

CONTRIBUTION OF INDONESIAN DEMOCRATIC TO ISLAMIC EDUCATION

ERNI HARYANTI

State Islamic University (UIN) Sunan Gunung Djati Bandung, Indonesia.
Jl. A. H. Nasution No. 105 Bandung, West Java
Email: erni_hk@uinsgd.ac.id

FIRDAUS

Department of Humanities and Creative Arts Flinders University, Adelaide.
Sturt Rd, Bedford Park SA 5042, Australia.
Email: firdaus@flinders.edu.au.

ABSTRACT

This paper aims to show up the reason that Indonesian democratic can give contribution to developing of Islamic education theory, in order to responds of contemporary issues. To achieve of the purpose, this paper was discussing a number of democratic theory and Islamic education contemporary literature with holding a dialogue to Indonesian culture background. Recently, Islamic education theory and practice has undergone some transformations, in its system, curriculum, and institutions. One of the trigger was a demand to implementing a conception of democracy in Islamic education praxis. In Indonesia it was adopted from Pancasila, exactly the *Bhineka Tunggal Ika* slogan. To realized of that, Indonesian Islamic education institution like *madrassa*, since 1980s was combined between curriculum Indonesia national and Islamic education. It is be a sign that Indonesian democracy can be an alternative to developing a theory of democratic Islamic education.

Keywords: Pancasila, Islamic Education, Democracy.

ABSTRAK

Tulisan ini bertujuan mengungkap bahwa demokrasi Indonesia dapat memberi kontribusi dalam mengembangkan teori pendidikan Islam dalam rangka merespon isu-isu kontemporer. Untuk mencapai tujuan tersebut, tulisan mendiskusikan sejumlah teori demokrasi dan literatur kontemporer pendidikan sambil mendialogkannya dengan latar social dan budaya demokrasi di Indonesia. Kini, teori dan praktik pendidikan Islam telah mengalami beberapa transformasi baik dalam sistem, kurikulum dan lembaga. Salah satu pemicunya adalah tuntutan untuk menerapkan konsep demokrasi dalam praktik pendidikan Islam. Di Indonesia, konsep tersebut diadopsi dari Pancasila tepatnya adalah slogan Bhineka Tunggal Ika. Untuk merealisasikannya, lembaga pendidikan Islam Indonesia seperti madrasah telah mengombinasikan kurikulum nasional Indonesia dengan pendidikan Islam. Hal ini bisa menjadi penanda bahwa demokrasi Indonesia dapat menjadi alterntaif dalam mengembangkan teori pendidikan Islam demokratis.

Kata Kunci: Pancasila, Pendidikan Islam, Demokrasi

INTRODUCTION

Indonesia is mostly occupied by its residents with the majority embracing Islam as their religion. The current Indonesian population is around 250 millions, with at least 85% of the population are Muslims. Even though Islam is the majority religion in Indonesia, Indonesia is not an Islamic state. The basis of Indonesian state is not Islam due to its foundation, *Pancasila*. Indonesian Islam is often regarded as a spotlight of various observation and studies among global political leaders and observers as well as academicians and researchers when they are discussing global issues such as democracy and Islamic radicalism or terrorism in the Muslim world.

In its recent development, democracy is still alien among Muslim based or Islamic countries (Rowley & Smith, 2009; Esmer, 2013, P. 267) examines the issue of the relation between Islam and democracy by using macro-level multivariate analyses which demonstrates that even after controlling social and economic development, Muslim-majority societies score poorly on various comparative measures of democracy. Cook & Stathis (2012, P. 175) even argues that if there is democracy, it would have imprinted a slower pace, as has been shown after the Arab Spring spurring since 2011. Long before this period, the Middle Eastern historian, Bernard Lewis, suggested that liberal democracy and fundamentalist Islam were incompatible. On this situation, Indonesian Islam is considered to be anomaly in comparison to those countries in which democracy has been almost invisible.

It is noted that Indonesia, like Malaysia, is perceived as a 'good' Muslim nation. This is often implied that somehow Islam in Indonesia is not as intense or seriously adhered to as it is in the Muslim Middle East (Freedman 2009, p.111). Tibi (1995) says, "Instead of a culture of aggressive defense I met there openness and tolerance." He even says, "-- in this present crisis it seems as if Indonesia is the most appropriate place for dialogue between the Islamic and Western civilization." Furthermore, van Bruinessen (2012) by citing Rahman said that the climate of religious tolerance, as provided by the Pancasila, precisely would enable free development of religious thought. In addition to this, Rahman convinced that if there would be a renaissance of the Muslim intellectual tradition. It would begin in Indonesia, and also mentioned Turkey. In addition, in one general lecture, Azra (2014) argues that Indonesian Islam would lead to a renaissance because there has been continuous dynamics of Islamic tradition and historical actualization for centuries; which contributes into significant changes and transformation of Islamic tradition. He argues that this Indonesian Islam's renaissance can be traced back from the passing 100 years after the National Awakening (1908) and another passing over 100 years of Indonesian Independence (in 2045); in which during these periods

Indonesian Islam has developed significantly, as indicated by its continuity and change. One of the Islamic transformations following the meaningful political changes at the Post-Suharto's period is a large support of Indonesian Muslims to participate in at least 3 times of free and fair general elections; Muslims in majority have been endorsing democracy as political system and governance. On the other hand, it cannot be neglected that there is a small minority of Muslims advocating the institution of an Islamic state governed by *Shari'ah* (Islamic law).

Hefner (2000) examines the relationship of Islamic culture to democratization which in fact showing the compatibility. He finds that Indonesian tolerance and courteous respect for others meet the required standards of a democratic civil society embedded in the social and cultural patterns. This can be seen, for example, when the average Westerners get familiar with Indonesian ancient Hindu Buddhist temples and graceful Balinese arts in Indonesia, which is the fourth most populous nation in the world and the world's largest majority-Muslim country. In the light of compatibility of Muslims and democratization since the Suharto period, and the Islamic changing dynamic factors in Islamic learning institutions, this article aims at searching the ground and the possibility of developing education for democracy within the Islamic learning institutions.

DISCUSSION

Democracy and Indonesian Islam

It is clearly observable that some components of Islamic education have continued to preserve, while others have greatly changes as indicated at the beginning of 20th century. This Islamic education development as Günther (2006, p. 368) identified is shown by some great medieval Muslim thinkers who offered insight into the foundations of educational thought in Islam as well as the "current" and "modern" educational theories, and practices. He argues that a characteristic ideal of Islamic piety and the concept of Islamic education, such as a lifelong pursuit of learning focus on primarily the nurturing of religious belief in every individual. However, its scope is broadened to incorporate various secular disciplines, literature and sciences so as to aim at developing fully integrated personalities within the Muslim community, and grounded in the virtues of Islam. This general notion, according to Günther, relates to theory and practice of both basic and higher education in Islam, as evidence showed in the Qur'an and the literature of prophetic tradition (*Hadits*). Thus, this kind of phenomena would also have continued, preserved, and transformed in the life of Islamic education in dynamic societies like in Indonesia, as additional setting focusing on educating democracy.

Further in a global perspective, Fox (1933, p. 29) identifies great changes experienced in the Islamic system of education throughout the Near East, including Egypt and Turkey prominently, as well as Syria, Palestine and Iraq. The change happened when the desire to revive and modernize Arabian culture is combined with a closer contact with Western life and thought. Here Fox finds that in the case of great changes, Egypt and Turkey were leading among other countries. In both countries, there is a desire to preserve the religious basis for Islamic education, when adapting it to modern requirements. This is implemented in Egypt, thus making this country become possible to be the leading Muslim Power, as their faith coming first. On the other hand, Turkey regarded nationalism was the more prominent place and the faith of Islam is a secondary consideration. The same intense desire for both countries that is modern and more scientific, although it must be Turkish.

At similar period, in Indonesia, Islamic education was also growing rapidly. Indonesian Islamic boarding schools (*pesantren*) leaders continued to establish *madrassah*. Islamic teaching system has changed from individual systems such as *sorogan* and *halaqah*, into classical system at the turn of the 20th century, (Lukens-Bull, 2004). Indeed, since its arrival, Indonesian Islamic education has experienced a wide range of development in its various components in response to certain demands of certain times.

Originally Islamic education was brought by foreign Muslim traders who anchored off the coast. Through dialogues during sale and purchase transactions, and righteous propaganda in various aspects of life, those traders had changed the coastal communities embraced Islam. Islamic teachings were significantly developing through educational institutions named *Surau* and the Mosque itself. Starting from the first half of the 19th century, Islamic education began to be held at boarding schools (*pesantren*). This happened after many religious leaders in the archipelago studying in the Middle East and when they returned home they established *pesantren* (Rusdi, 2007, p. 230).

In further development, from the early 20th century, Islamic education has been growing rapidly. Indonesian Muslims began to establish a *madrassah*. The implication of this change is that before the 20th century, the process of teaching and learning Islam was implemented using individual systems, namely through *sorogan* and *halaqah*, then it is changed into classical system starting from 20s century. Learning materials provided to students in the early development of Islamic education were limited to religious materials, then when the use of the classical system implemented at Islamic schools, there were some additional subjects of general knowledge, including Sciences and Math (Rusdi, 2007, p. 230).

Such additional changes of Islamic education also occurred in the Islamic boarding schools. According to Lukens-Bull (2004), *pesantren* curriculum was also changing in response to the Government's policy, especially the Dutch colonial Authority and the Government of the Republic of Indonesia after independence. Since the 1930s, many *pesantren* has adopted a curriculum that promoted the teaching system focused on Science, Math, and other secular materials adopted from Dutch Authority Policy. This also happened at the beginning of 1970s when the new curriculum was introduced as an important part of Islamic boarding school community which was implemented as negotiation with modernity. Indonesian Government has given compensation for the more treatment to public schools by contributing to the development of Islamic education. Since the rise of Islam in the 1970s and the 1980s that focused on the spread and strengthening Islam through education and propagation (*da'wah*), Islamic education has begun to develop rapidly since then. In the development of learning materials, curriculum adopted by the *pesantren* and Islamic schools has been developed in accordance with the demands of the times. Citing the Qur'anic verse Al Alaq [96], Yunus (in Rusdi, 2007, p. 230), its divides the recent Islamic educational material into four types: 1) Religious education; 2) Education for rationale (*Aqliyyah*) and religious performance (*Amaliyyah*); 3) Education of morals and manners; and 4) Physical education (health/sport).

In the latest development, the socio-political aspects of the State of Indonesia have been undergoing major changes since the fall of the New Order Government. An authoritarian government system has been changed to Democratic Governance, which then has made Indonesia where the majority of the Muslim population in the world residing, as the primary bearers of democracy; three successive elections (1999, 2004 and 2009) have been held without experiencing significant barriers. Successful implementation of the elections as a measure of the sustainability of a democratic state is in fact still left problems to resolve: poverty, unemployment, natural exploitation, and various forms of corruption. This promotes the need of Indonesian support and participation in developing democratic values through implementing it at educational institutions.

Education for Democracy and Indonesian Islamic Education

According to Perry (2005, p. 685), the relationship between education and democratization has become one of the "hot" topics discussed among education theorists and comparatists since the end of the Cold War. Discussion has been around the possibility of having a genuinely unbiased notion of democracy and of education for democracy, the criteria for a democratic society, and the ways to achieve it through education. Earlier

study done by Gutmann (1999, p. xi) indicates that democratic education on political theory emerge at the similar period. She explores specifically on how citizens be educated, and who do it. Furthermore, the political issue on education has been developed on the content of education, its distribution, and the distribution of educational authority. Meanwhile Jenlink (2009) revisits the work of John Dewey (1916) on democracy and education by emphasizing the importance of preparing students for democratic citizenship. The emphasis on consciously guided education is to develop the mental equipment and moral character of students that is essential to the development of civic character. In exploring the ground for developing democratic education, this article discusses the basic notion of democracy to find what contents to be included in education, how it can be developed, and how are Muslims' responses towards democracy. Finally, the exploration also is also aimed to find the suitability of democratic education among Indonesian Muslim societies so as to achieve its Islamic educational goals implemented in the Islamic learning institutions.

Basically, democracy does not have monolithic meaning. It is a very old word with many facets of interpretation, so it is often difficult to define simply and precisely what democracy is (Perry, 2005, p. 686). Even though democracy has a lot of concepts and types, such as a constitutional democracy, guided democracy, parliamentary democracy, liberal democracy and democratic socialist conservatives, generally speaking democracy is defined as a mandate for government of the people, by the people, and for the people as delivered by Abraham Lincoln in his speech at Gettysburg in 1864 (Heywood, 2002, p. 67). Democracy had also been viewed negatively, such as in the classical era, it was associated by Aristotle with poor people. In the 19th century, it referred to mob rule, proletarian or peasant domination of the propertied class, then, since the last 20th century it has been struggled by people anywhere who seek for freedom and political equality. Mainly marked by the end of the Cold War, this recent period is indicated as the third wave of democratization (Huntington, 1991, p. 12). As an active state member of the UNs, Indonesia also employs democracy as its political system for national and state order as well as the whole regions. In this case, Indonesian Muslims as majority in the country could use their support to develop democracy by finding more ground to spread it that would last in the long future.

Furthermore, the most basic definition of democracy in this recent era refers to representative government based on elections and civil liberties (Perry, 2005, p. 685, 686). When political leaders and theorists speak of democracy, they are primarily concerned with regular elections which routinely offer an exchange of leadership and power. Meanwhile, civil

liberties refer to freedom of expression and assembly which are fundamental to ensuring open elections as well as being basic rights in and of themselves. Overall, the first key concept of democracy is equality. In a modern democracy, according to Perry (2005, p. 686), all citizens must be equal before the law and have equal access to the right to participate in decision-making processes.

Likewise various interpretations on democracy's, the responses of worldwide Muslims to it are also complex, ranging from those who refuse it to those who require it, and those who are in between the two, who are called accommodative (Esposito and Voll, 1999, p. 5). This means that Islamic view on democracy cannot be understood in a monolithic way since it relates to the social and political conditions of diverse communities.

Democracy promoted by the global Islamic community has been found since the 1970s. The global Muslims who endorse it perform it as a source of initiatives for the development and political changes in different countries. At the same time, they deliver an alternative political and social orientation replacing ideology that would be held in the overcoming political and economic instability. Muslims' aspiration has been reflected to get greater participation in political poses aimed to transform it into a more Islamic society. By using the framework of the existing state system, Islamic movement recently could spread beyond the boundaries of the state. This Muslim movement born in the late twentieth century has indicated into two major trends: the revival of religion and democracy (Esposito and Voll, 1999, p. 5, 7).

As part of the global Muslim community, Indonesian Islam is inseparable from the current resurgence of political Islam, especially after the fall of Soeharto. The present democracy discourse among Muslims has been on the compatibility and incompatibility of Islam and democracy. In its development, Islamic discourse on democracy bears at least three streams: the first is Muslims who believe that Islam is not required in the implementation of the country's political system (separation of religion and state). An example of separating Islam from the state is the implementation of democracy as a whole in Turkey. The Gallup Poll survey conducted in 2006 records that the vast majority of people in Turkey is more likely to reject *Shari'ah* (Islamic law) as their source of law.

The second mainstream of the Muslims' responses towards democracy is the rejection. This is situated in Middle East Muslim countries where the system of royal government is apparently used. However, Smock (2002, p. 2) argues that such rejection towards democracy cannot basically be caused by religion *per se*, instead the history, politics and economics, as well as external factors of such different Muslim countries.

Muslim thought that fully rejects democracy can be traced from the statement of certain figures. According to Sheikh Zallum (in Amien, 2009, p. 4), Islam is incompatible with democracy due to four dimensions: source, principle, making opinion standard, and ideas of freedom. The first dimension can be explained that democracy is derived from source of human, while Islam is derived from Allah. Second dimension, principle in democracy is separating religion (secularism) from worldly life, while Islam principle is based on *Aqidah Islamiyyah* (Islamic theology), which requires implementing *Shari'ah* in various aspects of life. Sharing similar view, Yusanto (2009, p. 13) points to focus of the pillars of popular sovereignty which he refers to the will of the people, in the opposite of the will of God (*yamlikul irādah*). Therefore, in the making of law, people's (citizens') involvement is represented by people's representatives who represent their constituents in the parliament (legislature). Here, democracy becomes contradiction to Islam because in Islam sovereignty is in the hands of Allah; only God alone, not others, nor a man or people who are entitled as the law maker. Among Indonesian Muslim society, according to Ma'arif (in Wahid, 2009, p. 9), those who completely reject democracy is represented by fundamentalists. They usually resist the state by pointing out the state failure of achieving national goals, such as social justice and equitable prosperity for all citizens, and worsening phenomena of corruption practice spreading to most Indonesian regions.

Finally, Muslim society who responds to democracy by standing between secularists and fundamentalists, they are being called the moderate. Among Indonesian Muslim figures who support the compatibility of Islam with democracy would say that the choice of democracy as a political system is not only because of its principle, but also because of the values of democracy. It is embedded, justified and supported in the spirit of the teachings of Islam. Democracy also provides function as an open political rule. In this case, an open political rule is necessary to create a political system that is built-in; it is a mechanism of performing correction, avoiding mistakes of government and power usage for the interests of the people and constitutional provisions (Majid, 1999, p. 69).

