما تم تنفيذه من قبل المرين السابقين، أو عن طريق الرسل.

بناء على تعليمات القرآن الكريم، هناك عددا من أنواع أساليب التربية التي يمكن تطبيقها في تربية الأولاد منها:

١) أسلوب القصة

أسلوب القصة هي تقدم المعلومات والحقائق بشكل قصصي، وهذه الطريقة تعد من أقدم الطرق التي استخدمها الإنسان لنقل المعلومات والعبير إلى الأطفال، وهي من الطرق المثلى لتعليم التلاميذ خاصة الأطفال منهم، كونها تساعد على جذب انتباههم وتكسيهم الكثير من المعلومات والحقائق التاريخية، والخلفية، بصورة شيقة وجذابة وقال الله تعالى في سورة يوسف (١٢): ٣: نَحْنُ

نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ

قَبْلِهِ لَمَنِ الْغَفْلِينَ ﴿٣﴾

٢) أسلوب القدوة

تعتبر القدوة أفضل أساليب التربية وأقربها إلى النجاح، فالإنسان في طفولته يميل إلى التقليد والمحاكاة، فإذا كان المحاكي قدوة تأصلت في النشء الخلال الطيبة والخصال الكريمة والقيم الرفيعة، وهذا الأسلوب وسيلة لثقيف الأطفال عن طريق القدوة في الكلام. ولتجنب الكلام السيء في التربية. ويميل الطفل إلى تقليد الآخرين، ومحادثهم في أقوالهم وأفعالهم وحركاتهم. وشاع القول لسان الحال أفصح من لسان المقال. وقال تعالى في سورة الصف: ٢-٣: [61]: 2-3 يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ

مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

٣) أسلوب الحكمة، والموعظة الحسنة والمجادلة

أسلوب الحكمة وسيلة لتربية الأطفال عن طريق إظهار حسن الخلق طيب الكلام. وطريقة موعظة حسنة يعني وسيلة لتربية الأطفال من خلال تقديم النصيحة والموعظة الحسنة. وأسلوب المجادلة يعني لتثقيف الأطفال مع الحوار والمناقشات في أفضل طريقة. وهذه الأساليب الثلاثة صرحت بسورة النحل [١٦]: ١٢٥: **أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ**

(٤) أسلوب الترغيب والترهيب

أسلوب الترغيب وسيلة لتثقيف الأطفال عن طريق إعطاء شيء معنويا أو ماديا عند وصولهم إلى الإنجاز ويستخدم للحث على فعل الخير والأعمال التي يقوم بها الطفل لأول مرة شاقّة تحتاج إلى حافز يدفعه إلى القيام بها حتى تصبح سهلة، كما أن الترغيب يعلمه عادات وسلوكيات تستمر معه ويصعب عليه تركها. وأما أسلوب الترغيب فهو تثقيف الأطفال بالتخويف أو العقاب عندما يعمل خطأ. باستخدام هذه الطريقة بشكل صحيح سوف يثير الوعي لدى الطفل. وكثيرا ما يعرض القرآن الكريم الترغيب والترهيب في سياق واحد لكي يتيح للعقل فرصة الموازنة والاختيار

وقال الله تعالى في سورة الزلزلة [٩٩]: ٧-٨: **فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ**

﴿٧﴾ **وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ** ﴿٨﴾

(٥) أسلوب حوار

أسلوب الحوار وسيلة لتثقيف الأطفال عن طريق حملهم على الكلام من القلب، أو بعبارة أخرى حوار دون إكراه وإجبار. ويوضح القرآن أن هذا الأسلوب يستخدمه كثيرا من الأنبياء السلف الصالح وكذلك النبي صلى الله عليه وسلم. ومن بعض الحوار يدور في هذه القصص:

(أ) حوار نبي الله نوح عليه السلام مع ابنه كنعان ليركب معه في السفينة ولكن أبي وأصر في الكفر.

(ب) حوار نبي الله إبراهيم عليه السلام مع ابنه إسماعيل حينما يرى في المنام أنه يذبح ابنه وأقبل إسماعيل بقول يا أبت افعل ما تؤمر ستجدني إن شاء الله من الصابرين.

(ج) (ج) وأما يعقوب - عليه السلام - فيتعهد أولاده في الرmq الأخير، وقالوا نعبد إلهك وإله آباءك إبراهيم.

ج. مواد التربية للأطفال

المواد التربوية هي عنصر من عناصر المهمة في تربية الأطفال. لا يذكر القرآن هذه المواد تفصيلاً. إنما تستند على الإشارات العامة، وجدت عدداً من الأمور التي ينبغي تدريسها من قبل الآباء والمعلمين لأولادهم، مثل طيب السلوك والمعرفة والمهارة كما قال الله تعالى في سورة لقمان [٣١]:
١٣-١٩ وقد سبق ذكره مثل:

- (١) العقيدة؛ وهي الاعتقاد في وحدانية الله والابتعاد عن الشرك لأن الشرك لظلم عظيم.
- (٢) الشريعة وهي الالتزام بالطاعة في أمر الله منها إقامة الصلاة وهي أعلى العبادات.
- (٣) الأخلاق وهي كيفية التفاعل مع البشر على أساس الإيمان بالله. وبر الوالدين، ولا يتكبر على الآخرين، والأمر بالمعروف والنهي عن المنكر.

بالإضافة إلى ثلاث المواد المذكورة، والمواد التربوية الأخرى ل يتم تسليمها للأطفال هو القرآن الكريم. وهناك أربعة جوانب للقرآن يجب على الآباء تعليمها نحو أطفالهم؛ وهي القراءة والكتابة والترجمة والحفظ. وينبغي أن يكون الأطفال قادرين على قراءة القرآن قراءة صحيحة، وهذا عمل صالح للآباء. وقراءة القرآن الكريم الصحيحة ذات فوائد كثيرة في حياة الطفل، على سبيل المثال يكون إماماً في الصلاة لصحة القراءة. وكذلك القدرات الأخرى المتعلقة بالقرآن.

أ. المربين في تربية الأطفال

إن المربين من أحد المكونات الهامة في تربية الأطفال. وقد يسمى المربين بالمدرس والمعلم والأستاذ وهلم جرا. ولا يمكن تبديل مكانته بأي وسيلة كانت، ولو كان بتقدم العلوم والتكنولوجيا في هذا العصر. وقد يمكن للتلاميذ الحصول على العلوم والمعارف الواسعة من شتى مصادر، بما في ذلك المصادر غير البشرية، لكنها لن تكون مصحوبة نفسياً نحو الاهتمام، والمودة، والتوجيه، والتدريب وغير ذلك. ووظيفة المعلم هي غاية نبيلة. لذلك يجب على المدرس والمعلم أن يمتلك كثيراً من الأمور.

القرآن لا يبين بالتفصيل خصائص المعلم. ومع ذلك، وجدت في العديد من الآيات مبادئ مختلفة أو إرشادات عامة عن شخصية المعلم، وخاصة في قدوة عباد الله الصالحين في أداء واجباتهم نحو تربية الناس. ويجب على المعلم أن يكون أباً في تربية تلاميذه. وشاع القول كن أباً قبل أن تكون أديباً. وفيما يلي بعض المبادئ العامة المهمة في القرآن الكريم يجب على المعلم اهتمامها:

- (١) يجب على المعلم أن يتصف بصفة الرحمة

الرحمة من الأخلاق التي لا بد أن يتصف بها المعلم والرحمة صفة من صفات الله تعالى يرد ذكرها كثيراً في كتاب الله عز وجل . منها سورة الرحمن [٥٥]: ١-٤ ما يلي: الرَّحْمَنُ ﴿١﴾ عَلَّمَ

الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾

إن صفة الرحمة في نظر التربية من صفات عباد الله الصالحين في تنفيذ مهمة الألوهية وهي تربية الناس، اعتماداً على الآية السابقة ذكرها يجب أن يكون المعلم رحيماً بطلابه رقيقاً بهم، كما يجب عليه أن يبتعد عن الأخلاق السيئة التي تضر أنفسهم وطلابهم. وكلماته طيبة وسلوك جيد ولا قاسياً ولا يغضب، ولا يضرب الذي يتنافى مع القيم الإلهية العليا والقيمة التربوية. إن هذا الموقف يضع المعلم نفسه قادر على تخلق بأخلاق الله في تنفيذ التربية. وهذا التخلق من أحد تحقيق الرحمة في التربية كما كان في حديث النبي صلى الله عليه وسلم تخلقوا بأخلاق الله.