According to Abdillah (1999, p. 76), Indonesian Muslim figures who support democracy have at least two reasons. First, it has values which are in complementary with Islamic values. Second, democracy is the right way to articulate Muslim aspirations and interests because Muslims in Indonesia are the majority. The democratic system itself is a system of majority rule. In the perspective of Islamic theology, Muslim intellectuals accept democracy based on the teachings of Quran and practice of the Prophet Muhammad PBUH and *al-Khulafā al-Rāsyidīn*. Like otherworld Muslim intellectuals, they raise

their opinions based on the Quran (3, p. 159) which encourage consultative decision making with others in certain matters and the Quran (42, p. 38) which asks to decide things consultatively with others. Muslim intellectuals have their own concept of democracy, which is not the same as liberal and socialist democracy. However, generation of older Muslim intellectuals who supports democracy still recognizes sovereignty of God. Younger intellectuals are more likely to interpret Islam in contextual and political realisms (Abdillah, 1999, p. 77).

In relation to the Muslim intellectual attitude, Al-Qaradawy (2004, p. 204) argues that there is no legal objection if Muslims take a theory or idea developed by other people other than Islamic teachings (as far as it is to promote the interest of Muslim society). This is reasonable because the Prophet Muhammad PBUH once adopted Persian idea of digging trenches during the Battle of *al-Abzāb*. In addition to this, Muslims who are involved in the development of democratic society do not put aside Islamic teachings.

According to Al-Qaradawy (2004, p. 193-195), democracy is something that either need to be downgraded or elevated. For him, to build a rule of law, it can be presupposed to a judge who needs to settle the issue first on a proportionate position. If final decision of judges is taken due to their ignorance, they are the one who will bring the pain (hellfire). Similarly, this would happen to judges who know the truth but they do not implement it in their legal decisions.

For Al-Qaradawy (2004, p. 194), democracy is a long-awaited dreams to free individuals from the tyrant government filling its rule with bloodshed as in Eastern Europe and other countries. The truth about democracy is that people should lead their own selves. No leader or regime can rule people without their full support. People have the right to judge if their leaders do wrong so that they have the right to bring the leader down and choose a new leader when he/she violate regulations. People cannot be asked to support government policies in the economic, social, political and cultural programs which are in conflict with people's interest. Thus, if democracy is implemented with that meaning, then democracy does not conflict with Islam. In this case, democracy is a political system created by humans to protect people from an oppressive, unjust and tyrannical government.

Al-Qaradawy (2004, p. 194) is aware of the weaknesses of democracy, but he argues that democracy is needed to maintain justice, *shūra* (consultation), human rights, and to anticipate arbitrary despotic government. For this reason, if Islamic civil society is strongly built to limit political power, then it will affect to build a strong formal democracy as well. On the other hand, Islamic civil society and democratic culture can grow well if it is

protected by the state upholding the fully respected laws (Hefner in Azra, 2009, p. 5).

To build a strong civil Islam in endorsing strong democratic governance system, it should also be accompanied by making sure of distributing human life resources equally. As Randal (1987, p. 10) argues that although there is no common agreement among experts in defining politics, there is a definite assumption about the social situation which lead to the emergence of politics where the resources are, in broad terms, is limited and consequently affect to the least potential conflict of interest or the desire to share these resources. Meanwhile, Ponton and Gill (1982) see politics as social activities in relation to the allocation of resources which are limited, so that some groups can gain strength for greater control in such limitation than other groups. In getting equal access to human life resources, Heywood (2002) mentions it as the latest conception of politics: it is the power to the distribution of resources. Meanwhile other earlier three concepts of politics, in his opinion, are: 1) as the art of government; 2) as taking the affairs of the general public; 3) as compromise and consensus.

In reference to those political theories, democracy as a political system of a country is an important part, inseparable thing, from human life. Through politics, people can manage their life appropriately, enabling themselves to gain appropriate access to limited human resources, as embedded democratic values are about equality and participation.

Developing to Democratic Islamic Education

Before exploring the contents of democratic education, what Islamic education means and the goals of its implementation would be discussed first. According to Al-Attas (1980, p. 11), Islamic education is an introduction and recognition of the right places of everything in the order of creation so that students can be guided towards the recognition and acknowledgment of Allah the Almighty's proper place in the order form and personality. Meanwhile, the real purpose of Islamic education is to create individuals as the servants of God who is always perform their devout service towards Him, and can achieve a happily life in this world and the hereafter (Chapters Al-Dzāriyāt [51]: 56 and Ali Imran [3]: 102).

Al-Attas perceives Islamic education as guidance for students to recognize and believe in the existence of Allah the Almighty, and then turn it to aim at creating individuals who fear towards Allah, while Al-Ghulayāni (1949) as quoted by Winarto (2011) defines it as the process of building noble characters owned by students. According to him, Islamic education is to cultivate noble spirits and characters in the souls of students during their growth period and to nurture them with positive guidance and advice in

order that those noble characters of the students become one of the capabilities that permeated in their souls which then manifested in virtues, goodness and loving of work for the benefits of the motherland.

Al-Ghulayāni's perspective is also complementary with Al-Abrasyi's as quoted by Mudjib and Mudzakkir (2006, p. 19-20). The goals of Islamic education, according to Al-Abrasyi consist of five principles: 1) To help building noble characters of students; 2) To prepare students experiencing a better life in the world and Hereafter; 3) To prepare students enabling to seek sustenance and life nurturing benefits or vocational and professional goals; 4) To foster students' scientific spirits, and to fulfill students' curious spirits in knowing knowledge, and to allow students studying sciences not just as sciences per se; and 5) To prepare students enabling to achieve and master professionally and technically particular professions.

The above exploration of Islamic education brings essential lessons that political education is an area that Muslims can nurture and continue their life survival in the state and nation. Being pious and obedient servants of God, they consequently would be able to perform well in their many professional occupations when they are adults. Their positive moral reasoning resulted from having well trained noble spirits during their schooling help much their professional performance. Moreover, when they become political practitioners, as the recent phenomena of political life in Indonesia, it shows that Islamic education can certainly do something to create a new political culture, which is not out of the Islamic educational purposes. The political culture will encourage politicians to behave themselves in political arena cleanly, honestly and intelligently. In addition to this, Islamic education can reduce hedonistic elements and build a humanistic-patriotic characters of the political culture in a healthy way, which in turn would enable to build the strong and respectable state and nation around the world.

Further, the rest of discussion in this part discusses the relation of democracy and Islamic education which is developed on the basis of essential definitions and concepts (Perry, 2005). Here, education is defined inherently as social activity having a principal aim to prepare students to become more capable learners in the future (Dewey in Jenlink, 2009). The discussion is followed by what democratic values are to be included in the Islamic education institutions and what the structures available to support such implementation.

By quoting Williams (1933, p. 22), Perry (2005, p. 686) explains that democracy has also become a commonly used adjective to describe social relations outside of strictly political arenas, such as democratic education. In this usage, democratic means to be unconscious of class distinctions, acting

as if all people were equal, and demand to get equal respect, that is rooted from the notion of egalitarianism. Further, democratic also emphasizes on choice and decision making. Thus, schools are said to be democratic if students are treated equally, relations between teachers and students are egalitarian, and students are able to decide important issues.

To implement equality, there should be an aspect of opportunity which could enable individuals to pursue their aims in the so-called participation. As one of the most fundamental aspects of democracy in the modern era, equality of opportunity means no discrimination on the basis of a person's race, gender, ethnicity, or religion. This equal opportunity provided to individuals to be truly free to participate in democracy. It should be no barriers to individuals' participation. If inequality is prevalent, it prevents equal access to participation. Similarly, discrimination also contributes to inequality. These two phenomena should be addressed (Perry, 2005, p. 686).

In a broader perspective, the relationship between education and democracy could consist of two separate things (Perry, 2005: 686). The first, educational structures and practices that promote democratization in a broader society; it is mass schooling, literacy, economic development, and modernization, all of them are highly inter-correlated and embedded equality of opportunity as a key democratic concept. Therefore, educational structures that foster equality of opportunity by definition can foster democracy.

The second is democratic schooling. Democratic schooling by contrast emphasizes on micro-level processes, rather than the macro-level structures. Some theories give stressing on curriculum, both explicit and implicit. Thus, learning subjects such as education for citizenship, human rights, democratic tolerance, or some other forms of political socialization should relate to providing textbooks, cognitive concepts, teaching methods, school climate, and teacher-student social relations. All of them are centered in a certain school. Further emphasis is located on designing curriculum and textbooks, changing teaching methods to foster active, participatory learning, and creating more democratic schools as well as reducing less authoritarian atmosphere (Perry, 2005, p. 689-690).

According to Dewey (in Jenlink 2009, p. 6-7), education is at the heart of a visible democratic society. Schools which emerge in a democratic society should become democratic agencies. Democratic practitioners in schools, such as teachers, school leaders, and other cultural workers, need to provide the ideological and institutional space for students to engage in dialogues and practices, and in struggles to eliminate structural social inequalities. It is Dewey's integral educational philosophy to put on the

importance of preparing students for democratic citizenship. His emphasis on the consciously guided education is aimed at developing the mental equipment and moral character of students. He further formulated a program for developing so-called scientific thinking indicated by free inquiry as mental habit, tolerance of alternative viewpoints, and free communication.

In reconsidering education for democracy, Dewey's goals are firstly to build better schools, intellectually richer schools for all levels of society without exceptions. Besides, he also aimed at building a democratic multicultural curriculum where everybody learns from the rich societal diversity. Conception of education as a social process is directed to recognize the racial and cultural diversity of society and the potential for that diversity to enable change and process. In this case, democratic education is linked to the creation of freedom atmosphere, of having the ability to see and to alter, of understanding and re-creating, knowing and also of imagining a world of education which is different from the one inherited, so that democratic education provides a stronger and more viable democracy for the children of today and tomorrow (Jenlink, 2009, p. 9-10).

Dewey emphasizes on the need for educators to make political and moral considerations as a central aspect of their education and work. Schools of education are given choices whether they serve and reproduce the existing society, such as to create passive and risk-free citizens; or they adopt the more critical role of challenging the social order, such as to create a politicized citizens who are able to fight for various forms of public life concerning for justice, happiness, and equality (Jenlink, 2009, p. 9).

CONCLUSION

Islamic education understood as a process of instilling faithfulness towards God the Almighty among students at Islamic learning institutions, at the end, is aimed to permeate into the creation of pious human beings who would be benefited to the life of people of all ranks and scales. To be successful in building students' capacity of attaining the survival in the worldly life and Here after, Islamic educational processes should providenot only religious subjects, but also variety of secular materials. All of educational processes should be carried out for attaining the survival among individuals, communities, the nation and the State, based on safe, prosperous, harmonious and peaceful orders. Here it is laid down the essential Quranic principle of applying *Amr bil ma'ruf wa n-nahy `anil munkar*, meaning that to command good and forbid evil. This Islamic justification can be used for the creation of an ideological state that is geared toward establishing the Islamic *shari'ah* (Khan, 2010). Given that education is at the heart of a visible democratic society, the Islamic education should begin to develop

democratic principles in its teaching and learning processes. The essential consideration in educating democracy is on how to provide mental equipment and mental characters so that students really grasp what democracy is. Islamic education can both serve and reproduce the existing society and adopt the more critical role to challenge the dynamic social order. Thus, democratic principles like equality, justice, opportunity, participation are taught to build individual and communal characters in the ever changing society. Finally, while Dewey argues that social process is directed to recognize the racial and cultural diversity of society and the potential for that diversity to enable change and process, the Prophet Muhammad ruled his state based on the support of his plural and diverse society as outlined in the Medina Constitution. As the messenger of Allah and the ruler of a state, he was endorsed by the *Mubājirūn* (Muslim immigrants from Mecca), the *Anshār* (indigenous Muslims of Medina), and the *Yabudi* (several Jewish tribes that lived in and around Medina) when he established the first Islamic state (Khan, 2010). Historically, Islamic education in Indonesia has printed much teaching to educational practitioners that political influence can bring Islamic educational institutions to modernize schools, curriculum, facilities, more learning materials, media and so forth. Thus, democratic education should also contribute to the development of individuals of various Muslim backgrounds and communities, not only in the mental aspects including *al-akhlāk al-karimah* and intelligence, but also in promoting great impacts on the sustainability of the Muslims in the worldly life and Hereafter.

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SCIENCE AS A SUBJECT OF LEARNING IN ISLAMIC UNIVERSITY

M. Subandi

Faculty of Science & Technology of UIN Sunan Gunung Djati Bandung, Indonesia
Jl. A. H. Nasution No. 105, Bandung, West Java.
Email: ms24454@yahoo.com

Abdelwahab M. Mahmoud

Faculty of Agriculture, Cairo University.
Cairo University Road, Oula, Giza, Egypt
Email: Mohamed.mahmud@agr.cu.edu.eg

ABSTRACT

This paper aims to searching theological impact when applied a science as a subject of learning at Agrotechnology Department in the Faculty of Sciences and Technology of State Islamic University of Bandung. The atmospheric experiment was implemented as a subject of learning. By observing the atmospheric data recorded, the plant growth measured significantly affected by the implementation of treatments, the best water supply and fertilizer application. Furthermore, it found that local climate has changed, and Schmidt and Ferguson classification of regional rain types is no more valid, thus, should be renewed. The experiment impacted to a science learning program in Islamic University. Climatic change is a natural law affected by human destructed to the nature. It has been affecting farmers to maintain for their plantation activities. When organisms were effort to surviving in warmer and unpredictable condition, that is shows to human kind has to obligatory to the Almighty God.

Keywords: Science, Climate change, Islamic university.

ABSTRAK

Tulisan ini bermaksud mencari dampak teologis saat menerapkan sains sebagai mata kuliah di Jurusan Agroteknologi Fakultas Sains dan Teknologi Universitas Islam Negeri Bandung. Percobaan tentang atmosfer kemudian dilaksanakan sebagai mata kuliah. Dengan mengamati data atmosfer yang direkam, pertumbuhan tanaman yang diukur secara signifikan dipengaruhi oleh pelaksanaan perawatan, pasokan air terbaik dan pemupukan. Selain itu, ditemukan bahwa iklim setempat telah berubah. Klasifikasi Schmidt dan Ferguson tentang jenis hujan daerah pun tidak terlalu valid, sehingga harus diperbaharui. Percobaan pun berdampak pada program pembelajaran sains di Universitas Islam. Perubahan iklim menyebabkan petani harus memelihara iklim agar menunjang kegiatan pengelolaan perkebunan mereka. Organisme yang berupaya mempertahankan hidup pada iklim yang hangat dan tak terduga, menunjukkan bahwa manusia pun wajib berbakti kepada Allah swt.

Kata Kunci: Sains, Perubahan iklim, Universitas Islam

INTRODUCTION

Indonesian National Education goals as quoted by Beck and Irawan (2014, p. 2) are: 1) to form human who has belief, cautious, and noble characters; 2) to master science and technology; and 3) to actively participate in creating order and peace in the world. Those goals are difficult because the development of national regional even international require people have such capabilities and characters. In relation to the issues of global warming and climate change, it is required persons who are capable and have a comprehensive knowledge of spiritual, social, educational, and technical in order to deal with unpredictable environment. Here, the authors aim to discuss the goal of mastering science and technology as the goal of national education in reference to biological plant agronomy.

The world acknowledges that middle centuries were the Muslim Golden Ages. During these centuries Muslim scholars had laid foundation of the development of science and technology. The *Dār al-Hukamā* (House of Wisdom) founded by Ma'mun in 830 at Bagdad was the first institution of higher learning in the Islamic world. Beside, a translation bureau was built. This institution functioned as an academy and house an up-to-date library as well as an observatory and as a teaching center in various branches of science (Meta Existence, 2014)

Science and technology existed within the core curriculum of education, and the Sultan or the Caliph gave high appreciation to scholars who wrote their finding/taught in a book and gave prize to them in which the prize was gold as much as the weight of the book. Islamic Scientific Education at that era produced the well known Muslim scientists as Ibn Haytham, Averouse, Avicenna and others. Meanwhile, Muslim world (Baghdad, Kuffah, Cordova) became the destination of students around the world. Ibn Haytham was famous as the father scientific methodology. He conducted experiments in technologies and wrote his findings in the Book of Optics (Wikipedia, 2014). In that era Islamic education included the natural and life sciences.

Biological plant agronomists in the climate change and global warming situation have to reset and adapt their standard of practical procedure in applying their knowledge in the field. The schedule of activities in the field work has to be flexible, to be easily adapted, and to the unpredictable climate. The means and materials needed for a certain production have to be re-arranged and re-calculated their costs (cost of water irrigation and fertilizer). Man power recruitment should also be rescheduled. All of these changes do not have to be regretted as erratic and anomalous ways of nature. Instead, educated people should consider it as a challenge and study, because global warming and climate change emerge due to the consequences of dynamic

life. People who are irresponsible individually or collectively burn the forest, over exploitation of coal/oil/tin/silver/gold/steal, mining, illegal logging, and other destructive activities. They have been having and are changing this world toward warmer stages. Social, humanity (religious) and technology approaches are required. All aspects of knowledge and approach are needed to educate people. To deal with this problem education appeared as solution. To make people cautious and feel concern with global warming, and aware that illegal logging is wrong deeds and are destructive, educators have to create new approach and new content of educational syllabic or curricula adapting the need of environment.

Education of all aspects of life and skills as stated by Nasr (1990) quoted by Beck and Irawan (2014, p/21) is that Indonesian Islamic education has to concern with the whole being of men and women who seek and educate themselves. Its goals are not only the training of mind but that of the whole being of a person. That is why it implies not only on instruction or transmission of knowledge (*ta'lim*), but also on training of the whole being of a student (*tarbiyyah*). Moreover, A teacher was not only a *mua'llim*, a transmitter of knowledge, but also a *murabbiy*, a trainer of soul and personalities.

However illegal logging, forest burning, and over exploitation of natural resources are conducted by skillful and educated people, but they are greedy and irresponsible people. Their knowledge, sciences and skills are functioned to be destructive deeds. To create educated people who have concern with community life, Al-Faruqi (1984, p. xi) has stated that to reset the wrong manner of knowledge and educated people who have made this world injustice, miss management, and destructive, Muslims have to unite themselves in historical views. Based on this united history, all disciplines of knowledge should accommodate the common grounds and devote themselves to achieve the common goals. All disciplines have in common human characteristics.

The whole being of an individual involves all spiritual, knowledge, and know-how or skills. Biological agronomic are skills of applying biology theories in practice. Education and training of mastering skills in biological agronomy, specific to managing the climate change, should be based on research finding. When people reveal something in their research, they must not be a pride of personality, because the finding is not real something new in realm. What they do is just to reveal or re-find a hidden thing. The Almighty God educate people to acknowledge praise to Allah and be more *Tauhid*. Al-Faruqi (1984, p. xii) said the ultimate Islamization of Knowledge is to make people become more *Tauhid*.

Now scientists agree that the climate change has been progressing much faster than in the past. Nasa (2013) reports that certain facts about earth's climate are not in dispute; The scientists also show that in the past, large changes in climate have existed very quickly, geological-speaking: in tens of years, not in millions or even thousands. In addition, scientific evidence is clear: global climate change caused by human activities is occurring now, and it is a growing threat to society.

In the Holy Qur'an, chapter ar-Rūm, verse 41, it recites "Evil (sins and disobedience to Allah) has appeared on land and at sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allah) may make them taste a part of what which they have done, in order that they may return (by repenting to Allah, and begging His pardon) (Al-Hilali and Muhsin Khan 1404 H)

The evil deeds done by some people who are human are people who have not get wise consideration in their effort to meet their own needs. Illegal logging, forest burning, uncontrolled extraction of natural resources, all are done by greedy people. They cause disrupted hydrologic cycle firstly, and then disturb natural balance. The balance of nature maintains the cycle of water, and water are stabilizing agent of the global temperature.

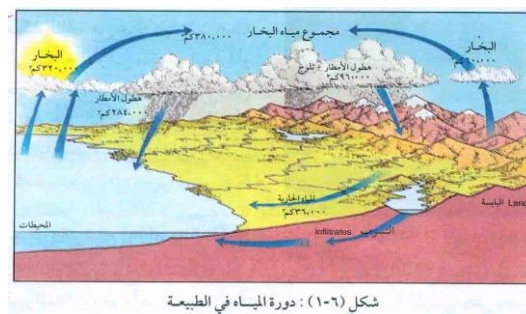


Figure 1. Water Cycle in the Nature (Abdel wahab, 2014)

The task of wise people to make as good as possible every practice reasonably is to handle and manage the negative effects of destructing nature. Climate change as the result of the evil deeds must be considered as challenge from the Almighty God for wise men to search and keep studying the universe and explore ways of how to grow plant in the climate change condition. So the harvest can be obtained for the survival of people.



Water Cycle with expressions from AL-Quraan

Figure 2. Water Cycle with Expressions from al-Qur'an

Anyway, people have to obtain harvest of plant if they want to survive in their life. So, conducting series of experiments to handle and manage the changing characteristics of climate become necessary to the believers. It is a kind of devotion to Allah because the result of the experiment provide benefit to the human kind. Thus, climate change becomes a rich object of education for human being. Then, the question arises how the method and procedure is, to conduct such experiments. Our prophet Muhammad PBUH said: “*Antum a'lamu bi umūri dunyakum*” which means that you have more capabilities in your profession”. There is no detailed and specific guidance in the Qur'an to observe the universe. Allah has blessed and equipped people with intellect, and He encourages us to explore universe even to go pass beyond the zones of heavens (outer space) and the earth (QS. Ar-Rahmān, [55]: 33). In this respect, the authors wish to report their findings in related to the phenomena of the effect of earth dynamic, that is the scares of water (water stress) affecting the production of ramie plant. Fabre of ramie is material for human clothes.

Water is prerequisite of agriculture activities, but farmer may not stop action due to lack of water, farmers have to produce something for feeding or meeting the needs of people even in harsh and hardship. The saying (*Hadith*) of Prophet narrated by Imam Ahmad, “If dooms day will occur, while in the hands of one of you there is a seed of a date-palm, then when he is able to plant before the doomsday, he should plant it.”

Agriculture and fisheries are highly dependent on specific climate conditions. Trying to understand the overall effect of climate change can be difficult (Maponya and Mpandeli, 2012). Global climatic change has been influencing all aspects of agricultural activities. Huang, et al. (2013) reported that it might be due to rainfall pattern shift as a result of global climate

Zhang and McCarl (2013) said there is a growing research interest on trans-disciplinary measurement of vulnerability to climatic hazard of climatic change. Anomalous in respiration and transpiration that plant metabolism is disrupted.

This global and local knowledge and special local condition encourage agronomist and local agricultural policy makers to share their analyses and assessment to formulate appropriate and likely agronomy action to avoid climatic hazards. Traditionally, in Indonesia rainy season come in September, and the month of March is the beginning of the dry season. That regularity enables farmers to make a definitive plan for their lands. However, now the regularity has been extinct due to the regional climatic change. Some of environmental sensitive plants are considerably affected. One of them is Ramie which is sensitive to water supply. Ramie grows and is harvested every 60 days. Ramie needs humid soil but not saturated for well growth, but ramie is cultivated in un-irrigated land. Unlike the dry-land sugarcane cultivation practice which is supplied with additional irrigation water in time of rainfall is lack within certain period. Bordoloi, et.al (2006) scheduled the harvest of ramie less than 60 day after the previous harvest.



Figure 4. Nitrogen Cycle

Ditjenbun (1997) stated that ramie is best grown in area of A or B rainfall type regions where the crop can be 5 to 6 harvests. Ramie is still commercially feasible in C rainfall type region with addition water supply in months of the end of rainy season, and region of D rainfall type is not suitable for ramie cultivation. RIFT (1997) noted annual rainfall of 1500 to 3000 mm and evenly distributed through the year considered good. Rainfall type regions were classified based on Schmidt and Ferguson (1951). Ramie is one of the major foreign exchange earning crops in China due to the high

quality textile of its fine fiber. However, seasonal drought has been becoming a major limiting factor for fiber yield, especially under global climate change (Huang, et.al. 2013). Santoso (1996) said ramie plant susceptible to water supply, it will stagnant in the peak or end of dry-season in tropical climate.

Ramie plant grows well in humid and warm tropical region, subtropical and temperate zones. And, in the winter temperature it does not drop below frozen level (Zhiping, 1989). Dempsey (1963) said the optimum temperature for ramie plant in sub-tropic region ranged between 20 °C and 24 °C, and in tropical region 24 °C and 28 °C. Tiangchan and Ling (1989) said the optimum temperature for rami between 23.0 °C and 29.7 °C, minimum temperature 9.0°C.

Bordoloi, et.al. (2006) stated that ramie plant resists well in the winter low temperature, such as the minimum temperature below 9. 0⁰ C thanks to the protection offered to rootstocks by a layer of dead leaves. Petruszka (1977) said in the tropical regions, a good yield harvested in plantation at the elevation 1300 m above sea level, and rainfall ranging from 140 mm to 360 per month with even distribution through the months and the year.

Biophysical environmental condition includes elevation, climatic regime especially the rainfall, physiographical, soil condition and drainage affect the pattern of physiological growth. Ramie plant harvested within 2 or 3 months, considerable biomass are harvested and removed out of the land. This causes the enormous removal of nutrients. Chuntao et.al. (1989) said applying fertilizers is a must to maintain land productivity. Nitrogen is important for vegetative growth, but given effects to quantitative of fibre. Zhaode, et.al (1989) said phosphorus is not so important for ramie, while potassium affects quality and quantity of fiber. Potassium is considered as the second most important nutrients for ramie plant. Qiang, et.al (1989) said potash gives good effect on yield quality, it can counter the negative effect of nitrogen. It is aimed to provide benefit for ramie planters and encourage people to think the need to pay more attention to addressing the warmer atmosphere. Ramie is perenial plant when it is grown in slope topography. It can avoid erosion and minimize the destructive run-off. By product of the plant it is beneficial for livestock feed. The main product is the china-grass which is worth and potential to substitute cotton that must be imported. This means to saving the foreign exchange. A person is part of this universe, the elements of whom are complementary to one another in an integrated whole indeed. He/she is a distinct part of the universe and has a special position among its other parts.

Site, Materials, and Methods

Bandung reGENCY belongs to C rainfall type, 5 to 6 wet-months and 2 to 4 dry months (slightly wet) based on Schmidt and Ferguson (1951). Polybags were filled with Soil ordo Inceptisol, sub ordotropeptl and sub group Fluventik, Eutropepts, isohipertermik. The experiment took place from August 2014-October 2014. Rhizomes cutting were of 8 cm long and selected morphologically homogeneous. Meteorological condition data were recorded during the experiment.

The experiment was laid out in a randomized block design with two replicates. Plot was polybags size 40 cm x 30 cm consisting of four polybags in each plot. Water supply treatments consisting of 8 levels of dosages, they are: w1=15% -20%; w2= 25% -30%; w3 = 35% -40%; w4 = 45% -50%; w5 = 55% -60%; w6 = 65% -70%; w7 = 75% -80%; and w8 = 85% -90%. Nitrogen+Potassium dosages were 3 levels: f1 = 15 kg+15 kg/ha; f2 = 30 kg+30 kg/ha, and f3 = 45 kg+45 kg/ha. There are 24 treatment combinations, it means they are 48 plots.

Indorami 1 (formerly Pujon 10) cultivar was the selected cultivar. Rhizome cutting of 8 cm length were selected based on morphological appearances and planted in polybag. Nitrogen of Urea and potassium of ZK dosages for each plot and polybag were determined based on the dosage per ha, and applied at the first day of experimental treatments (15 days after planting).

The poly bag was filled with 20 kg top soil of the local soil having homogenous texture and structure. There are perforations (holes) around the polybag allowing the excess water supply to seep out up to the 15 days after planting (DAP). In the 15 DAP was determined the dosages of water supply by practical method of measuring field capacity status. The sample polybags were tested for water holding capacity by oven-drying method. The sample poly bags were irrigated till saturated and 48 hours later the soil sample were taken from the middle of poly bag. The supply of water dosages were determined by counting percentage of the field capacity. After being found the dosages of water for each treatments, the holes around the polybag were sealed with isolative plastic. Water treatments were supplied every day in the evening up to harvest time.

Response variables measurement: Physiological (Leaf chlorophyll contents; Leaf relative Water content), Growth and Yield (Number of stem; Length of stem; Diameter of steam; Weight of stem; Crude fibre weight; Fine fiber weight; Fine fiber diameter). The leaf relative water content (LRWC) was measured by weighing the fresh weight (FW). The leaf samples were immersed into the distilled water as long as 12 hours for turgid weight (TW). So leaf relative water content was calculated as $LRWC = (FW-DW)/(TW-$

DW) x100. Determination of LRWC was done in 45 days, 60 days and 75 day after planting.

Measurement of chlorophyll content of leaves is to dissolve into ethanol (10 ml) for weighing 1 gram of leaves (mature: leaves of the 8th or the 9th from the top bud are selected). Crushed leaves in a cup with 10 ml of ethanol. After dissolved then it is measured on a spectrophotometer Optima SP-300 specification. Figures recorded in spectrophotometer then match with the Arnon (1949) in Subandi (2002) formula as: Chlorophyll a = $12.7 \lambda_{663} - 2.69 \lambda_{645}$; Chlorophyll b = $22.9 \lambda_{645} - 4.68 \lambda_{663}$; Chlorophyll total = $20.2 \lambda_{645} + 8.02 \lambda_{663}$ (mg/L).

Measurement of Stem Diameter, stem weight, plant height, weight of crude fiber, fine fiber weight, fine fiber diameter done at harvest or 75 days after planted. measuring the weight determined with analytical scales, while determining the fineness of fiber or diameter of fine grass is using a microscope equipped with a filter attached Optilab Upgrade edition at binocular microscope Olympus CX-21 and operated by the operating system window (7) Stem Diameter.

Stem diameter was measured with a shape meter at the point about 10 cm above the ground. Stem length is measured from the base of the stem near the ground until the end of the stem near the top. Measurements with tape meter conducted repeated 3 times. The stems that grow out of the cutting were calculated, the stem grew later out of the first adult stem were excluded. Weight of stems measured with cutting stems manually from the base of the stem. Discarded leaves along the stem. Weighing is done with analytical balance. Crude fiber is obtained through a process of decortication (decorticator), because relatively small amount of stem decortication is done manually. Fine fibers are coarse fibers that have been through the process of degumming.

Crude fiber fed into an exhaust dye tinovetin containing 25 ml of solution per gram of fiber. Dye gelatin liquid is heated at 85^o C, the heat for one hour. Fiber removed and rinsed with NaOH solution of 38 Be. Single fibre is prepared out of the fine fibre. The measurement with the binocular microscope equipped with Optilab.

Data obtained were analyzed with Analysis of Variance/or Anova, and mean variance test was with Duncan Multiple Range Test/DMRT, significant difference at 0.05 probability level. This article is search to related the climate phenomena to Islamic education. This items which are made on contents based solution grounded from the verses of the Holy Qur'an or the Hadith of Prophet Muhammad PBUH. The relation between man and the universe, as defined and clarified in the Glorious Quran and the Prophetic teachings, as follows: A relationship of meditation, consideration, and contemplation of

the universe and what it contains; a relationship of sustainable utilization, development, and employment for man's benefit and for the fulfillment of his interests; a relationship of care and nurture for man's good works are not limited to the benefit of the human species, but rather extend to the benefit of all created beings; and "there is a reward in doing good to every living thing" *Sahih Al-Bukhāri* quoted by Ismail (2007). Thinking constructive, productive, and educative on how to manage nature is kind of devotion to the Almighty God. Mastering technology of adapting to unpredictable climate needs new knowledge and may be deriving a new science. This will consequently to the creation or adaptation the content of curriculum to the need of special competence.

FINDINGS AND ANALYSIS

Daily (day) temperatures recorded at the experimental location in the month of August, September and October are presented in Figure 5. The figure shows that temperature was high enough. The average in August was 30.16°C , in September decreased to 29.38°C and in October the temperature lower to the average 29°C . It means that the temperature in August was higher than the optimum required for good growth of ramie, Chang and Ling (1989) stated that the optimum temperature is $23.0^{\circ}\text{C} - 29.7^{\circ}\text{C}$ and the minimum is 9.0°C .

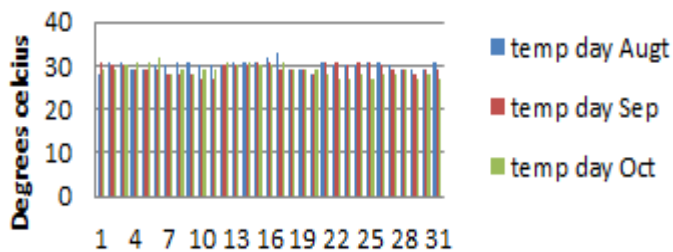


Figure 5. Air Temperatur

Figure 5 shows the solar radiation at the average contributed to the high up of temperatures. Temperature up to certain degrees will enhance rate of photosynthesis and rate of transpiration. And too high rate of transpiration may dehydrated plant. Water removal of the tissue have to be replenished by water intake at the root points otherwise the plant will gradually wilt permanently. This condition is not favourable for rami cultivation.

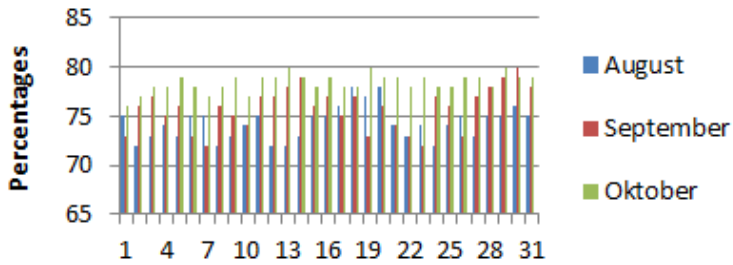


Figure 6. Air Relative Humidity at Day

Relative humidity at the site of experiment was recorded in August at the average 74.29%, in September 75.77%, and in October where in this month somewhere in this region were raining causing the air humidity increased to be 78.45 %. However, these percentages were still lower than the good humidity for ramie plant growth. It was moderate low for the optimum, growth of ramie plant. Budi Santoso (1996) found relative humidity for good growth is 80%, and below 21% detrimental to plant. Record during the months indicated that the global climatic change is affecting the local climate.