(٢) يجب على المعلم أن يكون ربانياً

أشار القرآن الكريم إلى دور المعلمين من الأنبياء وأتباعهم إلى أن وظيفتهم الأساسية دراسة العلم الإلهي وتعليمه للناس. وكذلك المعلم يجب أن يتصف بهذه الصفة ليقوم في تدريسه وفقاً بما أمره الله تعالى وللحصول على النتيجة المرجوة. والتخلق بأخلاق الله أمر لا بد للمعلم ليكون معلماً ناجحاً. وقال الله تعالى في سورة آل عمران [٣]: ٧٩: مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ

وَالْحِكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ .

وفسر ابن كثير (١/١٩٩٢: ٤٦٣) كلمة "رباني" بالحكماء جمع حكيم من حكيم والعلماء جمع عالم والحلماء جمع حليم. وكلمة الحكيم معناه ذو الحكمة. وهي من أسماء الله الحسنى. ويلزم على المعلم أن يتصف بهذه الصفة في جميع أقواله وأفعاله. ولذلك لا يمكن لأي شخص أن يكون معلماً متصفاً بهذه الصفة قال الله تعالى في سورة البقرة: ٢٦٩: يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ.

والتفسير الثاني من ابن كثير أن كلمة رباني معناها العلماء جمع عالم أو عليم كما ورباني معناه الحليم العلماء المتصف بالعلم والمعرفة، وهي أسماء الله الحسنى. العلماء هم العارفون بشرع الله، المتفقهون في دينه، العاملون بعلمهم على هدى وبصيرة الذين وهبهم الله الحكمة والذين يخشون الله حق خشيته. والتفسير الثالث من ابن كثير أن كلمة رباني معناها الحلماء وهي اسم من أسماء الله الحسنى كما تقدم. وبهذه الصفة أن يتصف المعلم متسامحاً وذا صفح ولا يُعجّل بالعقوبة وبالرغم من وجود فرصة والقدرة على التنفيذ. وعندما يكون هناك خطأ ارتكب من قبل التلاميذ فقام المعلم بهذه الصفة الجيدة ولا يسارع بالعقوبة ولكنه سيحاول ما وراء هذا السبب بل يعفو عن السيئات.

(٣) يجب على المعلم أن يكون قويا وذكاء

لكي يوصف المعلم بأنه معلّم ناجح، لا بد أن تتوفر فيه صفات عديدة، منها: ينبغي أن يكون ذا شخصية قوية وذكاء، وبهاتين الصفتين يقوم المعلم أداء التعليم بسهولة وناجحة. ومن الآيات القرآنية التي أشارت إلى هاتين الصفتين هي في سورة النجم [٥٣]: ٥-٦: **عَلَّمَهُ شَدِيدُ**

الْقَوَى ذُو مِرَّةٍ فَاسْتَوَى

يقول تعالى مخبراً عن عبده ورسوله محمد صلى الله عليه وسلم أنه علّمه الذي جاء به إلى الناس وهو جبريل عليه السلام ذو خلق طويل حسن وقوة شديدة وكان جبريل بأنه مرسل من الوحي وبعبارة أخرى أن جبريل هو المعلم والنبي صلى الله عليه وسلم يتلقى الوحي. وبهاتين الصفتين يجب على المعلم أن يتصف بما رغم أن هاتين الصفتين تختلف بعضها بعضاً في المعلمين.

بالإضافة إلى الصفتين السابقتين لا بد للمعلم أن تتوفر فيه الصفات الأخرى، منها:

(أ) الحكمة، كما كان لقمان آتاه الله الحكمة وكان حكيماً وينطق بالحكمة.

(ب) الصبر، كما يدل على نبي الله نوح عليه السلام، وخصوصاً عندما وجد ابنه كنعان أبي أصر على كفره وعناده.

(ج) الديمقراطية، كما كان في شخصية نبي الله إبراهيم، وخصوصاً عندما أمر إبراهيم أن يذبح ابنه أخبر ابنه فقال لابنه فانظر ماذا ترى

وبجانب امتياز الشخصي المذكور سابقاً فعلى المعلم أن يهتم بأغماط التفاعل والاتصال بينهم وأبنائهم وأغماط الخاطئة قد يسبب إلى النتائج السيئة للتعليم.

وعرّف سوجانر سوكانتو (٢٠٠٥: ٦٢) بالتفاعل بأنه عمليات متبادلات بين الأفراد. والتفاعل بين المعلم أو الأباء بأبنائهم وتلاميذهم سيمى بالتفاعل الاجتماعي. والاتصال هو العملية التي يتم بها نقل المعلومات والمعاني والأفكار من شخص إلى آخر أو آخرين. والتفاعل بين المعلمين والطلاب على مبادئ وقيم التعليم وهي المودة والرعاية والتكافل، والمسؤولية، وهلم جرا. وعندما لا يقوم على هذه القيم فكان هذا التفاعل بعيدا عن القيم الإسلامية.

وينبغي أن يستند الاتصال بين المعلمين أو الآباء لتلاميذهم وأبنائهم على الأحكام الإلهية الواردة في القرآن والسنة. وفي الاتصال يجب أن يكون كلا من الطرفين مهذبة ومحترمة. كما ينبغي على التلاميذ الإكرام والتعظيم للمعلمين. وقد عبر القرآن الكريم بمصطلح القول وهو الكلام الذي يصدر من فم الإنسان، يُعبر به عما في نفسه. وقد تعدد القول في القرآن الكريم وقال سانوس أويس (٢٠٠١: ٢١٠ - ٢٠٥) يعرضه فيما يلي:

١. قولاً معروفاً، كل قول حسن وفعل جميل وخلق كامل للقريب والبعيد.
 ٢. قولاً سديداً، ما كان صواباً وعدلاً أو قاصداً إلى الحقّ تسد به الحاجة ويشمل الأقوال الواجبة، والأقوال الصالحة النافعة، التي تدخل السرور إلى قلب المؤمن، والإصلاح بين الناس.
 ٣. قولاً بليغاً، ما كان بالغاً ويؤثر في النفوس تأثيراً خاصاً.
 ٤. قولاً كريماً، ما كان حسناً جميلاً لنا.
 ٥. قولاً ميسوراً، ما كان القول سهلاً وطيباً.
 ٦. قولاً عظيماً، الكلمات العظيمة. وفي سورة الإسراء ١٧: له دلالة سلبية، رادا على المشركين الكاذبين الزاعمين.
 ٧. قولاً لنا، وهو التعبير عن الكلمات اللطيفة عند التعامل مع الناس لمن معه القوة وضمنت له العصمة.
 ٨. قولاً ثقيلاً، أن المراد من كونه ثقيلاً عظم قَدْرُه وجلالة قدره وعظم شأنه شاقاً على المكتئبين وهذا التعبير عن دلالة إيجابية لوصف القوانين في القرآن الكريم.
- وفيما يلي أكثر نفعا وأشد تنفيذا فيما يتعلق بالقول الذي يجب على المعلم استخدامه كما

قدمه ذكره (٢٠٠٦: ١٨٥) في الجدول الآتي:

رقم	التعبير	السورة والآية	المعنى	المؤشرات
١	قولاً معروفاً	البقرة: والنساء:	قول حسن	قولاً مناسباً للحال قولاً مناسباً لمرحلة العمر