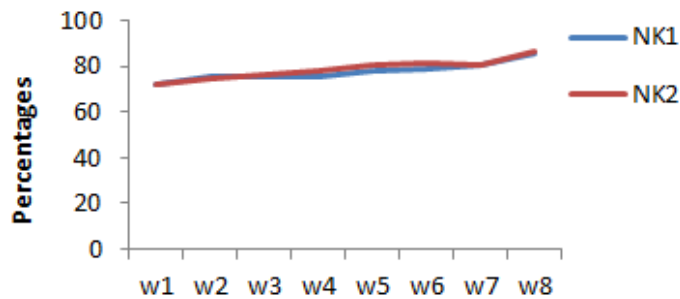


Figure 7. Relative Water Content

Formerly, in this region in the months under the name with the suffix *ber* as the September, the October, and so on, the rainy season began. However, the current empirical records says in September and October there still underwent dry season condition. This empirical fact shows there has been a shift regional dry to rainy season. And, this order was based for Schmidt and Ferguson (1951) made the classification of regions on rainfall types. For decades Schmidt and Ferguson classification used by students of agriculture or biology departments, but now it has changed. The classification is no more accurate and valid as the influence of global warming. Scholars

have to make another or new classification. Leaf Relative Water Content (LRWC) is measured yielding data and then analyzed. It showed the effect of water and fertilizer treatments on relative water content of plant as differ significantly. The more water and fertilizer applied the more LRWC. Figure 7 shows the effect of water dosages at levels of fertilizers as different. Plant water status as response to the water and fertilizer. Plant absorbs nutrition (nitrogen and potassium) in the presence of water as solvent. Huang et. al. (2013) stated LRWC representing the plant water status, reflecting the metabolic activity in tissue. Sartaj et. al. (2013) said LRWC is usually used as one of the most meaningful indexes for dehydration tolerance in wide variety of plant. In the first ramie plant generation the effect of fewer water supplies does not cause problems in plant metabolism. The cutting as source of growing energy still supplied sufficiently germination and further first growth. But, it is apparent that the trend is becoming different in dosages of water and fertilizer that will result in different response of ramie plant. It is also apparent in the extrapolation of the curves in the Figure 7. There will be a stiff rise of the effect of more water and more fertilizer. The QS, Al-Anbiyā, [21]: 30 stated that all living organism are prepared from water (Subandi & Humanisa, 2011, 31).

In addition to this vital function, water has another socio-religious function to perform which is the purification of the body and clothing from all dirt, impurities and defilement so that a person may encounter God cleanliness and purity. God has said in the Glorious Quran: al-Anfāl, [8]:11, “And He caused rain to descend on you from heaven to cleanse you therewith...” (Al-Hilali & Muhsin Khan, 1404 H).

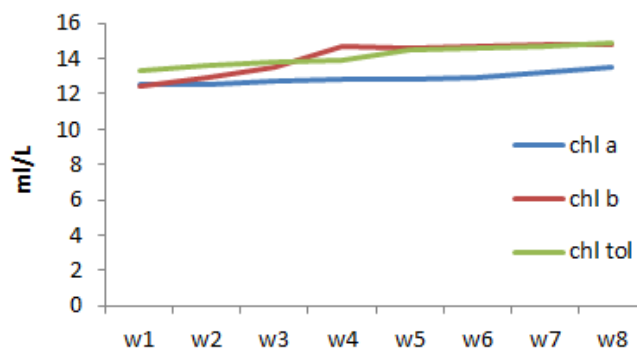


Figure 8. Chlorophyll Content

Increasing chlorophyll content is detected in the data analysis, and there is a significant effect of water supply and fertilizer application

treatments. Farooq et. al. (2009) find the increased chlorophyll content in line with the increase of water supply and fertilizers is due to the increase of the photo oxidation pigment and of development of the chlorophyll. In contrast, it happens in water stress (dosages of less water and less fertilizer), chlorophyll content decreases in water stressful condition due to creation of photo-oxidation pigment, and consequent of the damage in chlorophyll leaves.

In stressful water condition, the formation of chlorophyll must have been decreased, this should make other organs disturb and may be experiencing the degradation of chlorophyll. Cornoy et. Al. (1988) stated that decreased chlorophyll was due to the chloroplast decomposition and deleting of tylacoid structure. The curves in Figure 8 show there will be a possible development or increased chlorophyll in further growth (in the second generation plant). Chlorophyll is the most important tissue, it represents as autotroph organism meaning self-producing energy. The “vegetation Creator” has provided leaf with green in color *as-syajar al-akhdar*. After being prepared the *Nāru* in the vast meaning is the energy (glucose main product and oxygen by product of photosynthesis). It stated in the Holy Qur’an: Yasin, [36]: 80. He is the excellent and brilliant creator who create it from toxic gas (CO₂) and produce beneficial and vital substances (oxygen and sugar) . Praises and thanks to Allah, the Creator. So, chlorophyll content is an important indicator of well growing plant.

1) Stem Diameter

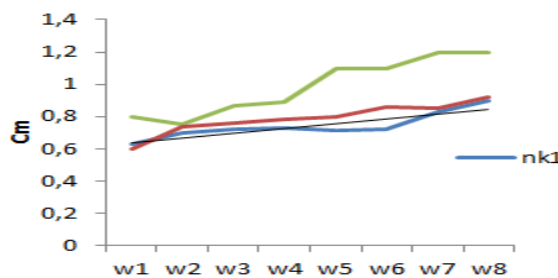


Figure 9. Stem Diameter

Plant growth curves in Figure 9 showing the increased of the stem circle. The stem diameter were affected by all dosages of water treatment differ significantly. This happened because the water and fertilizer did effectively in this first generation of plants which was mostly affected by environmental conditions. Stem diameters were firstly much affected by the potential of rhizome cuttings which became the base of the first stem growth. Rhizome cuttings were selected that the length and diameter of rhizome cuttings was

relatively the same. Homogeneous conditions created by this, it is the first ramie stem generation. Magnitude girth growth of stem at the beginning is determined by the size of the growing point or bud of seedlings. And, the bud has relatively the same size. Generated and enhanced by addition supply of water and nitrogen and potassium application would be making good condition of nutrition and water for growing. The curves show the more water and fertilizer the bigger diameter of stem. And, the lesser water and fertilizer the smaller the diameter is. Herdina et. Al. (1990) said lack of water caused dehydration of chloroplast and other organelles of the the protoplasm. These disturbed photosynthesis mechanism.

2) Stem Length

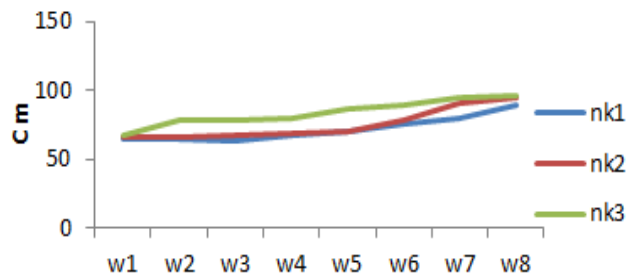


Figure 10. Length of Stem

Effect of water dosages on stem length showed the difference significantly. Indeed, the most high-dose treatment (H) and also G is at the peak of the stem length. Although the conclusion is the provision of water in all levels G and H or above 75% of field capacity causing most positive influence on the upwards growth or stem length. Edward (1981) said that potassium enhance root to penetrate deeper into the lower part of soil horizon enabling reach the wetter part of dryer soil. More water could be extracted. While in the poly bag plant, it means potash could initiate growth of roots, and better root would absorb more nutrients for the growth and development of stem.

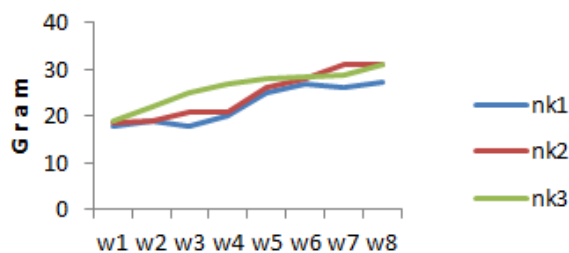


Figure 11. Weight of Stem

3) Stem Weight

The weight of stem represents the weight of the plant organism which is the total weight of the plant cell as constituent of plant organs. Figure 11 shows a good increase of weight and result of analysis of variance showed differ significantly a higher dosages of water and fertilizer applied the heavier stem. It means less water and fertilizer indicated stagnant growth as showed in treatment of W1, W2, and W3 of all the levels of fertilizer. Newmann (1988) stated capability of the leaves surface to absorb nutrition and CO₂ depended on potash available in the soil. Zhiping (1989) said potash is required to develop and accelerate the growth because it affect to the growth of roots.

4) Crude Fiber Weight

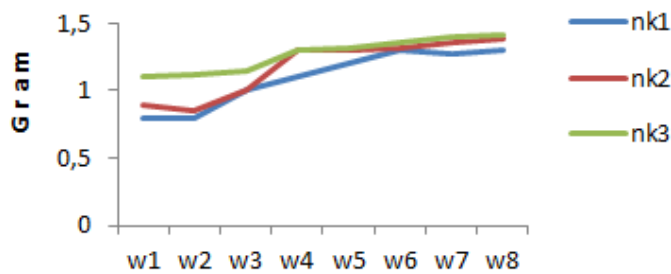


Figure 12. Weigh of Crude Fibre

The weight of crude fiber is obtained through the process of cleaning or separating the stem which is not fiber and fiber content. Part of stem that is not fiber is of parenchyma tissue and collenchym, while the fiber is schelenchym tissues. The results of statistical analysis showed a similar pattern to the results of statistical analysis on the weight of the stem. It means the removal of non-fiber substances is in proportional. Esau (1984) said that ramie fiber is extraxiler that is fibre existing outside the xylem tissue. And Fahn (1992) said that ramie fiber developed in secondary phloem tissue. Curves of Figure 12 show the increase of fibre in line with the increase of water supply and application of fertilizer. Balittas (2014) stated that the fiber production of Ramindo 1 (formerly the Pujon 10 cultivar) per stem is 4-5 gram, while the experiment showed at the dosages W1 and W2 at all levels of fertilizer produced below the 1.5 gram. It means the pressure of water made plant difficult to develop its tissue.

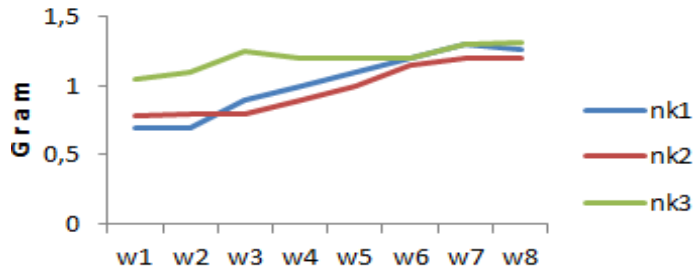


Figure 13. Weight of Fine Fibre

5) Fine fibers Weight

Fine fibers Weight are fibers that have been cleaned through degumming process. Non fiber content is a group of compounds likes slime (gum). This gumremoval process called degumming using an alkaline solution after cleaning fiber out of gum. Thus, the results of a further statistics test show the same result. It is logically proportional to the weight of the stem and the weight of crude fiber, and of fine fibers which are obtained. Plants were difficult to differentiate its tissue in the water stressful condition. Fiber yield was below the standard production. Kuan et.al (1989) said to increase the ratio of fibre to the stem weight was required the management of fertilizer and watering.

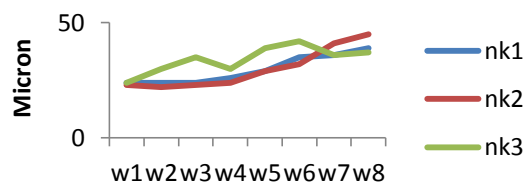
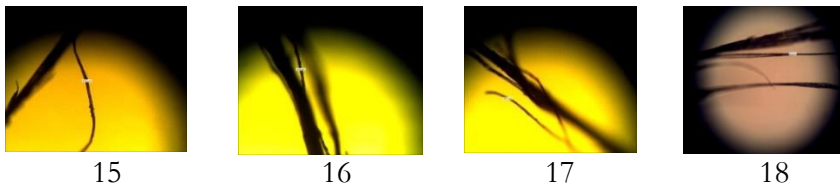


Figure 14. Diameter of Fine Fibre

Diameter of fine fibre shows the pattern of erratic increase in line with the increase of fertilizer application and water supply. The more fertilizer apply and the more water supply the bigger diameters are. Dimension of ramie fiber may be between 13 μ up to 126 μ and the mostly found between 40 μ to 60 μ (Ditjenbun,1997). Diameter represents the fineness of fibre or quality, the smaller the diameter the finer the fibre is. Finer fibre is wanted by the producer of textile. Subandi (2002) found ramie planted in dryer region would have finer fiber. Plant suffered with lack of water limited in developing its tissues.

Ramie grows in more fertile soil with sufficient water to develop its tissues normally, and more fertile soil and more water available would affect

plant to grow rigorously and develop good vegetative organs with bigger cells and tissues. Fiber is vegetative tissue, so supplying more water and fertilizer yield worse dimension of fiber in respect of quality. The human effort to manage micro processing is very possible. Micro and even nanotechnology are developing by human. This capacity of human to manage tiny substances is as the given of God. Information that all tiny substances are controlled by God included in QS. Yunus, [10]: 61 as quoted by Subandi (2012:2). All these should make educated people to believe more in God, Allah the Best Creator, and ultimately Muslims are obliged to be more *Tauhid*.



Figures 15, 16, 17, and 18 are samples of diameter of fine fiber. Fine fiber measured with Optilab equipped to Binocular Microscope. Measurement is executed with program of Window 7. (Sample 15=24 μ ; 16 = 24 μ ; 17 = 24 μ ; and 18 = 49.0 μ)



Twenty days after planting.

Plot C (W3=35%-40% PC);

Plot E (W5=55%-60% PC);

Plot G (W7=75%-80% FC)

PC= Field capacity (water)

Twenty days after planting ramie, plant was treated with water and Nitrogen+ Potash dosages. Dosages showed sufficient growth (35%-40% PC), upper the capacity means luxury consumption. The ultimate purpose of growing ramie is to produce fiber for preparing clothes. The data above

showed there were minimum dosages of both water and fertilizer at which ramie plant could survive and maintained yielding. These dosages should be the minimum input or the most efficient cost. In the climate change condition where water is difficult to obtain farmers may make better planning for efficient activities in agriculture.

Ramie plant is perennial. Ramie roots system establishes for years in land. It can serve as erosion guardian, water may infiltrate better and stay in soil longer. Root system of vegetation is functioned as water reservoir. Ramie has hydrologic effect preserve water and soil from erosion.

Ramie biomass is rich in nutrient more than other biomass, Balittas (2014) released it research finding. Ramie biomass contains 10 % water, 1.75% lysine, 0.73% methyonine. 0.31% thriphtopan, carotin/provitamin A 13.3 mg, vitamin b 0.74 mg per 100 g of biomass. This composition is luxury feeding for livestock. This simple finding is to contribute to the knowledge of managing climate change, and in turn would contribute to the addition contents of syllabic or curricula of science education.

There is no doubt that conservation of this vital element is fundamental to the preservation and continuation of life in its various forms, plant, animal, and human. It is also obligatory, for, in Islamic law, whatever is indispensable to fulfill the imperative obligation of preserving life is therefore itself obligatory. Any action that obstructs or impairs the biological and social functions of this element, whether by destroying it or by polluting it with any substance that would make it an unsuitable environment for living things or otherwise impair its function as the basis of life; any such action necessarily leads to the impairment or ruin of life itself and the juristic principle is, "What leads to the prohibited is itself prohibited." Owing to the importance of water as the basis of life, God has made its use the common right of all living beings and all human beings. All are entitled to use it without monopoly, usurpation, despoilment, wastage, or abuse. God commanded with regard to the people of Thamud and their camel, "And tell them that the water shall be shared between them..." QS. Al-Qamar, [54]: 28 (Al-Hilali & Muhsin Khan, 1404 H).

CONCLUSION

Islamic education shares with national education goals. One of the goals is mastering science and technology. Islamic education must have diverse subjects if Moslms want to regain another golden age. Islamic education should recollect all had done by Muslim scholars of the classical age. They included science and technology as the core curriculum of inseparable subjects of studying Islam. Thus, studying climate change and global warming and their effects to world creatures (human, animal, vegetation, and nature)

become a part of studying the universe. Muslims are encouraged to explore the universe, and obliged to find the solution of how to manage them well. Climate change and global warming have considerable effects on nature, especially on local weather, such as the changing of dry and wet season periods. This research reveals that the dry and rainy season are shifting. The classification of regional rainfall types has been not accurate and valid any more. This will contribute to the alteration of the contents of syllabic or curricula of scientific education in climatology for biology and agronomy, and other subject matter related to atmospheric condition as hydrology and pattern of agronomy or animal behaviour (Ethology). Climate change has been observed to have changed the regional and local climates inclusively during the study at the experimental site. It was recorded in the local temperature and air relative humidity. The change of regional climate made the Schmidt's and Ferguson classification of regional rainfall types has to be renewed. And, this change will affect to the change of a subject matter in climatology and environmental education. 1) There is a very efficient dosage of water ($w_3=35\%-40\%$ Field Capacity) that affects sufficient growth of plants. The minimum dosage at which plant can survive to produce yield is represented by the most efficient input of production. Water supply for ramie plant could be designed to the most efficient volume to maintain the need of metabolism; 2) Nitrogen and potassium are significantly supportive to the growth of plant in the limited volume of water supply; 3) Ramie is a plant with a multipurpose plant, almost all of its organs are beneficial for human or animals and the nature.

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THE RELATION BETWEEN ISLAMIC EDUCATION ENVIRONMENT MANAGEMENT AND STUDENT EMOTIONAL INTELLIGENCE

Eliana Sari

State University of Jakarta (UNJ)
Jl. Rawamangun Muka, Jakarta Timur
Email: briant_ramadhan@yahoo.com

ABSTRACT

This study aims to find out the degree of the relationship between the implementation of Islamic education management of school environment and students' emotional intelligence. The theory underlying in this study is the management of school environment (Ki Hajar Dewantara), and emotional intelligence (Shapiro and Goleman). This study used correlational study. Respondents were female students of Islamic educational institutions in Bekasi City, West Java, Indonesia. The result shows that the relation degree between the implementation of the management of Islamic education of school environment and students' emotional intelligence is quite significant (0,907%). This means that if the management of Islamic education of school environment enhances effectively, the implementation of one percent of students' emotional intelligence will increase by 0,907%. This study also finds that the management of Islamic education of school environment can be a preventive and anticipatory solution for students' deviant behaviors.

Keywords: Islamic Education Management, school environment, emotional intelligence

ABSTRAK

Penelitian ini bertujuan mengetahui seberapa besar hubungan antara penerapan manajemen pendidikan Islam di lingkungan sekolah dengan kecerdasan emosional peserta didik. Teori yang melandasi penelitian ini adalah manajemen lingkungan sekolah (Ki Hajar Dewantara), dan kecerdasan emosional (Shapiro dan Goleman). Metode penelitian yang digunakan adalah studi korelasional. Subyek penelitian adalah siswi lembaga pendidikan Islam di Kotamadya Bekasi, Jawa Barat, Indonesia. Hasil penelitian menunjukkan bahwa hubungan antara penerapan manajemen pendidikan Islam di lingkungan sekolah dengan kecerdasan emosional peserta didik cukup signifikan (sebesar 0.907%). Berarti, jika manajemen pendidikan Islam di lingkungan sekolah ditingkatkan keefektifan pelaksanaannya sebesar satu persen maka kecerdasan emosional peserta didik akan meningkat sebesar 0.907%. Hasil penelitian pun menjawab bahwa manajemen pendidikan Islam di lingkungan sekolah bisa menjadi solusi preventif dan antisipatif atas perilaku menyimpang peserta didik.

Kata Kunci: Manajemen Pendidikan Islam, lingkungan sekolah, kecerdasan emosional

INTRODUCTION

The increasing violation on religious norms and laws made by the young people of school ages in Indonesia in the last five years rises concerns for most Indonesian adults, especially teachers and education personnels. Some cases of criminal acts, violent and immoral behaviours that have occurred include; 1) the finding of verbal and physical torture videos performed by unscrupulous learners of Junior High School, SMP 16 Bandar Lampung. In the video it shows 15.17 seconds of violence and inappropriate diatribe spoken by school-age children (Regional Kompas, June 10, 2011); 2) Three high school students arrested for stealing money USD 5 million in Medan, North Sumatra. Students who do stealing are not found once. Several cases of theft among adolescents are not triggered by wanting to earn money per se, but by a matter of prestige as well. For example, Yoyo, a vocational high school student in Cimahi, Bandung, West Java desperately stole a motorcycle because he wanted "showing-off" himself on the streets (SCTV Liptan 6 Online). Brawl among students of High Schools of SMAN 70 and SMAN 6 Jakarta on Monday, September 24th, 2012 has made the killing Alawy Yusianto Son. An investigation found that there were two causes of brawl; 1) brawl is a culture of the schools, it has been inherited from their seniors; 2), students have a certain area boundaries so that the encroachment to their authority could directly trigger the brawl (Megapolitan Kompas Online, Oct 01, 2012).

Data Protection Commission Bureau noted during the first quarter of 2012 that there has been occurred 2008 cases of crimes committed by students (Hizbut Tahrir Online, August 26, 2012). The data service was recorded through a public complaint Hotline Service consisted of in-person direct complaints, phone calls, or electronic correspondence; moreover, in the whole year 2011 the National Commission for Children Protection received reports for 2.386 cases of violence. This number was increased by 98% when it compared with the public complaints received by National Commission for Children Protection in 2010, amounted to 1,234 complaints (Komnas Perlindungan Anak Online, December 21, 2011).

Above facts indicate that there is something going on with young generation/Indonesian students. They tend to be aggressive even destructive. They become emotional individuals who are arrogant, unwilling to negotiate, less humane, unsympathetic and untoughtful. The characters of young people tend to be high aggressive, especially when they are in the time of building their own selves, although the process of being self is often harmful to others.

Since Indonesia got independence, the education system has been built. Various curricula has been implemented and continued to develop in

the direction of improvement. It has been all intended solely for the achievement of educational goals of building intellectual life of Indonesian. In Article 1 of the Law of the National Education System No. 20 in 2003, education is aimed to implement conscious and deliberate efforts of creating a learning atmosphere result in effective learning process in order that learners actively develop their potentials achieving spiritual strength of religious, self-control, personality, intelligence, noble characters, and skills, those needed to themselves, community, the state and the nation. Education should serve to make people to become civilized and have skills of natural selection for their whole lives experienced in this world.

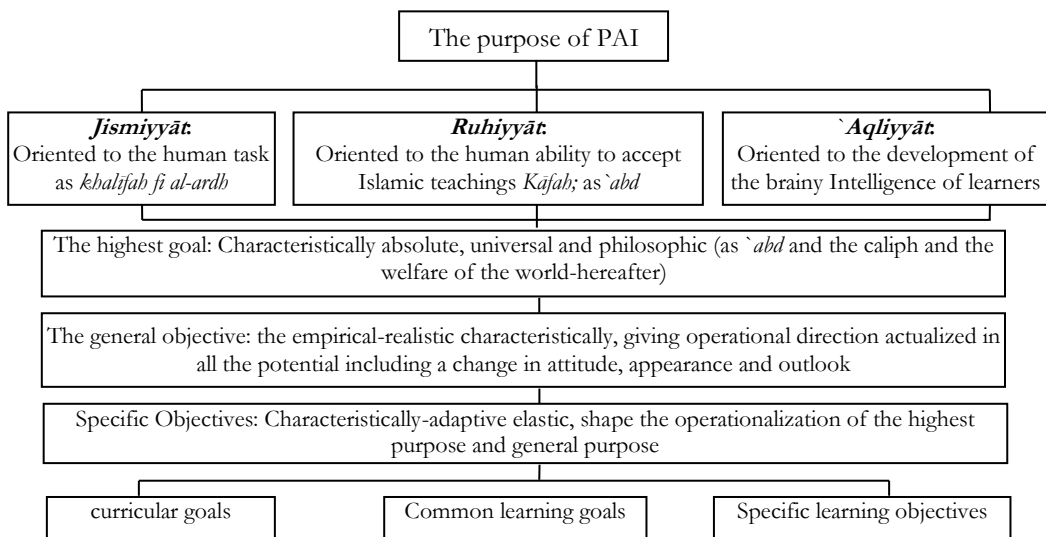
Although the process of implementing education and efforts of improving it for perfection has been running since Indonesia's Independence (1945), deviant behavior of learners never stop, it even tends to increase, and become more common in recent years. There is something wrong with the education system in Indonesia, maybe the system, curriculum or educational management. Finding the cause of the ineffectiveness of the educational process in Indonesia. Indeed, it requires a comprehensive and substantive research. Examples of the above cases indicate that at least one of the underlying causes of violence, aggressiveness and destructivity students is low emotional intelligence learners.

One of the factors that influence the development of one's emotional intelligence is the environment. Environment allegedly is the most powerful factor affecting the development of someone's emotional intelligence, good family environment, school and community. In the context of education, Ki Hajar Dewantara in La Sulo (2005, p. 45) states that the family, school and community is a single triple education center. All three are different but the environment is an integral and inseparable component that contributes greatly to the formation of a person's behavior. Single triple education center or understood as an educational environment can be interpreted as all the elements that involve directly or indirectly in educational process. Environmental education which covers all aspects are required in educational process, both in the form of the physical environment and social environment. Therefore, theoretically, environmental education is an important element that directly affects the success of the process and purpose of education.

This study aims to determine the degree of the relationship between management of Islamic education at the school environment and the emotional intelligence of students. Thus, there are three theories underlie this study; 1) the management of Islamic education; 2) the school environment; and 3) emotional intelligence.

Management of Islamic education is emphasized more on process rather than outcomes. This means that Islam emphasizes on management of education process which is an important part of success of achieving educational goals; unlike the management of education in general which tend to be oriented at the final destination for its indicator of success of achieving educational goals. Management of Islamic education has different characteristics to that of the management of public education, as it is included on basis of revelation, putting on a backrest that is theological, rational, empirical and theoretical, paternalizing the anthropocentric, developing emancipatory mission, transformative mechanism, processing personality formation, and integrating Muslim spiritual maturity (faith), building intellectual, charity, skills and morals (Qomar, 2007, p. 45). Therefore, the management of Islamic education is not free from the spirit of Islamic education that teaches Islam. The essence of the teachings of Islam is directed to create prosperity in the world and the Hereafter (*rabbānā ātina fī al-dunyā hasanah wa fī al-ākhirati hasanah*). Operational direction is to actualize the full potentials of self that include changes in attitude, appearance and outlook of human life straightly and truthfully (*as-sirāth al-mustaqīm*).

Formulation Purpose of Islamic Education (PAI)



(Nizar in Nashih, 2001, p. 8)

In any educational process educational environment serves as; 1) personal coaching in efforts to maintain the culture; 2) teaching in an effort to the prevalence of acquisition of knowledge; and 3) training in an effort of skill improvement or often in reference to a single triple educational activities. More specifically, the educational environment also serves to; a) help learners interaction with the environment (both physically, socially); b)

teach general behavior; and c) select or prepare people to perform certain functions (Tirtarahardja, 2000, p. 25). Specification of environmental education is the school environment.

The role of school environment is greatly to form learners behavior, because the school teaches moral, ethical, religious and aesthetic materials, and to preserve cultural heritage that exists in the community while teaching the culture to students. School environment also serves to help parents train their children good habits as well as manners, provides education for people whose lives are not or hardly taught by parents at home, and teach children to acquire skills of writing, reading, arithmetic, drawing and other sciences that are able to develop the knowledge and intelligence.

The function of the school environment will be actualized if the management of education in the school environment is also implemented well and correctly. Management education in the school environment is a systematic and comprehensive effort that involves planning, organizing, implementing and controlling of all elements that influence directly or indirectly to the success of the educational process. It can be implemented by applying 18 indicators of character education at schools starting from one element to another element in the classroom.

One of those indicators is to grow religious behavior. In the context of the management of Islamic education, religious behavior is explained by the teachings of Islam, the Qur'an and Hadith. For example, to instill religious behavior, school elements can perform activities in the form of celebration of religious holidays in Islam, providing ritual facilities that can accommodate the entire school community, and providing an opportunity for all citizens to practice their religion at schools. Application of Islamic education in environmental management class can be done by performing pray together before starting lessons or doing *tadarrusan* (Qur'anic recitation) completed by reading the meaning of the verses in order to get better understanding on the contents of the Holy Qur'an. Building honesty can be implemented through the provision of a canteen, where students are urged to hand over the goods that do not belong to them in the case they find something and enable them to provide a place and put the belongings of others at appropriate places. The same treatment to all learners and no discriminatory in any reasons should also be applied, discipline is built, empathy and support to each other should be taken progressively to all parties at schools.

Emotional intelligence which is the ability possessed by human beings should be implemented in order that students are able to manage themselves and others. Having visible concrete forms of emotional behavior is to able to refrain (patient) on a condition that is not comfortable for students and building empathy (caring) about the condition of other people who are in

distress. Psychologists Salovey and Mayer explain well about emotional intelligence as a subset of social intelligence that involves the ability to monitor social feelings that involve the ability of understanding others, sort through it all and use the monitoring to guide the mind and action (Shapiro, 1998, p. 17). Shapiro explains that the nature of emotional intelligence is not settled, it can vary depending the circumstances surrounding a person. Goleman (1999, p. 38) defines emotional intelligence as a person's ability to motivate oneself, endure frustration, impulse control (on impulsive needs), no over estimation toward the pleasure or pain, it enables to manage reactive needs, keeping stress-free, no crippling in the ability of thinking, empathizing others as well as the principle of trial and pray. Emotional intelligence should build students to have the ability to control impulses (aggressiveness) into positive thoughts and feelings of empathy to others that would methodology cultivate love from one to another among learners.

Based on the concept of environment, this study is a research field. It used quantitative descriptive correlational study techniques, in which according to Consuelo in Umar (1999, p. 24), it is noted that the research of correlation (correlational study), is a study designed to determine the degree of correlation of different variables in a population.

Subjects of this study were students of Islamic educational institutions located in the Municipality of Bekasi, West Java. The sampling technique used in this study is *non-probability sampling* technique with *judgment sampling* approach. *Judgment sampling* approach is an approach to sampling by using certain criteria, namely students who study in Islamic educational institutions with a minimum duration one year and more. The samples used in this study were 100 students represented by students from Islamic institutions and *Nuhda Darul Kirām Al Mansyūriyah* which organize basic education (primary level of *Madrasah* and Islamic Junior High School) in the Municipality of Bekasi. The sample selection of two (2) educational institutions is based on analysis and consideration for this researcher, both Islamic educational institutions are considered to represent students of Islamic educational institutions that exist in the region Municipality of Bekasi.

In this study, there are two variables studied: independent variable or Y which is emotional intelligence and dependent variable or X which is the management of Islamic education. Here, the researcher analyzed the influence of Islamic education management at the school environment on students' emotional intelligence. Setting on the scope of the topic, this study used statistical formula, from which the researcher drew conclusion developed from the results of the analysis and discussion of the research data. Data collection techniques used in this study used the technique of communication by distributing questionnaires and the type of data is the type

of primary data. Data analysis techniques in this study using descriptive and quantitative analysis, in which the descriptive analysis using average analysis and Likert scale. Analysis of Likert scale used is as follows: Strongly Agree (ST): 5, Agree (S): 4, Neutral (RR): 3, Less Agree (KS): 2, Disagree (TS): 1, the interval of = $(5-1) / 5 = 0.8$, the value Likert scale is: 1.00 - 1.80: Disagree (TS), 1.81 - 2.60: Less Agree (KS), 2.61 - 3:40: Neutral (RR), 3:41 to 4:20: agree (S), 4:21 to 5:00: Strongly Agree (ST). Prior to the questionnaire distributed at the field research, the researcher did firstly its validity and reliability testing.

Validity testing is done to determine whether each statement item is a relevant variable or not. In other words the statement items are representative to the relevant variables. Testing the reliability of the variables of Islamic education management and emotional intelligence is aimed to determine whether the items selected statement has validity or sharpness of measuring these variables, as well as testing the classical assumption for the use of simple regression analysis tools that test for normality. Meanwhile, to determine the effect of Islamic education management to students' emotional intelligence used simple regression analysis which is: $Y = \alpha + \beta X$, wherein: Y is emotional intelligence and X is the management of Islamic education. Simple regression analysis is performed after testing the normality of the data distribution using a scatter plot of the model first.