رقم	التعبير	السورة والآية	المعنى	المؤشرات
		والأحزاب: ٣٢		قولا معقولا
٢	قولا كريما	الإسراء: ٢٣	قولا كريما	قولا للإكرام قولا حسنا
٣	قولا ميسورا	الإسراء: ٢٨	عدهم وعدا بسهولة ولين	قولا سهلا في الفهم قولا مقابلا للشعور
٤	قولا بليغا	النساء: ٦٣	ما كان بالغاً ويؤثر في النفوس تأثيراً خاصاً	قولا فعالا قولا مؤثرا في النفوس
٥	قولا لينا	طه: ٤٤	قولا لطيفا وسهلا	قولا لطيفا مؤثرا في النفوس قولا حسنا وحسن الاستماع
٦	قولا سديدا	النساء: ٩ والأحزاب: ٧٠	كان صواباً وعدلا	قولا صحيحا قولا عادلا
٧	قولا عظيما	الإسراء: ٨٠	قولا كبيرا	قولا عميقا أحلى الكلام
٨	قولا من رب العالمين	يس: ٥٨	قولا ربانيا	قولا من الله تعالى القول المحتوى على رسالة الله
٩	قولا ثقيلا	المزمل: ٥	قولا شاقا	قولا عظيما في الشأن تحتوي على معلومات عن التزامات الإنسان نحو الشرعية بين الحلال والحرام والقوانين

النتيجة

واعتمادا على نتائج البحث الذي تم القيام به، هناك بعض النتائج على وهي على النحو

التالي:

أولا، في القرآن التسميات الكثيرة نحو الولد سواء فيما يتعلق وجودها كابن شقيق، أو ابن بالمعنى تلميذ الذي يجب الاعتناء بمختلف جوانب التربية. وهذه التسميات هي ولد وأولاد وطفل وأطفال. بالإضافة إلى ذلك هناك الاشتقاق الأخرى مثل ولد وأولاد وولدان. وكلمة ولد وأولاد أكثرها تستخدم في دلالة كابن شقيق، على سبيل المثال، كما في تقسيم الميراث الذي ينبغي تقسيمه لابن شقيق فحسب.

وكلمة طفل وأطفال تستخدم كثيرا في مجال التربية. وأما بالنسبة كلمة ذرية، أشار العلماء إلى أنها تشابه معنى الطفل التي تتطلب اهتماما خاصا بالنفسية والتربوية.

ثانيا، إن مكانة الولد في القرآن متنوعة. بشكل عام أنه أمانة ونعمة من الله سبحانه وتعالى لا قيمة له. ووجوده مشتاق والحكمة البالغة للوالدين وهو من أعظم نعمة الزواج. وأشار القرآن أن الولد يمكن أن يكون قرة أعين وفتنة وعدو لأبائهم. وجود سلوك الأطفال الإيجابي والسلبي مرتبطة بطريقة تعامل الآباء والأمهات معهم. والاهتمام الجيد بتربيتهم جعلهم قرة أعين وولد صالح وعدم الاهتمام بتربيتهم جعلهم فتنة وعدوا لأبائهم.

ثالثا، تربية الطفل في نظرية المعرفة أن تستند على قوانينه خالقه، كما وجد في الآيات القرآنية. وأشار القرآن إلى الاختيار التربوي الاعتناء به والتنفيذ فيه لتقوم عملية تربية الأطفال أصولها الأساسية. التكامل بين مختلف عناصر الطبيعة للتربية هو أمر لا بد منه لتحقيق عملية تربية الأطفال الناجحة. وينبغي أن يكون الهدف مثاليا وواضحا وقابلة للقياس والتنفيذ. ويجب أن تكون الطريقة سهلة التنفيذ وفعالة وتحقق الأهداف التربوية المنشودة. يجب أن تكون المادة قادرة على تلمس جوانب مختلفة من الأطفال جسديا ونفسيا. وينبغي للمعلم أن يكون هدفه وسلوكه وتفكيره رثائيا وذلك بطاعة الله وعبوديته له وذا شخصية قوية ويتميز بالذكاء يتخلق بأخلاق كريمة.

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تقييم كتاب تعليم اللغة العربية بجامعة سونان كونونج جاتي الإسلامية الحكومية

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ملخص البحث

ينطلق هذا البحث من الواقع أنه لم تكن المادة الأساسية للغة العربية بالجامعة أو ما يسمى بالكتاب الجامعي الجيد للغة العربية لتعليم اللغة العربية في الجامعة الإسلامية في إندونيسيا. وأما أهداف البحث فتتلخص في: (١) التعرف على مواصفات الكتاب الجامعي للغة العربية المستخدم حاليا في الجامعة الإسلامية سونان غونونج جاتي باندونج بعناصره العامة وتحليله من حيث نصوصه وما فيها من مفردات وتراكيب ومجالات ثقافية، بالإضافة إلى التدريب والتمرين؛ و(٣) الوصول إلى ما في الكتاب من إيجابيات وسلبيات بغرض تحسينه وتطويره. والطريقة المستخدمة هي الطريقة الوصفية التحليلية بملاحظة وتفسير ما يحدث حاليا. ولجمع البيانات يقوم الكاتب بما يلي: الملاحظة والمقابلة ودراسة الوثائق. ونتيجة البحث هي تبدو أن المواد التعليمية في هذا الكتاب لا تناسب الهدف الأساسي من تعليم اللغة العربية في هذه الجامعة لإغفال مهارتي الاستماع والكلام والميل كثيرا إلى مهارة القراءة والكتابة فقط.

المصطلحات الرئيسية: التقييم، كتاب التعليم، اللغة العربية، الجامعة

ABSTRACT

This study departed from the reality that until now has not found an Arabic teaching material both in Universities. The purpose of this study is 1) to determine the characteristics of teaching materials that have been used in UIN SGD Bandung; 2) to develop the Arabic language teaching materials more relevant to UIN SGD Bandung. The method used in this research is descriptive analytic method. The technique used for collecting data are observation, interview and literature study. From the results of this study concluded that the teaching materials used in UIN SGD Bandung is not relevant to the purpose of learning Arabic in UIN SGD Bandung, because Arabic teaching materials tend to be more concerned with writing skills and reading and ignoring the listening and speaking skills.

Keywords: Evaluation, Teaching Materials, Arabic Language, Islamic University

المقدمة

إن اللغة معيار يقاس به مدى تقدم حضارة أمة من الأمم. والأمة المتقدمة تهتم بلغتها وتحرص كل الحرص على تطويرها ونشرها خارج نطق المتكلمين بها حتى تستطيع أن تنشر ثقافتها وحضارتها بين الأمم الأخرى.

واللغة تلعب دورا هاما في حياة الإنسان لأنها وسيلة الاتصال من بني جنسه وأداة للتفاهم بين الأفراد والجماعات في المواقف الحيوية التي تتطلب الكلام والاستماع والكتابة أو القراءة وهي كذلك من وسائل الارتباط الروحي بين أفراد المجتمع المعين.

اللغة العربية هي لغة التواصل بين المسلمين في مختلف نواحي الأرض، ولغة موحدة بينهم تستخدم في المنظمات العالمية الإسلامية كرابطة العالم الإسلامي وغيرها بل أنها أصبحت لغة رسمية في هيئة الأمم المتحدة منذ سنة ١٩٧٢ م.

كما أنها لغة القرآن الكريم والحديث الشريف ولغة التراث والفكر الإسلامي لأجل ذلك عني بها العلماء والدارسون وصرفوا همتهم إليها وبذلوا جهودهم لنشرها.

مما لا شك أن تعليم اللغة العربية يتطلب المنهج المناسب والطريقة التي يستخدمها المدرس والوسائل التعليمية والكتاب الملائم لعملية التعلم والتعليم.

وإذا نظرنا إلى تعليم اللغة العربية في الجامعة الإسلامية في إندونيسيا لوجدنا أنه لم يصب قسطا كبيرا من غرضه المنشود لعدم توافر الوسائل المعينة على تعليمها.

من أهم مشاكل تعليم اللغة العربية في الجامعة الإسلامية في إندونيسيا عدم وجود المادة الأساسية للغة العربية بالجامعة أو ما يسمى بالكتاب الجامعي الجيد للغة العربية.