FINDINGS AND ANALYSIS

Findings

Validity Test Results

The results of testing the validity of Islamic education management variables consists of eight dimensions of the Qur'anic revelation and the Hadith (x1, x2, x3, x4, x5), patterned theoanthrophocentric (x6, x7, x8, x9, x10), the development of emancipatory (x11, x12, x13, x14), transformative mechanism (x15, x16, x17, x18, x19), Muslim personality (x20, x21, x22, x23), maturity IQ, SQ, and EQ (x24); backrest theological, rational, empirical and theoretical (x25); and considered by culture (x26), shows that for all the items statements of each dimension is valid because the value of corrected item-total correlation above 0360. The validity of the calculation results with SPSS 18 software tools, are as follows:

Results of Validity Test for Variable Islamic Education Management

Variable	Dimension	Item	Corrected item-total correlation	Explanation
Islamic Education Management	Scripture and Hadist	X1	0.916	Valid
		X2	0.976	Valid
		X3	0.976	Valid

		X4	0.952	Valid
		X5	0.952	Valid
	Theoanthropocentric Type	X6	0.958	Valid
		X7	0.989	Valid
		X8	0.989	Valid
		X9	0.896	Valid
		X10	0.949	Valid
		X11	0.933	Valid
	Emancipatoric Development	X12	0.846	Valid
		X13	0.967	Valid
		X14	0.878	Valid
		X15	0.950	Valid
	Transformative Mechanism	X16	0.878	Valid
		X17	0.867	Valid
		X18	0.900	Valid
		X19	0.917	Valid
		X20	0.886	Valid
	Muslim Character/ <i>Akhlak</i>	X21	0.948	Valid
		X22	0.942	Valid
		X23	0.946	Valid
		X24	0.955	Valid
	IQ, SQ, and EQ Maturation			
	Basis of theology, rational, empirics dan theory	X25	0.868	Valid
		Recognizing the culture	X26	0.980

Source: result of questionnaire data process

Results of testing the validity of the variables of emotional intelligence consists of five dimensions that identify emotions (y1, y2, y3, y4, y5), managing emotions (y6, Y7, Y8, Y9, Y10, y11), motivating oneself (Y12, y13, Y14, Y15, y16, y17, Y18), managing emotions in others (Y20, Y21, Y22, y23), and collaboration with others (y24, y25, Y26, Y27, Y28, y29), showing all statement items of dimension identify emotions, managing emotions, motivating oneself, recognizing emotions in others, and building relationships with other people is valid because the value of corrected item-total correlation is over 0360, while the items on the statement that has the dimensions of self-concept, there are two statement items which are invalid because the value of the item-total correlation corrected under 0360, ie y1 and y5 statement items. The validity of the calculation results using SPSS 18 software tools are as follows:

The Results of Validity Test for the variables emotional intelligence

Variable	Dimension	grain	Corrected item-total correlation	Description
Emotional	Recognizing emotions	Y1	-0.122	Not Valid

intelligence		Y2	0.882	Valid
		Y3	0.791	Valid
		Y4	0.882	Valid
		Y5	0.050	Not Valid
	Managing emotions	Y6	0.992	Valid
		Y7	0.992	Valid
		Y8	0.937	Valid
		Y9	0.937	Valid
		Y10	0.928	Valid
		Y11	0.992	Valid
		Motivating yourself	Y12	0.963
	Y13		0.948	Valid
	Y14		0.952	Valid
	Y15		0.948	Valid
	Y16		0.903	Valid
	Y17		0.966	Valid
	Y18		0.891	Valid
	Recognizing emotions in others	Y19	0.950	Valid
		Y20	0.878	Valid
		Y21	0.867	Valid
		Y22	0.900	Valid
		Y23	0.917	Valid
	Relationships with others	Y24	0.928	Valid
		Y25	0.908	Valid
		Y26	0.954	Valid
		Y27	0.939	Valid
		Y28	0.954	Valid
		Y29	0.954	Valid

Source: Processed questionnaire

Reliability Test Results

The results of reliability testing with SPSS 18 software tools indicate that all dimensions of the variable management of Islamic education and emotional intelligence are reliable because there shows Cronbach alpha values higher than 0.70, and the results are as follows:

Variable	Dimension	Value of Cronbach Alpha	Description
Islamic Education Management	Based on the Qur'anic revelation and Hadith	0.985	Reliable
	Patterned Theoanthropocentric	0.985	Reliable
	Developing emancipatory principles	0.961	Reliable
	Developing transformative mechanism	0.965	Reliable
	Building a Muslim personality	0.972	Reliable
	Building maturity IQ, SQ, and EQ	0.855	Reliable

	Applying theological backrest, rational, empirical and theoretical	0.890	Reliable
	Considering the culture	0.975	Reliable
Emotional intelligence	Recognizing emotions	0.725	Reliable
	managing emotions	0.989	Reliable
	Motivating self	0.983	Reliable
	Recognizing emotions of others	0.965	Reliable
	Relationships with others	0.982	Reliable

Source: Processed questionnaire

Descriptive Analysis

The results showed that of the 100 respondents who responded to the ways of the implementation of Islamic education management in Islamic educational institutions in the Municipality of Bekasi and the degree of emotional intelligence of students at Islamic educational institutions in Bekasi municipality can be seen in Table. 3 follows (R_MPI = average score of Islamic education management and R_PNA = average score of emotional intelligence):

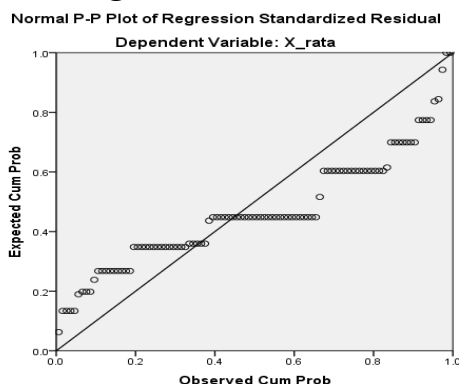
The average yield of learners perceptions of Islamic educational institutions against Islamic education management and emotional intelligence

	N	Minimum	Maximum	Mean
R_MPI	100	2.00	5.00	3.7262
R_PNA	100	2.07	4.93	3.7112
Valid N (listwise)	100			

Source: Data processed questionnaires

Based on the results of the calculation presented at table, the average score of Islamic education management amounted to 3.73 and in the category of agreed or in other words it can be said that the students who study in Islamic educational institutions in the Municipality of Bekasi stated that the application of Islamic education management has been positive. Score average value of emotional intelligence is at 3.71 which has the meaning that the emotional intelligence of students can demonstrate good performance or it can be said that the students are comfortable with the application of Islamic education management of Islamic educational institutions so that they can get a good emotional intelligence. Whereas to determine the effect of the environmental management of Islamic education at schools on emotional intelligence of students can use simple regression analysis. Before using simple regression tool, it is necessary to test the normality of the data distribution and normality test results using a scatter plot of the model as follows:

Test Results Using the Normal Distribution Graph.



Based on test results of normal distribution using the graph, it can be concluded that because the data is not in normal distribution, data scattered around the diagonal line, therefore, to overcome this can be normal data distribution theory with the concept of the central limit theory of Bowerman (2010, p. 37) stating that if the number is greater analysis of data from 30 data, then the data is assumed to be normally distributed. Test results using a simple regression can be seen at the following table:

Results of Simple Regression Calculation ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	35.858	1	35.858	9636.474	.000 ^b
	Residual	.365	98	.004		
	Total	36.222	99			
a. Dependent Variable: R_PNA						
b. Predictors: (Constant), R_MPI						

Source: Data processed questionnaires

Based on the calculation results showed at table. It is found the model for the influence of Islamic education management of the emotional intelligence can be formed significantly, because the value of the P-Value of 0000 and less than an alpha of 0.05, thus the model can be used to predict the influence of Islamic education management to emotional intelligence. As for knowing how to influence the management of Islamic education to emotional intelligence can be seen from the t-test for variables Islamic education management and calculation results can be seen in table:

Results of the t test of simple regression

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.333	.035		9.518	.000
	R_MPI	.907	.009	.995	98.166	.000

a. Dependent Variable: R_PNA

Source: Data processed questionnaires

Based on calculations showed at table above, it can be explained that there is an influence of Islamic education management on emotional intelligence, namely by looking at the value of the P-Value of variable R_MPI of 0000 which is smaller than alpha 0:05. So it can be concluded that there is a positive and significant influence between management Islamic education on emotional intelligence and the model predictions are as follows:

$$R_PNA = 0333 + 0907 R_MPI$$

Implications of the regression model is the better management of Islamic education in Islamic educational institutions in the Municipality of Bekasi, it can increase emotional intelligence of students. It means that if the Islamic educational institutions improve the effectiveness of Islamic education management by one percent it will be able to increase the emotional intelligence of students by 0907 percent.

Analysis

The findings of this study indicate that emotional intelligence of learners are influenced significantly by the management of Islamic education, and this is complementary with the opinion of Goleman (1999: 56) who speaks about the school environment as one of the factors that affect a person's emotional intelligence. Management of Islamic education in the school environment as measured through indicators: 1) On the basis of the Qur'anic revelation and Hadith, 2) patterned theoanthropocentric, 3) Developing emancipatory principles, 4) Developing a transformative mechanism, 5) Building a Muslim personality, 6) Building maturity IQ, EQ and SQ, 7) Applying theological backrest, rational, empirical and theoretical, and 8) Considering the culture. All proved positive and significant effects to the emotional intelligence of students studying at the least 1 (one) year at Islamic educational institutions in the Municipality of Bekasi measured through five indicators, namely: 1) Knowing the self emotional, 2) Managing emotions, 3) Self motivating, 4) Knowing emotions of others and 5) Establishing contact with other people. In more details, the findings of this study also indicate that school policies that build a learning management system on the basis of Qur'anic revelation

and Hadith implemented in the regulations among others for reading the Qur'anic verses (*tadarrus*) before midday prayers congregatively, performing midday prayers altogether, fasting on Mondays and Thursdays, *Dhuhā* prayer and reading *Asmāul Husnā* before the first hour of lessons. Fortunately, these have turned out to be perceived positively (agree) by learners. The characteristics of religious activities have been carried out regularly, orderly, and solemnly. This education management policy directly yielded positive results in emotional intelligence of students, especially in the ability of learners in reading and memorizing the Qur'an, the improvement of behavior of learners positively as they got more disciplined and orderly. The students also got high moral, especially in understanding all materials taught by teachers in the classroom, they are very enthusiastic about the new knowledge, especially those relate to result much benefits to human life. This policy also gives positive aspects to the ability of managing emotions in a positive way, so students are not easily provoked by acts of violence and other irregularities. They became more patient, showed a high level of empathy towards their friends who were experiencing trouble and did not hesitate to give a hand.

Management of Islamic education at the school environment Islamic educational institutions in the Municipality of Bekasi patterned theanthropocentric implementation in the forms of school policy to the collection activities, such as the calls for *berinfaq* (giving alms and charity), keeping the environment clean and orderly, and to chant *do`a* along with greetings to their teachers in every lesson which begins at the class meeting. These religious forming behaviours were perceived agreement to follow by learners, as it is characterized by students' attitudes striving to obey the religious regulations (though not required). Theanthropocentric patterned policy provides very large impact on the emotional intelligence of students. They have the ability to be more sensitive and have concerns about their surrounding environment, showing affection to friends who are struggling, empathize and help friends who are in distress. In developing emancipatory attitude, management of Islamic education gives students the freedom to choose extra-curricular activities, to maintain order, to require keeping ablution when students enter the school ground and strict to schedule of becoming priests when pray together. Entrusted to other learners is also perceived positively (agree), this can be seen from the enthusiasm of the students in participating with extracurricular activities, student behaviors that limit the interaction with non *mabram* (because of keeping ablution) and democratic behavior in determining deliberation faith prayer in congregation. This regulation more responsibility behavior; promote deliberation in solving any problem, and create a high spirit of competition to be the best

(achievement motivation). Wearing a skullcap (Caps) when performing obligatory prayers, using *Shari'at* compliant fashion, wearing uniforms that have been specified in the regulations. There was also to emulate the behaviors of the prophet Muhammad and recite *dhikr* after prayers, those are forms of implementation of developing a transformative mechanism in management education which is perceived positively in Islam. *Kebijakan* or policy was agreed by learners, which is characterized by subservience and performance. This regulation has positive influence on the emotional intelligence of students, especially in the ability to practice 5 S culture (smiles, greetings, greetings, polite, well mannered) at the school environment. There was also found the ability of learners to maintain good relations with local community in establishing a positive relationship with the school.

The findings of the research also show the management of Islamic education at the school environment aiming to the establishment of Muslim personalities outlined in the policy that requires activities to *mentadaburi*. The Quran. Wearing a cap during the flag raising ceremony on Mondays positively influences on the emotional intelligence of students, especially in the ability of learners who always try to improve themselves to become better persons and become a part of the community by giving a lot of benefits to other people.

Management of Islamic education at the school environment did also always workable in building intellectual maturity, emotional and spiritual learners which should be simultaneous, continuous and sustained in them through the implementation of regulations that require students to learn and practice English and Arabic in everyday life at the school particularly. This policy provided a positive impact. It is characterized by the attitude that comply with these regulations. The positive impact of the policy is evident from the increasing emotional intelligence of students, primarily on the ability of students to compete and continue to enhancement of their capabilities. Management of Islamic education at the school environment made by policy build on the basis of theological, rational, empirical and theoretical aspects have born regulations requiring students to participate in the improvement of the Qur'anic reading skills and practices, those perceived positive (agree) by students. It was characterized by high participation of students in religious activities such as MTQ, *Tahfidz* Quran competition, competition of Islamic propaganda, *tadabbur* Qur'an and others. This policy also provided positively to emotional intelligence of students, especially at high competitive ability and always striving to build themselves to be better personalities. Management of Islamic education at the school environment also considers aspects of the local culture as a source of school rules so that the school management called the learners to participate with religious

activities organized by the community. This policy is very positive response (as agreed by learners, it is seen from their enthusiasm and high participation involving with religious activities performed by the local community, such as the birthday of the Prophet Muhammad's commemoration, the slaughter of sacrificial cattles, Celebration of 1 Muharram, and so forth. These regulations have positive influences on the emotional intelligence of students, especially in their abilities to stay in touch and build a relationship with the community, providing assistance to those who were in need, develop an attitude of solidarity among people in the surrounding environment and strive to provide as much of benefits to them.

The influence of Islamic education management at the school environment provided a very big impact, considering that the school environment's implementation on the educational processes more systematic, well planned and controllable. The process of education at the school environment refers to the curriculum and teaching methods that have been defined and supported by school's adequate learning infrastructure. The Indonesia's Government and education experts always do to develop learning and teaching processes at schools, both the development of the curriculum, teaching methods and evaluation of the effectiveness of the learning process. The Government's commitment to improve the quality of education is also demonstrated by the President Susilo Bambang Yudhoyono on celebration of the National Awakening Day on May 20, 2011. The President said the orientations of character education in Indonesia are: 1) Build Indonesian human morals and good behavior, 2) Develop intelligent and rational community, 3) Train the Indonesian people to be innovative and always coming along with the progress, 4) Strengthen the spirit of "Must Could" a solution to any problems, 5) Build Indonesian people to become a true patriot, love the nation, the state and the homeland. People's committed to improve the quality of human resources is to follow the internalization of the 18 values that should be cultivated in the educational processes, namely: (1) religiosity, (2) honesty, (3) tolerance, (4) discipline, (5) working-hard, (6) creativity, (7) independence, (8) democracy, (9) curiosity, (10) the spirit of nationality, (11) love of homeland, (12) appreciating achievement, (13) friendly/communicative, (14) loving peace, (15) fond of reading, (16) care the environment, (17) social care, and (18) responsibility (Rumah Inspirasi Online, October 4, 2011). In the process of education, the school environment serves as 1) mentoring private consolidation efforts towards culture, 2) teaching as an attempt of mastering knowledge, and 3) training as an effort to the improvement of skills, more specifically, the school environment also need to serve for: a) Assisting learners interaction with the environment (physical, social, cultural), b) teaching general behavior, and c)

selecting or preparing certain people to perform certain functions (Tirtarahardja, 2000, p. 42).

CONCLUSION

The research results indicate that learners perceive positively (agree) to all Islamic education management policies implemented at the school environment, in which perception is reinforced by their behaviors showing agreements as they always adhere to all school policies. The results of this study also showed a positive and significant influence of Islamic education management at the school environment to the emotional intelligence of students in Islamic educational institutions at Bekasi City, West Java, Indonesia that is equal to 0.907%. These results can be interpreted that if the management of Islamic education at the school environment enhanced, the effectiveness of the implementation of one percent of the emotional intelligence of students will increase by 0.907%. The results of this study also answered the cause of the rise of students' negative behaviors over the years. The management of Islamic education at the school environment could actually be the main solution of the system of education in the school environment as a preventive and anticipatory on deviant behavior of learners. Management of Islamic education in the school environment can also work together in its implementation with 18 indicators of character education at schools starting from element to element of the classroom. Efforts to foster religious behaviors in the management of Islamic education of the school environment can be done in the forms ranging from celebrating religious holidays, providing worship facilities for the whole school community and to provide an opportunity for the entire school community in implementing the trust and confidence of worship in complementary with their school components respectively. The management of Islamic education at the classroom environment can be carried out by getting used to pray before starting lessons or for Muslim they can do *tadarrusan* (Qur'anic recitation) to read the meaning of the verses so as to get better understanding on the meaning consisting in the Holy Qur'an. Emotional intelligence of the learners can be grown by the implementation of the management itself, the impacts supported by policies, methods and adequate infrastructure of the Islamic education institutions. Efforts to building honest behaviors, for example, can be fostered through the provision of canteen of honesty, which urged to hand over the goods that do not belong to them in the case they find something, provide a place to put the belongings for others which were found. Applying the same treatment should also be to all learners without discriminatory in any reasons, exemplifying discipline, empathy, and support to each other for the sake of the progress of all parties.

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INDONESIAN STANDARDIZED EXAMINATION IN ISLAMIC RELIGIOUS EDUCATION

Lian G. Otaya

State Islamic Institute (IAIN) Sultan Amai Gorontalo, Celebes, Indonesia

Jalan Gelatik no. 1, Gorontalo 96112

Email: lian.otaya@yahoo.com

ABSTRACT

This study aimed to determine the quality of Indonesian nationally standardized examination instrument (*Soal Ujian Sekolah Berstandar Nasional/SUSBN*) in Islamic religious education subjects (*Pendidikan Agama Islam/PAI*), on 2011/2012 academic year, in high school of Gorontalo City, Celebes, Indonesia. It was assessed from the aspect of qualitative analysis and quantitative analysis based on classical-modern test theory and iteman program. This is an ex post facto research. Data were collected by document analysis technique and used 215 sample from 1321 population of learners. The result shows that items of the question has a good validity level; the distribution of cognitive domain comprehension enough; it reliability was stable; level of difficulty was categorized as fair; criteria different power are well accepted; effectiveness of detractors items are effective. However, on several points need revised in order to in line with the Regulation of the Minister of Religious Affairs and National Education Standards Agency.