الكتاب الجامعي هو إحدى الوسائل الموجودة في محيط الطالب الجامعي، لأنه مرجعه الأساسي الذي يعتمد عليه إثراء معارفه وخبرته، ويرجع إليه في المذاكرة والامتحان باعتباره سجلا مطبوعا وليس قولاً مسموعاً، فإنه بلا شك سيؤثر فيه ليس في جانب واحد فقط وإنما في جوانب مختلفة من شخصيته فهو يقرأه ويتأثر بما فيه من آراء وأفكار، ويحتفظ به ليعود إليه كلما أراد، ويقرأه كلما أحب، ويرجع إليه في كل لحظة إذا أدركه النسيان لتذكر حقيقة من الحقائق أو حادثة من الحوادث أو معرفة من المعارف ولذا فالكتاب الجامعي ليس مجرد وسيلة معينة على التعلم فقط في بعضها الآخر للإفادة بما في هذه الكتب من خبرات ومعلومات بالنسبة للمعلم والمتعلم على حد سواء.

وأما الأهداف العلمية فتتلخص في: (١) التعرف على الكتاب الجامعي للغة العربية المستخدم

حاليا في الجامعة الإسلامية سونان غونونج جاتي باندونج بعناصره العامة؛ ٢) تحليل المادة الأساسية للكتاب من حيث نصوصه وما فيها من مفردات وتراكيب ومجالات ثقافية، بالإضافة إلى التدريب والتمرين؛ ٣) الكشف عن مواصفات الكتاب من حيث إخراجها أو شكله المادي من حجم وطباعة وتجليد وما إلى ذلك؛ و٤) الوصول إلى ما في الكتاب من إيجابيات وسلبيات بغرض تحسينه وتطويره.

والطريقة التي سلكها الباحث في هذه الدراسة هي الطريقة الوصفية التحليلية بملاحظة وتفسير ما يحدث حاليا لحل مشكلة يرى أن حلها ضروريا. ولجمع البيانات التي يحتاج إليها هذا البحث، رجع الباحث إلى الكتب والبحوث التي لها علاقة بالبحث ما يلي: (١) الاطلاع على بعض الكتب التي تبحث عن إعداد كتب تعليم اللغة العربية للناطقين بغيرها؛ ٢) فحص كتاب تعليم اللغة العربية للجامعة الإسلامية سونان غونونج جاتي باندونج إندونيسيا؛ ٣) تحليل منهج تعليم اللغة العربية للجامعة الإسلامية الحكومية إندونيسيا؛ ٤) دراسة بعض البحوث السابقة التي تتعلق بتقويم الكتاب المدرسي لاسيما تقويم كتاب اللغة العربية للناطقين بغيرها.

أما حدود هذا البحث فتقتصر على نفس الكتاب المذكور من حيث عناصره العامة ومادته الأساسية ومواصفاته والوسيلة المعينة له وخصائصها إن وجدت. لقد واجه الباحث صعوبات جمّة في إعداد البحث منها ندرة المراجع المتعلقة بهذا المجال، وإن الزمن المتاح لإنجاز البحث غير كاف، إذ أن الباحث غير متفرغ للبحث وحده وإنما كان يتلقى محاضرات وواجبات أخرى كثيرة أثناء إعداد وكتابة البحث. ومن هنا اعتمد هذا البحث على المراجع الموجودة والمداومة المكتبية فقط دون الدراسة المسحية أو المقابلة بسبب بعد المسافة بين السودان وإندونيسيا.

البحث

مفهوم الكتاب المدرسي

الكتاب المدرسي هو أقدم الوسائل التعليمية وأهمها على الإطلاق فهو بمثابة المرشد والمرجع لكل من المعلم والمتعلم. وفيه تحدد أهداف المادة وطرائق تعليمها وفيه يشار إلى (الأساليب التربوية المتبعة) والوسائل التربوية المرافقة (محمود إسماعيل صيني ومحمد علي القاسمي: ١٩٨٠).

يضيّق مفهوم الكتاب المدرسي في بعض الكتابات ويتسع في الأخرى إنه في النوع الأول من هذه الكتابات يقتصر على الشكل التقليدي للكتاب الذي يوزع على الطلاب، وهو في النوع الآخر من الكتابات يتسع ليشمل مختلف الكتب والأدوات التي يتلقى الطالب منها المعرفة التي يؤلفها المعلم في البرنامج التعليمي. أنه في هذا المفهوم الأخير يشمل مختلف مصادر المعرفة.

والكتاب المدرسي في الدراسة الحالية يعني: ذلك الكتاب الذي يشمل على مجموعة من المعلومات الأساسية التي تتوخى تحقيق أهداف تربوية محددة سلفا. (معرفة *Cognitive* أو وجدانية *Affective* أو حركية *Psychomotor*) وتقدم هذه المعلومات في شكل معين، ولفترة زمنية محددة. إن المنطلق الذي تبنا هذه الدراسة هو أن ثمة فرق بين الكتاب المدرسي بمفهومه الضيق وبين المواد التعليمية *Teaching Materials* بمفهومها الواسع (محمد كامل الناقه ورشدي محمد طعيمة، ١٩٨٣: ٢٠).

إن الكتاب المدرسي في علمنا المعاصر لا يعد مجرد وسيلة من وسائل التعليم العادي فحسب، وإنما هو أداة من أهم أدوات التعليم في عصر لم تكن للعلم فيه حدود معينة أو آفاق محددة، وإنما هو عصر قد اتسم بتفجر المعرفة وانتشار التعليم. وتقدم المعارف والعلوم في كل مجال من مجالات الحياة، الأمر الذي جعل من الكتاب بعامة والمدرسي منه بخاصة، ومادته المقروءة ركيزة أساسية من ركائز التقدم والتطور في مجتمع من المجتمعات.

إنه من تطور المجتمعات وتقدم العلم والتكنولوجيا وتنوع وسائل النشر والإعلام وتعدد الاختصاصات، أصبحت الحاجة ماسة إلى المادة التعليمية المكتوبة والمقروءة للحد من التفاعل المباشر بين التلميذ ومعلمه من جهة، وبين عمليات الاعتماد الكلي على المعلم في التعليم، وتشجيع عملية التعليم الذاتي لدى المتعلم من جهة أخرى.

إن الكتاب المدرسي وإن لم يكن كما كان في الماضي الأساس الأول في عملية التعليم والتعلم إلا أنه لا يزال إلى يومنا هذا أداة رئيسة في عملية التدريس، حيث يستخدمه المعلم في تخطيط عمله التدريسي قبل الشروع بتنفيذه، وفي أثناء عملية التنفيذ ليثير انتباه تلاميذه ويمنعهم من الفهم، وفي المراحل الأخيرة من درسه لتعزيز التعلم تثبيت المعلومات. وهو بهذا سيظل عنصرا جوهريا في العملية التعليمية لا يمكن الاستغناء عنه (مجيد إبراهيم دمعة ومحمد منير مرسي، ١٩٨٢: ٦).

إن الكتاب المدرسي وإن لم يستطع وحده أن يؤدي جميع الوظائف التعليمية المطلوبة منه إلا إذا توافرت فيه طائفة من الخصائص والشروط المعينة، فهو لا يزال أداة مهمة من أدوات التعليم بيد المعلم، ويستطيع أن يستفيد هو تلاميذه مما فيه من معلومات وأفكار لأنها تكون أساسا مشتركا لدراسة الموضوعات والمشكلات الدراسية باعتباره يمثل الهيكل العام للموضوع دون أن يمنع المعلم من التوسع في غيره من الكتب والمراجع.

إن الأهم من كل ما تقدم هو أن مدارسنا تتبنى في برامجها التعليمية منذ مدة طويلة وسوف

تظل على هذا المنهج إلى زمن غير معروف نوعا من المناهج يسمى "مناهج المواد المنفصلة".
وتقتضى طبيعة هذه المناهج أن يؤلف لها كتاب مدرسي خاص يغطي جميع مفرداتها التي تتخذ عادة صورة المقررات يعتمد لكل واحد منها رسميا كتاب معين ينبغي لطلابنا أن يدرسه ويتعلموا أو يحفظوا ما فيه من معلومات ضمانا لنجاحهم في الامتحانات المدرسية وامتحانات نهاية العام والامتحانات الرسمية في نهاية المرحلة الدراسية (مجيد إبراهيم دعمة ومحمد منير مرسي، ١٩٨٢: ٧).
فالكتاب المدرسي إذن بالنسبة لهذا النوع في تنظيم المناهج هو الأداة الأساسية لتنفيذها في المدارس وبالتالي، فهو وسيلة لا يمكن أن يستغني عنها لدراسة هذه المواد المنفصل بعضها عن بعض لنجاحه وتقدمه في مراحل الدراسة وهو أيضا وسيلة لا يمكن للمعلم أن يستغني عنها تطبيقا للمنهج وتنفيذا لمفرداته.

(أ) مواصفات الكتاب المدرسي وعلاقته بالمنهج

(١) لما كان المقرر الدراسي لأية مادة من مواد التعليم في المدارس بعد تفصيلا وتطبيقا لأهداف المنهج، فإن على الكتاب المقرر لتلك المادة، أن يكون كتابا ملائما يأخذ في اعتباره جميع أقسام ذلك المقرر التي يتطلب تعليمها وتعلمها ومن قبل التلاميذ على نحو أفضل.

(٢) ألا يكون الكتاب المدرسي الجيد، مقصورا بمادته ومحتوياته على تغطية مفردات المنهج المقرر وحدها، أو على الحقائق والمعلومات النظرية المجردة المطلوب دراستها من قبل التلاميذ ضمانا لنجاحهم في الامتحان فقط، وإنما يجب أن يعني الكتاب المدرسي الجيد بتوفير فرص كافية ومتعددة للتلاميذ ينمون فيها ميولها واتجاهاتهم، ويشبعون بها حاجاتهم ورغباتهم، ويتربون على بعض المهارات والعادات الأساسية التي شأنها أن تساعد على التصرف باتزان وتعقل حيال مواقف الحياة المختلفة، وتمكنهم من الاندماج والانسجام بيئتهم المحلية انسجاما طبيعيا يمكنهم من حل مشكلاتهم العامة، ويؤهلهم للمساهمة في حل مشكلات مجتمعهم بطريقة عملية إلى جانب ما يتعلمونه في ذلك من حقائق ومعارف ومعلومات.

(٣) أن يوفر الكتاب المدرسي الجيد لدراسيه، في أية مرحلة من المراحل الدراسية، فرصا كافية لأن يربطوا من معلومات جديدة بما يعرفونه من معلومات سابقة، بحيث تصبح دراستهم للمادة الموجودة في هذا الكتاب دراسة متكاملة تتسم بالعمق والتكامل والشمول المطلوب.

(٤) في ضوء العلاقة القائمة والتداخل المشترك ما بين الكتاب والمنهج ينبغي لمؤلف الكتاب قبل الشروع بتأليفه أن يطلع على "دليل تألف الكتاب" لأن هذا الدليل من شأنه أو يوجه

المؤلف إلى التقريب بين وجهة نظره ووجهات نظر المؤلفين الآخرين الذين يؤلفون المادة الواحدة فضلا عما يستفيذه من مواصفات " دليل المؤلف " التي توضح عادة حسب النظريات الحديثة في تنظيم المناهج.

(٥) لما كان الكتاب المدرسي الذي نختاره لتدريس مادة من المواد في المدارس، يعد وسيلة رئيسية من وسائل تنفيذ المنهج، فإنه ينبغي أن يحسن اختيار هذا الكتاب، وأن يخصص لاختيار كثير من الوقت والجهد والتفكير، وأن يشرك المعلمون في عملية الاختيار هذه إشراكا فعليا لأنها تساعدهم في فهم الكتاب وفلسفته، ومعرفة المبادئ التي بنى على أساسها، كما تفيدهم كذلك في التعرف على بعض مبادئ التدريس وأساليبه المختلفة. وهذه المساهمات والأنشطة من جانب المعلمين من شأنها أن تثير اهتمامهم وتوسع آفاقهم وتشجعهم على النمو في المهنة (بوردمان ودوكلاس، ١٩٦٣: ٤١٨).

(٦) الكتاب المدرسي - كما ذكرنا - هو إحدى الوسائل المستخدمة لتطبيق المنهج ولكنه ليس الوسيلة الوحيدة، وإنما الوضع المثالي لتطبيق المنهج يتطلب وجود كتاب أو أكثر تعرض فيه مفردات ذلك المنهج على التلاميذ، ووجود مجموعة أخرى من الكتب الإضافية توضع بين يدي كل من التلميذ والمعلم، يتعرض كل منها لمفهوم أساسي من مفاهيم المنهج وتعزز ما جاز في الكتاب المدرسي، كما ينبغي أن يكون إلى جانب هذا الكتاب المدرسي، تشكيلة من الوسائل المعينة المختلفة من خرائط ونماذج وشرائح وأفلام تستخدم سائر الحواس لتعزيز وتثبيت ما جاء في المنهج (لطفى سوريا: ١٩٧١).

تقويم كتاب اللغة العربية للجامعة الإسلامية الحكومية

الكتاب الجامعي كجانب من جوانب المنهج له أهمية كبرى ودور فعال في العملية التعليمية والتربوية، ومن ثم فالتخطيط لتقويمه يصبح بدوره أمرا بالغ الأهمية. وعملية تقويم الكتاب الجامعي باعتبارها عنصرا من عناصر العملية التعليمية والحكم على صلاحيته أو عدمه، تملئها عبارات متعددة منها:

- (١) إن الكتاب الجامعي هو أداة من أدوات التعليم وهو بهذا المعنى ينبغي أن يكون جيدا وصالحا في يد المعلم والتلميذ كما أن التقويم هو الآخر وسيلة نعرفنا بمهده الجودة والصلاحية.
- (٢) لما كانت عملية تأليف الكتب في معظم بلدان العلم هي عملية تنافسية، فلا بد إذن عملية تنقية وتصفية واختيار بين هذه الكتب وليس هناك من سبيل لهذه التنقية سوى التقويم.

إن العصر الذي نعيش فيه عصر تقدم وتغير سريعين في كل مجال من مجالات العلم والمعرفة. وإذا التغير والتقدم يقتضيان على الدوام أو نعيد النظر في العملية التعليمية بعناصرها المختلفة وأن نراجعها ونعد لها، والكتاب كما نعلمه هو أحد هذه العناصر، وعملية إعادة المراجعة التعديل هي جزء أساسي من التقويم (مجيد إبراهيم دعة ومحمد منير مرسى، ١٩٨٢: ٨١).

بناء على هذه العبارات وغيرها ونظرا لأهمية الكتاب المدرسي ومكانته في العملية التعليمية فقد شعر القائمون على العملية التربوية في مختلف الأقطار المتقدمة منها بصفة خاصة إلى أن هناك حاجة ماسة وضرورة ملحة تدفعهم للتوصل إلى أدوات تقويمية تتسم بالدقة والعملية والموضوعية يمكن الاستفادة منها واستخدامها في تقويم الكتب المدرسية، ولتقويم كتاب تعليم اللغة العربية للجامعة الإسلامية سونان غونونج جاتي باندونج - إندونيسيا تبنى الباحث نموذج الدكتور محمد رشدي طعيمة (١٩٨٣: ٨١) لتقويم الكتاب المدرسي الذي يتكون من أربعة عناصر رئيسية هي: (١) معلومات عامة عن الكتاب؛ (٢) المادة الأساسية للكتاب؛ (٣) الوسائل التعليمية؛ و (٤) الشكل العام للكتاب. وتفصيل كل منها ما يلي:

(أ) معلومات عامة عن الكتاب

(١) عنوان الكتاب

عنوان الكتاب الذي يسعى هذا البحث لتقويمه يكتب باللغة العربية فهو "اللغة العربية للجامعات الإسلامية" أي أن هذا الكتاب استخدم لطلاب الجامعة الإسلامية.