Keywords: National standardized examination, Islamic religious education, Qualitative-quantitative analysis

ABSTRAK

Penelitian ini bertujuan mengungkap kualitas instrument Soal Ujian Sekolah Berstandar Nasional (SUSBN) Mata Pelajaran Pendidikan Agama Islam (PAI) tahun akademik 2011/2012 di Kota Gorontalo, Sulawesi, Indonesia. Instrumen tersebut dianalisis secara kualitatif dan kuantitatif melalui teknik analisis item klasik, modern dan item program. Metode penelitian yang digunakan adalah ex post facto. Data dikumpulkan melalui analisa dokumen. Peneliti mengumpulkan sampel sebanyak 215 yang diambil dari 1321 populasi pelajar di Kota Gorontalo. Hasil penelitian menunjukkan bahwa item soal ujian memiliki tingkat validiatas yang baik; sebaran domain kognitif cukup komprehensif; reliabilitasnya cukup konsisten dan ajeg; tingkat kesulitan cukup; daya pembeda pun bisa diterima. Berarti, kualitas instrumen ujian cukup baik. Namun demikian, pada beberapa poin perlu direvisi agar bisa digunakan untuk ujian akhir semester dan sesuai dengan Peraturan Menteri Agama (PMA) maupun Badan Standar Nasional Pendidikan (BSNP) Republik Indonesia.

Kata Kunci: Ujian berstandar nasional, Pendidikan Agama Islam, Analisis kualitatif-kuantitatif

INTRODUCTION

The quality of Indonesian nationally standardized examination instruments (SUSBN) in Islamic Religious Education Subjects (PAI) in Gorontalo City High School can be revealed by analyzing the items both qualitatively and quantitatively. Qualitative analysis was performed to assess the material, construction, and language items. Quantitative analysis is performed to determine the validity and reliability of items. So it measures the degree of difficulty, different power and the effectiveness of distractors items. To analyze sheets and answer keys, the study used the program iteman. When the instruments qualified reliable, level of difficulty faired, different power and distractor of items work properly, then the instruments have been a good quality.

Theoretically, a good assessment instrument must be able to measure something that should be measured (Mardapi, 2008, p. 93-94). The compilers should be recognized to various theories about composing of examinations instrument, such as classical and modern theories (Allen & Yen, 1979). But in reality, the compilers of SUSBN-PAI-test in Gorontalo city paidless attention to it. Some items Indonesia Nationally PAI exam in Gorontalo city high school was less valid and reliable because of less clear and distinct. In fact, wholistic evaluation of the students is needed so that to the quality of PAI-test is nationally standardized.

This study intends to proved the quality of items Nationally PAI-test in high school at Gorontalo City, and to give solution how to be improved. This research is an ex post facto, which investigating in the past events to determine the factors influenced these events. In this study, the researchers did not specifically manipulate the subject of research. Data collection were obtained by analyzing documents of test (documentary analysis), describing the events that have taken place, and considering the recent quality demands of PAI.

FINDINGS AND ANALYSIS

Results of Qualitative Analysis

The analysis showed that from 50 items, there are only two (2) questions which do not need to be revised, namely number 1 and 27. That means there are 48 questions which need to be revised, namely number 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 26, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, and 50.

Items were revised covering aspects of material, construction and language. Generally, in the aspect of the material, there are three criteria are not compiled, namely; number 01 (suitability indicator), 02 (suitability of competence) and 03 (homogeneity and the logic). In the construction aspect,

generally, there are four criteria are not compiled, namely; number 05 (about to be concise, clear and firm), 06 (should not lead to the correct answer), 07 (should not be a double negative meanings) and 08 (length of the answer should be relatively the same). In the aspect of language, generally, there are three criteria are not compiled, namely; number 11 (used a good and right of Bahasa Indonesia), 12 (communicative) and 14 (not repeated the word/group of words/phrase which not have unity of sense).

2. Beside capable to read the Qur'an, we are also encouraged to be able to understand the meaning of the verse. Consider the following verse!

فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

The correct translation for a piece of underlined verse is....

- So blessed be Allah, the best to create
- Sperm into a clot of congealed blood
- And we made out of that lump bones
- Then we made the clot a congealed blood flesh
- Then We made out of it another creature

The criteria are not compiled, namely; Question was vague and contains a double negative statement (construction) and less communicative (language). The verse of the Qur'an in the question was not cited, so it is less communicative.

3. Notice verse 5 of Surah Al-Bayyinah below!

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

Behavior that reflects the content of the verse is

- Budi helps to orphans with not an eye to the rewards
- Karina helps parents work seriously
- Dandi is saving money for old age
- Lia prayed in congregation with khusu'
- Shifa likes to help people who are crossing the street

The criteria are not compiled, namely; Matter is not appropriate to indicators and the options of answer are not homogeneous and logical (material). Indicators asked to indicate an example action of *ikhlas* which contained in QS. Al-Bayyinah verse 5. But the item question just ask behaviors that reflect the content of the verse; The length of answer formula is not the same. Answer a, b, and e is too long, when compared to c and d (construction); Repeating the word has not a sense of unity. Answer of a, b and e repeating the word "aid", "help to" and "help".

4. Notice the word of Allah below!

The second verse of the Q. S. Al-Kāfirūn mentioned above is.....

قُلْ يَتَّيِّهَا الْكٰفِرُونَ

a. لَا أَعْبُدُ مَا تَعْبُدُونَ

b. وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

c. وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ

d. لَكُمْ دِينُكُمْ وَلِيَ دِينِ

The criteria were not compiled, namely; A matter is not appropriate to indicators. Indicator intends to ask the example of behavior in accordance with the content of Q. S. Ali-Imrān: 159, and Q. S. Ash-Shūra: 38 of democracy, but a matter was asking the second verse of the Q. S. Al-Kāfirūn (suitability indicators); Leads to ytjfthe correct answer. The sentence, “The second verse of the Q. S. Al-Kāfirūn mentioned above is... “, leads to the correct answer (construction); The language used is not in accordance with the rules of Indonesian. The sentence, “Notice the word of Allah below!”, Preferably written, “Consider Q. S. Al-Kāfirūn below!”.

5. Consider the following paragraph!

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

The above verse illustrates that the various conflicts between religion, class and religious understanding in a lot due to the way to resolve differences between them are less precise and thoughtful. The following statement, which does not include the content of Q. S. Ali-Imrān verse 159 is.....

- Gentle in invites mankind to Islam
- Forgiving, in order to find solutions to resolve problems
- Trusts because God loves who put their trust
- Be patient because God loves who are patient
- Like deliberation in solving various problems

The criteria were not compiled, namely; the option is not homogeneous and logical answer (material); a matter is not formulated with clear and concise (construction) and less communicative (language). The phrase “between religion”, it should be written “interfaith”. The phrase “class and understand the religion” and “how to resolve differences” be confuse to learners.

6. Consider the word of Allah in the Q. S. Al-Baqarah verse 148 below!

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

Fill the content of the above verse commands us to

- Learning in earnest in order to be clever
- Compete in doing good
- Worshipping in earnest in order to go to heaven
- Multiply good deeds for the day late
- Compete to gain top rankings

The criteria are not compiled namely; The length of answer is not the same. Answer of b shorter than the other answers and contains a double negative statement (construction); The repetition of the phrase is not an integral sense, ie. concept of “competing” and “earnest” (language).

7. Consider Q. S. Ar-Rūm paragraph 41 below!

ظَهَرَ الْفَسَادُ فِي الْبَرِّ

The true meaning of the verse above is.....

- Mischief has appeared on land and sea
- Because of (the meed) that the hands of men
- That (Allah) may give them
- A taste of some of their deeds:
- In order that they may turn back (from Evil).

The criteria were not compiled namely; a matter is not appropriate indicators. Indicators matter intend to ask the learners complete the ayat Q. S. Ar-Rūm verse 41, but the question asked which the correct meaning of the verse 41 of Q. S. Ar-Rūm (material); The length of answer is not the same and a contains has a double negative statement (construction). Answers of a, c, and e is longer than the b and d.

8. Consider the QS. Al Araf verse 56 below!

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ

الْمُحْسِنِينَ ﴿٥٦﴾

We know that the presence a variety of environmental damage caused by the hands of a human hand, including the disasters that occurred in this country. In accordance with the preceding paragraph, we are commanded by Allah swt. to ...

- Plant trees that occur greening
- Create a channel for flood control
- Do not destroy the earth after Allahrepair
- Compete to do the best
- Make the river for agricultural irrigation

The criteria were not compiled namely; the option of answer is not homogeneous and logical (material); the problem (question) is not formulated by clear and concise (construction).

9. Consider the following quote this verse!

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

In Q. S. Al-Kāfirūn verse 6 above is a valuable lesson in the context of religious life. Where it recently often occurs conflicts both inter-religious and internal religious community. Through these verses Allah commanded us to ...

- Rebuked the conflicting because of different beliefs problems
- Asserts that to you be your Religion, and to me mine
- Telling people who have another believe to create a new religion's name
- One time may follow other religions
- Unlawful compromise with other religions

The criteria were not compiled namely; the answers are not the same length. Answers of a and c is longer than b, d, e (construction); The formulation of the answers is not in accordance with the rules of Bahasa Indonesia. The word "in" at the beginning of the sentence should be omitted. The phrase, "rebuked the conflicting" not-standard and "one-time" should be replaced with "occasional".

10. Consider Q. S. Al-Jumu'ah verse 10 below!

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

Work ethic must be grown, so that our lives are passionate. The verse commands us to grow the work ethic. In this specific content of the verse is.....

- Improve human resources by working hard
- Conducting observations and scientific research to find new theory
- After his prayer immediately to undertake activities in order to seek ridla by Allah
- It's okay to develop nuclear, provided for the benefit of mankind

- e. After waking up immediately to go to the office or work in order to get a result

The criteria were not compiled namely; the option is not homogeneous and logical answer (material); The answer is not the same of length (construction). Answer of “a” shorter than b, c, d and e; The answer less communicative, especially on sentence, “may be developing nuclear, provided for the benefit of mankind”. The answer of “d”, should be replaced with, “develop nuclear is okay, provided for the benefit of mankind”. Sentence, “after waking up immediately to go to the office or work in order to get a result” in answer of “e” should be replaced with, “I wake up immediately to go to the office or work in order to be successful” (language).

11. Consider the fragment of Q. S. Yūnus verse 101 below!

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتِ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

Which is more precise conclusions from the content of the verse above?

- Allah created the heavens and the earth and everything in it was not in vain
- Evidence signs of Allah sprawling in the universe
- The day and night is a law of the universe that is real
- Human duty conduct exploration of natural resources such as mining
- Allah has guaranteed the safety of all human beings in this universe

The criteria were not compiled namely; the option is not homogeneous and logical answer (material); The answer formula is not the same length (construction) and less communicative response (language). The question sentence, “Which is more precise conclusions from the content of the verse above?, should be written,” the most appropriate conclusion of the content of the verse is...“.

12. Consider the fragment of Q. S. Al-Baqarah verse 164 below!

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

﴿١٦٤﴾

Meaning: "Verily in the creation of the heavens and the earth, the alternation of night and day, the ships running in the sea to bring what is useful to man, ...".

- Indeed Allah has created a boat that can sail in the ocean
- Man must observe how the circulation of the sun and moon
- The day and night is a law of the universe that is real
- Of day and night, ships running to be able to be utilized human
- Allah will not forgive those who sin

The criteria were not compiled, namely that the answers are not homogeneous and logical (material); The problem of question is not clear and concise; The length of answer is not the same (construction). Answer of “d” is longer than with a, b, c, and e.

13. Beautiful names are names of Allah. Beautiful names as the realization that Allah does have properties different from His creatures. Among the properties it is Allah Stand Alone. The nature of the Beautiful names are...
- الرحمن
 - العليم
 - العلى
 - القيوم
 - الحي

The criteria are not compiled, namely the formulation is not accordance with the rules of Bahasa Indonesia and less communicative (language).

14. We are encouraged to pray to Allah when people falling sleep, convinced that Allah does not sleep. The nature of Allah is the Most Beautiful Names Living reflected in the following ...
- الرحمن
 - العليم
 - العلى
 - القيوم
 - الحي

The criteria were not compiled, namely that the language used less in accordance with the rules of Bahasa Indonesia and less communicative. The phrase, “the Most Beautiful Names Living reflected in the following”, should be written “The nature of Allah is Almighty, the “Supreme Life” on *al-Asmā al-Husnā* was ...” (language).

15. The number of disasters lately proves that humans are less responsible for the mandate as caliph. Lack of responsibility could be due to the belief in Allah less than the maximum. Listed below are not included in the behavior of people who believe in Allah are ...
- Humans should be eager to functioning him as caliph
 - Believes that life in this world is closely connected with the afterlife
 - Work harder because the purpose of life is to work
 - Avoid immoral acts because of fear of the consequences in the hereafter
 - Advised mutual advice in truth and patience

The criteria were not compiled, namely that the answers are not homogeneous and logical (material), no matter briefly and clearly formulated and answers are not the same length (construction), and the language used

less in accordance with the rules of Bahasa Indonesia (language). The sentence, “The lack of responsibility could be due to the belief in God less than the maximum”, preferably written, “The lack of responsibility could have been due to the belief in God less than the maximum”. The phrase, “below”, preferably written, “following”. The use of the word, “in”, should be eliminated; the phrase, “mutual advice”, in answer “e”, preferably written, “give advice to each other”.

16. Joko is a handsome young man, so many girls who like to be his girlfriend, there is often a wanton woman who likes to tease him and ask him to do nasty, but because Joko a devout Muslim in his religion, then the temptation was always able to refuse, because he believes that all human actions constantly monitored and recorded by the angels ...
- Gabriel and Michael
 - Rakib and Atid
 - Munkar and Nakir
 - Ridwan and Malik
 - Azrael and Israfil

The criteria were not compiled, namely that the material in question is not in accordance with competence. Expected competencies are showing faith in angels reflection behavior in everyday life, but who asked the angel who supervise and recorded of human actions (suitability of competence); The language used is less in accordance with the rules of Bahasa Indonesia and less communicative. The sentence, ”many girls who like to be his girlfriend, often a wanton woman who likes to tease him and ask him to do nasty”, ineffective (language).

17. Mr. Abdullah always cautious in attitude and behavior, because believe anything done certainly noted by angels Raqib and Atid. The following questions were included signs of people who do not believe in angels is...
- Always be optimistic in life
 - Always anxious and frightened
 - Always be alert to act and behave
 - Always keep yourself of misconduct
 - Always draw closer to God

The criteria were not compiled, namely that the answers are not homogeneous and logical (material); the answer is not the same length. Answer “b” is too short compared with the others (construction); Sentence less communicative. The sentence, “The question under which include signs of people who do not believe in angels is...”, preferably written, “the statement below does not include the signs of people who believe in angels is...” (language).

18. The Qur'an is a way of life for every Muslim. In order to live purposeful and far from straying, then a Muslim has been duly made the Qur'an as legislation. The following are not included wisdom faith in the book of the Qur'an is
- Convinced by completely against the truth of the Qur'an
 - Honor and glorify the Holy Qur'an
 - Understand the contents and run the teachings of the Qur'an
 - All the contents of the book of Allah have the same content
 - Always try and worship according to the instructions book of Allah

The criteria were not compiled, namely that the answers are not homogeneous and logical (material); Problem of question is not formulated clear and concise and do not answer the same length (construction); Sentences were less communicative (language).

19. When Abraham dream to slaughter Ishmael, Abraham then asked Ishmael to actidream, then Ishmael also told him to fulfill His commands of such. The following behaviors can be emulated by the illustrations, which....
- Obeying of Allah despite having sacrificed himself
 - Disobey of Allah because there are bad consequences befall
 - We recommend that you ask for permission to his mother
 - Obeying of it but should pick and choose which one is better
 - Waiting for the next command safer

The criteria are not compiled, namely that answers are not homogeneous and logical (material); Problem of question is not clear and concise and the answers are not the same length. Answer "c" and "e" is too short if compared with the other answers (construction); Less communicative sentence (language), especially the phrase, "Here's behavior can be emulated by the illustration".

20. Messengers sent by Allah to warn his people to stay away from despicable deeds. In carrying out its mission apostles were given a revelation as a guide. Here are examples of behaviors that include faith in the Apostle of Allah ...
- Brought against it because teaching is not in accordance with tradition
 - Politely declined, due in part to its contents taken apostles were not suitable
 - Convinced that the apostle was really a human being
 - Convinced teachings although not see his
 - Convinced, learn and practice the teachings brought

The criteria were not compiled, namely that matter is not clear and concise and the answers are not the same length (construction). Answers b and d is longer than a, c and d; Less communicative sentence (language) that is the phrase "In carrying out its mission apostles were given revelation as a guide".