(٢) مؤلف الكتاب

قام بتأليف الكتاب نخبة من أساتذة اللغة العربية في جامعة (سونان غونونج جاتي باندونج) بتكليف المركز اللغوي في الجامعة الإسلامية نفسها.

مؤلفو هذا الكتاب جميعهم من أبناء إندونيسيا (وأهم بالتالي من الناطقين بغير العربية) ومعلوم أن للمؤلفين من غير العرب وجهان: أحدهما حسن والآخر غير ذلك. فالوجه الحسن هو أن غير العرب عندما يؤلفون لتعليم اللغة العربية للناطقين بغيرها ينصرفون بشكل إرادي أحيانا وغير إرادي أحيانا أخرى إلى التركيز على المشكلات التي صادفوها أنفسهم عند التعلم هذه اللغة العربية ظنا منهم أن الناطقين بغير العربية سيواجهونها، ولا شك أن أقدر الناس على التعبير عن مشكلة ما هو من مر بها وعاني منها.

وأما الوجه الآخر فهو غلبة الحس اللغوي الأجنبي على المؤلف مما يجعله يتعامل مع اللغة العربية بالشكل الذي يتعامل به في لغته القومية، فيضع القالب العربي في قالب أجنبي، والصياغة العربية في شكل قريب عنها (محمد كامل الناقية ورشدي محمد طعيمة، ١٩٨٣: ٢٠). وهذان الوجهان سوف يكونان من ضمن تقويمنا لهذا الكتاب.

(٣) الهدف من تأليف الكتاب

ألف هذا الكتاب خصيصا لتعليم اللغة العربية في المرحلة الجامعية وما في مستواها بالجامعة الإسلامية وهو امتداد للكتاب الذي تم تأليفه لتعليم اللغة العربية في المرحلة الجامعية. ولقد اعتمد المؤلفون في تأليفهم على منهج اللغة العربية الذي وضعته وزارة الشؤون الدينية. والهدف الأساسي من الكتاب هو تمكين الطالب من فهم الكتب العربية والقواعد العربية ولتحقيق ذلك سار المؤلفون في عرض المادة على نظرية الوحدة وهي نظرية تنظر إلى اللغة على أنها وحدة مترابطة متماسكة، وليست فروعاً مختلفة.

يتكون الكتاب من جزئين، الجزء الأول، مقرر للفصل الدراسي الأول والجزء الثاني مقرر للفصل الدراسي الثاني. ويبلغ عدد صفحات الجزء الأول ١٨٦ صفحة والجزء الثاني تبلغ صفحاته ١٤٣ صفحة.

(٤) محتويات الكتاب

لكل من جدول المحتويات والفهرس دوره في تعريف القارئ بمضمون الكتاب وتيسير الحصول على ما يراد من معلومات أو معارف بداخله. والفهرس التحليلي على وجه الخصوص يلعب دوراً كبيراً في كتب تعليم اللغات الأجنبية، ويشمل عادة على عناصر رئيسية منها رقم الدرس وعنوانه والمهارات اللغوية التي يدور حولها، والقواعد النحوية التي يتناولها والحروف التي تم تجريدتها صوتاً ورسماً وغير ذلك من عناصر. وفي هذا الكتاب يعرض الفهرس أو جدول المحتويات عنصرين من العناصر الرئيسية المذكورة، هما رقم الدرس والعنوان الداخلي لكل درس. وبالنظر إلى عدد الدروس الموجودة في هذا الكتاب نجد أن الجزء الأول من الكتاب يحتوي على ٢٠ درسا والجزء الثاني يحتوي على ١٢ درسا. أما العناوين الداخلية في هذا الكتاب فنجد أنها تدور حول الموضوعات المتنوعة. ومعروف أن العناوين الداخلية تستمد أهميتها من حقيقة أنها مشير يدل على محتوى الدروس التي تدور حولها، شخصا كان أو ملمحا ثقافيا أو موقفا من مواقف الحياة اليومية.

٥) عناصر الكتاب

- يشتمل الدرس بشكل عام في ثانيا الكتاب على ثلاثة عناصر رئيسية، هي:
- ١- النص الأساسي: ويقصد بذلك المادة العربية التي تمثل محور الدرس (المفردات التراكيب والجمل التي يرحى تعليمها للتلاميذ).
 - ٢- القواعد النحوية: ويقصد بذلك إخراج المفاهيم اللغوية والصرفية من النص السابق وشرحها شرحا وافيا مع إعطاء القاعدة لها والأمثلة المتعلقة بها.
 - ٣- التدريبات والتمرينات: تمثل التدريبات والتمرينات في هذا الكتاب العنصر الثالث من عناصر الدروس وقد حظيت باهتمام ملحوظ سواء في أنواعها أو صياغة أسلوبها أو اختيار المهارات التي تنميها.

٦) طرق التدريس

الكتاب المدرسي يحدد طريقة التدريس أو يوحى بها والمدرس لا يملك إلا أن يتأثر بطرق التعليم التي يمكن أن تتمشى مع الكتاب المدرسي، والطالب يتأثر بطريقة التعليم التي تستفاد من طريقة الكتاب المدرسي (أبو الفتوح رضوان، ١٩٦٢: ٢٨٥-٢٨٦).

ويمكن التعرف على طريقة التدريس التي اتبعت في تأليف الكتاب المدرسي من النظر في عدة أشياء، منها إرشادات المعلم ومنها أسلوب عرض المادة التعليمية، ومنها أنواع التدريبات، ومنها طريقة تقديم المفاهيم اللغوية والقواعد الإملائية.

أما الطريقة التي اتبعت في هذا الكتاب فنجد أن الطريقة المستخدمة هي طريقة القواعد والترجمة إذ تعرض المادة التعليمية على الباحث النحوية وتقدم المفاهيم النحوية بصفة عامة، وتركز أكثر أنواع التدريبات على تثبيت القواعد النحوية والصرفية وتوظيفها في الجمل فضلا عن ذلك شيوع استخدام اللغة الوسيطة في تعليمات كل عناصر الدرس وشرح معنى الكلمات وتوضيح المفاهيم النحوية والصرفية.

ب) المادة الأساسية للكتاب

١) نصوص الكتاب وموضوعاته

ذكرنا في أن طريقة الكتاب في عرض المادة التعليمية تستند إلى نظرية الوحدة التي تتخذ الموضوع أو النص محورا تدور حوله جميع الدراسات اللغوية. ومعروف أن النصوص الأساسية في كتب تعليم اللغات الأجنبية تعرض في شكل الحوار أو في شكل النثر العادي إلا أن الميل في أغلب الأحيان أكثر إلى تقديم نصوص حوارية وذلك لما لها من مزايا لغوية وتربوية منها أنها تتيح الفرصة للاتصال

اللغوي واستخدام أنواع الجمل الخبرية والاستفهامية والتدريب على أنواع النبر والتنغيم في السؤال والجواب إلى غير ذلك من جوانب تتعلق بالأصوات وهذا قد لا يتيح النص الثري العادي ثم أن في الحوار عنصر المشاركة واصطناع المواقف شبه الحقيقية مما يدرّب الدارس على التخاطب الفعلي كما أن طبيعة الحوار استخدام اللغة المستعملة بالفعل في المناسبات والمواقف الحية. ولعل من الأفضل المزوجة بين النصوص الحوارية والنصوص الثرية.

٢) لغة الكتاب ومفرداته

المادة اللغوية هي إحدى المقومات الرئيسية أو إحدى الأركان الأساسية في تعليم اللغة العربية كلغة ثانية أو أجنبية إن لم تكن هي من المقوم الرئيسي أو الركن الأساسي في هذه العملية فبدونها لا يكون هناك تعلم ولا يمكن أن يتم التعليم. واللغة العربية شأنها شأن معظم لغات العالم ذات مستويات مختلفة في استخدامها فعلى المستوى الزماني أو الرأسي نجد مستويين رأسيين:

إحداهما: لغة التراث وثانيهما لغة الحياة المعاصرة مع الأخذ في الاعتبار أن الفرق بينهما لا يصل إلى حد اعتبار إحداها غريبة عن الأخرى.

وعلى المستوى المكاني أو الأفقي نجد مستويات متمثلة في لهجات محلية تختلف في بلد عربي عن الآخر.

واللغة العربية كغيرها من اللغات تتكون من نظم اللغة الثلاثة وهي نظام النطق نظام المفردات ونظام النحو. وبالرغم من أن هذه النظم الثلاثة تكون جسما واحدا إلا أننا نستطيع أو نصور كل نظام منفصلا عن الآخر.

وإذا لاحظنا اللغة المستخدمة في هذا الكتاب نجد أنها قدمت في شكل اللغة المستعملة في الحياة المعاصرة أو يطلق عليه بالفصحى المعاصرة إلا أنها قد تتخللها لغة التراث في بعض الأحيان.

وبعد أن لاحظنا مفردات هذا الكتاب من كل درس في الجزء الأول والثاني هناك مجموعة من الملاحظات العامة برزت من خلال التحليل تتصل بالمفردات يجدر هنا ذكرها كما يلي:

١- لوحظ أن المفردات في هذا الكتاب لا تراعي ميول واتجاهات وأغراض الدارسين ولا تتصل بخبرة المتعلم واهتماماته حيث توجد أكثر المفردات من التاريخ وقليل منها، مفردات التربية والشرعية ولا توجد مفردات عن أصول الدين مع أن هذا الكتاب استخدم في كلية أصول الدين والتربية والشرعية والدعوة.

- ٢- لا تثير بعض المفردات الرغبة في تعلم الثقافة العربية الإسلامية حيث توجد بعض الدروس عما تتعلق عن مدينة جاكرتا، والبحر والعمل ومن المستحسن أن تعطي المفردات بصورة صادقة عن الحياة في البلدان العربية.
- ٣- لوحظ أن المفردات في الدروس الأولى أصعب من الدروس الوسطي والأخيرة بمعنى أن هذا الكتاب لم يأخذ في اعتباره ما يسمى بمفهوم التدرج من عرض المفردات ببعض دروسه.

(٣) النحو والتراكيب

أن النحو عنصر من العناصر المكونة للغة وأنه في بعض طرق تعليم اللغات يمثل الأساس الأول حتى صار مكونا من مكونات طريقة أسمها (طريقة النحو والترجمة)، وهو في طريقة أخرى لا يعلم وإنما تكتسب مفاهيمه من خلال اللغة ذاتها (الطريقة المباشرة)، وفي بعض الطرق يربط تعليمه إلى ما بعد مستوى المبتدئين (السمعية الشفوية)، وهكذا تتفاوت مكانة النحو في طرق تعليم اللغات الأجنبية. والكتاب المقوم هذا ليس كتابا في النحو أو كتابا لتدريس النحو العربي البحت وإنما هو كتاب لتدريس اللغة العربية بكل عناصرها. أما طريقة تقديمه لموضوعات النحو والتراكيب فنجد أنها تعرض من خلال النصوص الأساسية وتقدم شرحها بعد عرض النصوص الأساسية مباشرة.

(٤) التدريبات والتمرينات

تعتبر التدريبات على الخبرات الواردة بالنصوص مسألة ضرورية لأنها تساعد المتعلم على التفاعل كما أنها تثبت الخبرات التي تعلمها وتنظيمها وتساعد على فهم محتوى الخبرة المقدمة ولكن تأثيرها يعتمد بالدرجة الأولى على نوع الأسئلة ومدى جودتها وطريقة صياغتها وما تتضمنه من جوانب معرفية أو عقلية أو انفعالية أو وجدانية.

وقد قسم المختصون التدريبات إلى الثلاثة أقسام رئيسية وهي: التدريبات الميكانيكية والتدريبات المعنوية والتدريبات الاتصالية (راجي محمود، ١٩٩٨: ١٦٣).

وفيما يلي بيان موجز لهذه التدريبات

أ- التدريبات الميكانيكية

بهدف هذا النوع من التدريبات إلى مساعدة الدارسين على السيطرة الآلية على المهارات اللغوية سواء كانت أصواتا أو مفردات أو تراكيب، وتتكون من استماع

وتكرار وتصريف وتبديل وتحويل ونسخ، والصفات المميزة لهذه التدريبات هي استجابة مقيدة وتعليم سلمي.

ب- التدريبات المعنوية

يهدف هذا النوع من التدريبات إلى تقديم المساعدة اللازمة للدارسين على استعمال المهارات اللغوية المكتسبة استعمالاً محدوداً وعلى نطاق ضيق. وتتكون من ربط وإكمال وصواب أم خطأ وملائمة، وسؤال - جواب من النص وتكوين أسئلة وتكوين جمل، وترجمة ومحادثة تحت إشراف المعلم وتلخيص، وإملاء والصفات المميزة لهذه التدريبات مع استجابة مقيدة مع اختيار حر وتعليم إيجابي.

ج- التدريبات الاتصالية

يهدف هذا النوع من التدريبات إلى مساعدة الدارسين على استعمال اللغة استعمالاً طبيعياً حراً وعلى نطاق واسع. وتتكون من محادثة حرة ومناقشة عامة، وتدوين ملاحظات وتقارير شفوية وكتابتها وإنشاء حر. والصفات المميزة لهذه التدريبات هي استجابة حرة وتعليم وظيفي.

وتوجد تقسيمات أخرى للتدريبات لا يهمننا ذكرها في هذا المقام، فيسر أنها تكون على مستوى المهارات اللغوية (الاستماع والحديث والقراءة والكتابة) وقد تكون مستوى العناصر اللغوية (الأصوات والمفردات والتراكيب) فالمستوى الأول يهدف إلى تمكين الطالب من المزيد من فهم واستعمال الألفاظ والعبارات الموجودة في النصوص التعليمية أما الثاني فيهدف إلى تمكين الطالب من تطبيق القواعد الصوتية والنحوية والصرفية دون تحليل نظري لهذه القواعد.

هناك مجموعة من الملاحظات العامة يجدر ذكرها وهي كما يلي:

١- لوحظ أن عدد التدريبات في كل درس من دروس الكتاب بشكل عام يبلغ عدداً لا بأس به

٢- لوحظ أن تدريبات الترجمة تتكون من شكل واحد هي الترجمة من العربية إلى الإندونيسية وقد وردت في ٢٤ درساً ومن المستحسن أن تتكون الترجمة من شكلين هما الترجمة من العربية إلى الإندونيسية والترجمة من الإندونيسية إلى العربية، لتعود الدارسين على التراكيب والمفردات بالعبارات العربية.

- ٣- لوحظ أن التدريبات مثل الصواب والخطأ والمزاوجة وتركيب الجمل والقراءة وتكوين الأسئلة، لا تحظى بالقدر الكافي من الاهتمام. لا توجد تدريبات أخرى مثل التضاد - الترادف والكتابة والتكامل والمعجم، وهذه التدريبات ليست أقل أهمية من التدريبات التي حظيت يقدر أكثر من الاهتمام وينبغي الالتفات إليها والاهتمام بها بشكل عام.
- ٤- ولوحظ أن الكتاب لم يهتم بما يسمى بتدريبات الاتصال والتي يمكن أن نعتبرها من أهم التدريبات التي تمكن الدارس من تعلم اللغة بشكل وظيفي (وليس تعلمها من أجل زيادة معلوماته عنها أو حولها وتركيز هذه التدريبات على سلامة العبارة من حيث مضمونها الواقعي مع السلامة اللغوية وينبغي أن يأخذ هذا النوع من التدريبات قدرا كبيرا من الاهتمام في الكتاب.
- ٥- كثافة تكرار المفردات في التدريب قد تؤدي إلى الملل والسأم لدى الطلبة تجاوز أعمارهم من تسع عشرة سنة.
- ٦- لا يصاحب الكتاب مفاتيح التدريبات والتمرينات وينبغي أن تكون هذه المفاتيح بملاحق الكتاب.
- ٧- لم يشتمل الكتاب على واجبات منزلية مما حيث على دفع الطلبة وتشجيعهم على التعلم الذاتي.

ج) الوسائل التعليمية

لوسائل تعليمية دور هام في عملية التعليم والتعلم لأنها تجعل عملية التعليم محببة للطلاب وتثير انتباهه ومشاركته مع رسوخ المعلومات في ذاكرته مدة أطول وذلك بمشاركته الوجدانية الكاملة في العمل بجميع حواسه، كما تجعل وظيفة التدريس عملا سهلا يعتمد على البرامج المدرسية وعلى النظام وتقلل الجهد والمعلومات.

وتحدث تلك الوسائل عادة بصورة إيضاحية في الكتاب المدرسي الجيد لتعليم اللغة العربية أما والكتاب الذي نحن بصدد فيخلو من الصور والرسومات مع العلم بأن الصور والرسومات تساعد الطلبة في سرعة فهم المفردات الجديدة دون الاعتماد كثيرا على الترجمة.

د) الشكل العام للكتاب

ليس هناك أدنى شك أن الشكل العام أو إخراج الكتاب يعد من العوامل التي تدفع التلاميذ وتشوقهم إلى الدراسة.

ويقصد بالإخراج هنا الوصف العادي للكتاب، والشكل الذي صدر فيه سواء من حيث طباعته أو من حيث حجمه أم من حيث نوع الورق أو غير ذلك من جوانب تتصل بإخراج الكتاب. وبالرغم من أهمية عنصر الإخراج فقد يبدو للبعض أن تلك النواحي في الكتاب ليست ضرورية أو أنها على هامش العملية التعليمية، ويظن أن المضمون أهم من الإخراج، وأن المحتوى أجدر بالعناية من الشكل ولكن الدراسات التي أجريت على الكتب الدراسية وخاصة فيما يتعلق بمواصفات الجديدة أثبتت أن جودة إخراج الكتاب تشوق التلاميذ في استخدامه والاعتماد عليه في أثناء الدراسة. ولعل من الملاحظ أن مؤلفي الكتب الأجنبية قد أدركوا تلك الحقيقة مما جعلهم دائما يوجهون العناية إلى هذا الجانب إدراكا منهم لأهميته بالنسبة لرواج الكتاب وإقبال التلاميذ وأولياء أمورهم حتى ولو كان ذلك على حساب جودة المادة العلمية وملائمتها لمستوى التلاميذ ومسائرتها لأهداف المنهج (أحمد حسين اللقايبي ويونس أحمد رضوان، ١٩٧٩: ٨٤).^١

وفيما يلي نتناول عرضا لبعض الجوانب المتعلقة بإخراج الكتاب الذي يختص بتقويمه هذا

البحث:

(١) حجم الكتاب

من المعلوم أن أنواع أحجام الكتب تتفاوت من الكتاب الآخر حتى كان من العسير حصر هذه الأنواع، إلا أنه يمكن تصنيفه بشكل عام إلى ثلاثة أصناف: قطع صغير وهو ما كان حجمه تقريبا ٢١ × ١٤ سم أو أقل من ذلك، وقطع متوسط وهو ما كان حجمه ٢٤ × ١٨ سم وقطع كبير وهو ما كان حجمه ٢٨ × ٢١ سم أو يزيد عن ذلك.

وبالنظر في هذا الكتاب نجد أن حجمه يقع تحت النوع الأخير، أي من القطع الكبير (٢٨ × ٢١ سم) وهذا الحجم مناسب لمستوى الدارسين الذين يستخدمون الكتاب.

(٢) شكل الغلاف

إن لمظهر الغلاف دورا كبيرا في جذب الدارسين إلى الكتاب أو صرفهم عنه، وقد يكون الغلاف مصورا كما قد يكون غير ذلك.

وبالنظر في هذا الكتاب نجد أن غلافه ذو شكل جذاب مصور، الجزء الأول لونه أصفر والجزء الثاني لونه أسمر كتب فيه عنوان الكتاب ومؤلفه باللون الأسود.

^١ أحمد حسين اللقايبي ويونس أحمد رضوان. المنهج بين النظرية والتطبيق. عالم الكتب. القاهرة. ١٩٧٩. ص ٨٤.

(٣) نوع التحليل

التحليل أنواع، منه ما هو تحليل عادي يقتصر على تدريس الكتاب خاصة إن كان قد صدر في ملازم، ومنه ما يستخدم الورق المقوي، ومنه ما هو تحليل فاخر. وبالنظر في هذا الكتاب نجد أن تحليله يقع تحت النوع الثاني، أي استخدام الورق المقوي، وشاع هذا الاستعمال في تحليل الكتب لأنه أقل تكلفة وأطول بقاء.

(٤) نوع الورق

اختيار نوع الورق أيضا تحكمه اعتبارات معينة ومن أهم هذه الاعتبارات ما يتعلق عند القراءة والورق المستخدم للكتب أنواع، منه ورق أبيض ومنه ورق مصقول ومنه ورق من نوع ورق الصحف. وبالنظر في هذا الكتاب نجد أن الورق المستخدم فيه هو النوع الأول ولا شك في أن استخدام هذا النوع من الورق يعطي شيئا من الجاذبية للكتاب.

(٥) حروف الطباعة

لحروف الطباعة أيضا دور كبير في إنجاح الكتاب وجذب القارئ، وطريقة طباعة أنواع منها ما طبع في مطابع عربية، ومنها ما طبع على الآلة الكاتبة، ومنها ما كتب بخط اليد. وبالنظر في هذا الكتاب نجد أنه طبع بخط اليد.

فالجزء الأول طبع بخط لا بأس به وأما الجزء الثاني فطبع بخط يد محسن تلمس فيه شيئا من الفن والجمال. فضلا عن ذلك أن حجم الحروف والمسافات بين الكلمات وبين السطور مناسبة لمستوى الطلبة الذين يستخدمون هذا الكتاب.

(٦) الأخطاء المطبعية

إن الكتاب - رغم أنه طبعاته المتعددة لا يخلو عن الأخطاء المطبعية إذ أن الأخطاء المطبعية كما يقولون شر لا بد منه ولا يوجد من الأخطاء المطبعية في هذا الكتاب إلا قليل في بعض الكلمات في الجزء الأول والثاني.

النتيجة

المواد التعليمية في هذا الكتاب لا تناسب الهدف الأساسي من تعليم اللغة العربية في هذه الجامعة لإغفال مهارتي الاستماع والكلام والميل كثيرا إلى مهارة القراءة والكتابة فقط. يسير الكتاب في طريق عرض المادة التعليمية على نظرية الوحدة وهي نظرية تنظر إلى اللغة على أنها وحدة مترابطة

متكاملة متماسكة وليست فروعاً مختلفة وهذه الطريقة مناسبة للغاية لتعليم اللغة العربية للناطقين بغيرها بما في ذلك الطلبة الذين يتعلمون اللغة العربية لأهداف خاصة.

يوصي الباحث المسئولين بأمر التعليم وزارة الشؤون الدينية بإندونيسيا بتطوير كتاب تدريس اللغة العربية للجامعات الإسلامية بالتعاون مع الخبراء والمختصين العرب في حقل تعليم اللغة العربية للناطقين بغيرها. يوصي الباحث اللجنة المسئولة من أمر تطوير الكتب الجامعية للغة العربية أن تأخذ في اعتبارها نتائج هذا البحث المتواضع أثناء تطويرها لكتاب تدريس اللغة العربية للجامعة الإسلامية. يوصي الباحث اللجنة المسئولة من أمر تطوير الكتب العربية للجامعة أن تعتمد على نتائج البحوث التقابلية بين اللغة العربية واللغة الإندونيسية على جميع مستوياتها أثناء تطويرها لكتاب تدريس اللغة العربية للجامعات الإسلامية. يوصي الباحث جامعة الدول العربية المتمثلة في المنظمة العربية للتربية والثقافة والعلوم أن تساعد منظمة دول جنوب شرق آسيا، وخاصة إندونيسيا في حقل تعليم اللغة العربية وذلك بأن تدمجها بالأساتذة والكتب الدراسية وغيرها.

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