21. On many verses of the Qur'an that explain about the life in the hereafter, among others explained, whose the surge is where people who do good, and hell is a place where people who do despicable. The statement below that reflects faith in the end is....
- Reproduce act good because it will soon be rewarded
 - No need to act good because when it's finished already dead human life
 - Life lived freely, because every human being independent citizens
 - Act good it is measured, calculated, and there is a limit
 - Not fully convinced of the existence of natural *barzakh*

The criteria were not compiled, namely that matter is not formulated with clear and concise and the answers are not the same length (construction). Answer a, d, and e was shorten than b and c. The answer should be relatively the same length so not to direct the learners on the correct answer; Sentence less communicative and repeat the word which not a sense of unity and the language used is not in accordance with the rules of Bahasa Indonesia. The use of the conjunction "on" at the beginning of the sentence question should also be eliminated. Answer a, b. and d repeated the word "act" which is not the unity of sense (language).

22. Every Muslim desirous that his life always get *keridlaan* from Allah, both in this world and in the hereafter, to make this happen, then every Muslim should be critical and dynamic because Allah will not change the nature fate of people unless they want ...
- Trying and independent
 - Helping himself
 - Bend over backwards
 - Ask for help from others
 - Change the nature of fate

The criteria were not compiled, namely the answers are not homogeneous and logical (material); Problem of question is not simple and clear (construction); The language used less in accordance with the rules of Bahasa Indonesia (language). Word of "keridlaan", should be written "keridhaan", "change the nature of fate should be written "change what is in their hearts". Writing the word of "Allah", should complete, "Allah SWT" to affirm God of Islam, and the writing of Allah swt must use the comma (,).

23. Consider the following statements?
- Syamsudin always trying in earnest to achieve goals
 - Amina never hurt when his friend who likes to humiliate him
 - Ali does not like to give a negative statement to something do which other people
 - Aisah not despair, when the year is not accepted at the college he wants
 - Kamaludin always sincere and fervent praying in five (5) times
- Which of the above statements relating to the behavior husnuzhan?
- 1, 2, and 3
 - 2, 3, and 4
 - 3, 4, and 5
 - 4, 5, and 1
 - 5, 1, and 2

The criteria were not compiled, namely the sentence is less communicative (language). The sentence, "Which of the above", should be

replaced “Based on the above statement, which...”. The word of “*kebusuk*”, should be written, “*kebusyu*”.

24. Consider the following statements?

- 1) Ahmad feel happy in his life despite of his disability since birth
- 2) In their daily Maemunah always succumb to his poor treatment
- 3) Maesyaroh willingly accepts the prayers that have not been granted Allah
- 4) David was a smart kid who always strive to learn and pray to Allah
- 5) Mahmud convinced of the truth of the contents of the Qur’an given to the Prophet of Muhammad

Which of the above are included husnuzhan behavior in Allah?

- | | | |
|------------|------------|------------|
| a. 1 and 2 | c. 3 and 4 | e. 1 and 3 |
| b. 2 and 3 | d. 1 and 5 | |

The criteria are not compiled, namely the answer in the form of figures not based on cardinal number (construction); Less communicative sentence (language). The sentence, “Which of the above..., preferably written, “Based on the above statement”, Which includes *husnuzhan* behavior in Allah? ”.

25. Consider the following story!

Mr. Zakaria often say that unbelievable person, while Mr. Ahmad assume that members of the parlement is not thinking forthe people. Different with Mrs. Amina who often tells charity and it *sadaqah* to others. Mrs. Nurjanah if story telling never say ‘aib’ about others, while Mr. Mahmud irritable if his demands were not accepted by his friend.

The nature of *husnudzan* to others exist in behavior of...

- | | | |
|----------------|------------------|---------------|
| a. Mr. Ahmad | c. Mr. Mahmud | e. Mrs. Minah |
| b. Mr. Zakaria | d. Mrs. Nurjanah | |

The criteria were not compiled, namely the matter is not formulated clearly and concisely (construction); Less communicative sentence (language).

26. Taubatan Nasuha is truth repentance, there are four conditions that must be compiled by someone who did Taubatan Nasuha, the following are not included taubatan nasuha, that is...

- a. Regret the bad action that have been done in the past
- b. Stop sinning and promised do not to repeat it again
- c. Abandon bad habits, and do many good action
- d. Asked forgiveness to Allahfor all his sins
- e. Forward evil do and supplement it with kindness

The criteria were not compiled, namelythe answers are not homogeneous and logical (material); Problem question is not formulated clearly and concisely and provide clues to the correct answer, because it includes understanding *taubatan nasuha* that can help students answer correctly (construction); Less communicative sentence (language). The phrase, “truth repentance”, should be written “repentance truthfully”.

28. Mr. Arman is a bentor driver whosean economic mediocre plus his wife was ill, but Mr. Arman never despair, be diligent *shalat*, and always full hope to Allah and pray that Allah gives His assist to his family, Mr. Arman attitude at above reflects the behavior is.....
- King
 - Taubat
 - Istigfar
 - Ridla
 - Syukur

The criteria were not compiled, namely the answers are not homogeneous and logical (material); Problem of question is not formulated clearly and concisely (construction); The language used is not in accordance with the rules of Bahasa Indonesia (language). The word of “but” (in Bahasa Indonesia “*tapī*”), should be written “but” (in Bahasa Indonesia “*tetapī*”), word of “prayer” (in Arabic, “*sholat*”), should be written “prayer” (in Arabic, “*shalat*”), word of “*ridlo*” should be written, “*ridha*”, word of “behavior” (in Bahasa Indonesia “*prilaku*”) should be written, “behavior” (in Bahasa Indonesia “*perilaku*”). The phrase “the behavior” is., demanding a specific answer because it can be ambiguous. To be more communicative and not confusing, you should say, “are” (in Bahasa Indonesia “*adalah*”) eliminated.

29. Consider the following statements?
- A child safety expect prayer to Allah for himself
 - A sister was helping clean up school supplies sister
 - A student is being asked to Allah in order to pass their National Exam
 - A child is helping a pedestrian crossing the road
 - A servant'm praying with khusu'
- From the statement above, which shows an example of the behavior of the King 'is ...
- 1 and 2
 - 2 and 3
 - 2 and 4
 - 1 and 3
 - 2 and 5

The criteria were not compiled, namely the matter is not appropriate indicator (indicator). Indicators expect learners can explain the behavior of the king's wisdom in everyday life but are asked instances of behavior of King; The used of the conjunction “of”, should be replaced, “based”. Writing the word of “Allah”, should be written complete “Allah swt” (language).

30. Although eating and drinking is *halal* and suggested by Allah, but was not allowed to exceed the limit, because of overload will bring *harm*. Exaggeration to exceed the limit called ...
- Izhār*
 - Ikhlās*
 - Ikehtiar*
 - Tabzīr*
 - Isrāf*

The criteria were not compiled, namely the answers are not homogeneous and logical (material); Problem of question is not formulated with clear and concise (construction); Less communicative (language).

31. Consider the following story!

Mr. Sarman never spend of *zakāt al-māl* and *zakāt al-fitrab* during his life, and the habits of Mrs. Hafsa buying goods are not needed, happily. Mrs. Rahmi always frugal and careful buying daily necessities of life. While Yusuf was happy take a *wudhu* and used excessive water. Different with Mrs. Suryani who has a habit vilify her friend, happily. From the statement above, which shows the action of *tabzīr* is ...

- a. Mr. Sarman and Yusuf
- b. Mrs. Rahmi and Mrs. Hafsa
- c. Mr. Sarman and Mrs. Hafsa
- d. Mrs. Rahmi and Suryani
- e. Mrs. Hafsa and Yusuf

The criteria were not compiled, namely the answers are not homogeneous and logical (material); Problem of question is not formulated with clear and concise (construction); The language used is not in accordance with the rules of Bahasa Indonesia (language). The use of the conjunction, “of” in the beginning of the question, should be changed to, “based on”. The writing says, “Mr. Sarman”, supposedly written “Tuan Sarman”. The word *zakāt*, “maal”, supposedly written “*zakāt mal*”. The writing says, “berwudhu”, supposedly written “berwudhu”.

32. Dodi has bad habits, if eaten is never run out, so the rest of the food is wasted. Dodi never conscioushow hard farmers plant rice up into cooked rice. Acts committed Dodi to avoid *tabzīr* behavior is

- a. Asked to farmers do not to grow rice
- b. Food was not delicious to eat should be discarded
- c. If you do not run out should be given to others
- d. Taking just enough food
- e. Eating food which a good for nutrition

The criteria were not compiled, namely the answers are not homogeneous and logical (material); The answer is not the same length (construction). Answers b and c is longer than a, d, and e; Used less communicative language (language) and phrase “acts committed Dodi to avoid *tabdżīr* behavior is...”confusing students to answering of question.

33. Consider the following statements!

- 1) Andika spreading false stories to her friends about Giovani
- 2) Andreassupposed to her mother that she has lied about his father who went
- 3) Wibisonoaccused toKhusnulwho stealing a bag and clothes
- 4) Anita and Novi so happy to talk about the ugliness of Aisah
- 5) Olivia really like to watch the event on television infotainment gosif

From the statement above, which shows the behavior of backbiting is ...

- a. 1 and 2
- b. 2 and 5
- c. 1 and 4
- d. 2 and 5
- e. 1 and 3

The criteria were not compiled, namely that the language used not in accordance with the rules of Bahasa Indonesia (language). The use of the conjunction “from” in the beginning of the question, it should be replaced “by”.

34. The relationship of friendship between Alia and Kamila are already running five years, finally had dropped out due to rumors about the evils of Alia are told by Kamila. Consider the statement below!
- 1) Making hostility between people in social life
 - 2) Can replaced the act of ‘amal to others
 - 3) Not going to heaven, according to the Hadith of the Prophet
 - 4) Can be discomfort in social intercourse
 - 5) Damaging around natural environment of human being
- From the statement above, which shows the dangers of slander behavior is
- a. 1, 2 and 3 c. 1, 2, and 4 e. 1, 3 and 4
 b. 2, 3, and 5 d. 2, 4, and 5

The criteria were not compiled, namely the matter is not appropriate indicators. The indicators learners should be able to identify behaviors of slander, while it asks about the danger due to the behavior of slander.

35. Observe the table of Islamic Law Resources with its explanation below!

No	Name	Definiton
1.	<i>Al-Qur’an</i>	a. Agreement of the <i>ulama</i> to establish a law based on the Holy Qur’an and Hadith when at the time of the Prophet Muhammad did not exist
2.	<i>Al-Hadits</i>	b. Set of words of Allah which was revealed to the Prophet Muhammad provides a way of life of mankind
3.	<i>Ijtihad</i>	c. Equate an event that no legal with legal events because of the same of <i>illat</i> existed
4.	<i>Ijma’</i>	d. Trying in earnest to find a law that no legal provisions in both of Qur’an and Hadith
5.	<i>Qiyās</i>	e. Everything that comes from the Prophet Muhammad including words, acts, statutes and ideals

Couple source of Islamic law and the correct understanding is....

- a. 1 and b c. 1 and d e. 1 and a
 b. 1 and c d. 1 and e

The criteria were not compiled namely the answers are not homogeneous and logical (material).

36. Smoking is not unusual for some community in Indonesia, whereas according to health experts are 360 poisons in cigarettes, while in the Qur'an and Hadith not clearly to call about it *haram*. These problems indicate.....
- a. The importance guided by Qur’an
 - b. The importance of referring to Hadith
 - c. The importance to established of law by *Ijtihad*

- d. The importance of referring to the al Qur'an and Hadith
- e. The importance of referring to the al Qur'an and *Ijtihād*

The criteria are not compiled namely the material in question was not relevant to competence (material). Competence expect that learners can set *itijihād* position as one of the sources of Islamic law, but a matter, through specific illustration, asking the dangers of smoking; The answer is not the same length (construction). Answer d and e are longer than others; Less communicative language (language). Said, "call", should be written "states". The word "indicate", should be written "show".

37. Every Ramadan, so many Muslims spend of *zakāt*, *zakāt* which be permitted to spend at the beginning, middle, or the end of Ramadan is.....
- a. *Zakāt Māl*
 - b. *Zakāt al-Fitrab*
 - c. *Zakāt Māl* and *Fitrab*
 - d. *Zakāt* of Jewelry
 - e. *Zakāt* of Agriculture

The criteria were not compiled namely, the matter is not appropriate to indicator (indicator). Indicators expecting learners to identify examples of *zakāt* management, while the question asking the impact of slander action. The length of the answer is not the same formulation. Answer "c" is longer than the other answers. Should have relatively equal length answer to give no indication to learners about the correct answer (construction); Less communicative, especially in "Every Ramadan, so many Muslims spend of *zakāt*".

38. Almost every year, Indonesian Hajj pilgrims take a place a top ranks excessively whom to perform the Hajj in Makkah Al-Mukarramah. To perfection of Hajj, pilgrims are required to know the requisite (*syarat*) and the *rukun*. Below are including of *rukun* of Hajj is ...
- a. *Wukūf* at Arafat
 - b. *Mabit* in Muzdalifah
 - c. Leting fly of *Jumrah*
 - d. *Mabit* in Mina
 - e. Throwing *jumrah*

The criteria were not compiled namely, the answers are not homogeneous and logical (material); Problem is not formulated with clearly and concisely (construction); Less communicative phrases used (language).

39. *Mudharabah* is committing to an agreement between two or more people who one give financial capital and other manage the business with the goal to share of profits. Which including to *Mudharabah* in the illustration of below is ...
- a. The land are cultivated by Mr. Andri, the germ from the owners of land
 - b. The land are cultivated by Mrs. Olivia, the seed from the tiller

- c. Fajar has a citrus orchard whom treated by Mr. Raiuddin
- d. Inez who lend money to Muthia to be traded
- e. Amalia has some money and deposited in the bank

The criteria were not compiled namely, the answers are not homogeneous and logical (material); The answer is not the same length(construction). Answer “d” is longer than the others. Less communicative language (language).

40. In *mu'amalah*, basically, selling is *mubah* (be abandoned and may be done) but can turn into *haram*, if the goods are bought and sold namely alcohol, drugs, or carcasses, because buying and selling of such contains elements of....
- a. Losses
 - b. Avail
 - c. Wisdom
 - d. Benefit
 - e. *Mudlarat*

The criteria were not compiled namely, the matter is not appropriate to indicator (suitability indicator). Indicators expected learners can to identify of *syirkah* example, while the item asking about the legal elements of buying and selling; The language used is less in accordance with the rules of Bahasa Indonesia (language). The used of the conjunction “in” at the beginning statement is not the right question of word. Writing the word “selling”, supposedly written “trading”.

41. Inthrough of life, someone needs a companion as a partner, therefore marriage is a solution, so that human life is not same to animal life.
Consider the following statement!
- 1) To obtain legitimate offspring
 - 2) The achievement of reassurance or *sakinah*
 - 3) Fixed maintain the sanctity of self in relationships
 - 4) To achieve a happy and prosperous family
 - 5) Avoid couples who have less good personality
 - 6) Always asking for consideration of Allah with prayers
- From the above statements, which include wedding wisdom is the number...
- a. 1, 2 and 3
 - b. 4, 5 and 6
 - c. 1, 2 and 4
 - d. 3, 5 and 6
 - e. 2, 3 and 5

The criteria were not compiled namely, the matter is not appropriate to indicator. Indicators expected learners can specify examples of economic transactions in Islam, while the item asking about the statement that includes wedding wisdom; The language used is less in accordance with the rules of Bahasa Indonesia. The used of the conjunction “in” at the beginning of the sentence should be omitted. The word “from” in the beginning of the question should be replaced “by”; The formulation of the question is less communicative. The use of the word “is” (in Bahasa Indonesia “adalah”) not right and “number” should be eliminated (language).

42. Andi and Tati are two teenagers who are cousins, they love each other and are both intended and promised to married life, but Mr. Qomar father of Tati which is still the younger brother of his mother Andi disagree over their marriage, they both decided to eloped, and married in the birth village of their father and mother, with *akad* by the prince in the village and witnessed by their families, although without the consent of Tati's father. Andi and Tati wedding was canceled by law because it does not fulfill of marriage *rukun* (legal ground)...
- Without the consent of *ijab-qabul*
 - Both are cousins
 - There is no *wali* (guardian) permission
 - Marring while running
 - No two *saksi* (witnesses)

The criteria were not compiled namely, the matter is not appropriate indicators. Indicators of question about expecting learners can explain the wisdom of marriage, while the item asking about the cancellation of the marriage according to the provisions of the pillars of marriage. It seems that the use of indicators about the matter to be confused with the number 42 number 43, which learners can demonstrate wedding provisions under Law No. 1 of 1974. The formulation of the question number of 42 should be written according to the indicators about the number of 43 (indicators); The problem is not formulated with clearly and concisely (construction); Less communicative language (language); The choice of answers are not homogeneous and logical (material). Answer of “d”, “marring while running”, should be revised.

43. Someone must take responsibility for their off spring not only mentally, but also in terms of the material in the form of inheritance. Islam regulates the division of the estate, which amount is not the same, is also set on the causes someone to gain the estate. Things that cause a person to get the estate is ...
- Adoption, nasab, and brother of of wet nurse (in Bahasa Indonesia *sesusu*)
 - Marriage, consanguinity, affinity religion
 - Agreements, marriage, their wills
 - Descent, friendship, marriage
 - Marriage, friendship, and co-religionists

The criteria were not compiled namely, the matter is not appropriate to indicators. Indicators expected learners can show wedding provisions under Law No. 1 of 1974, while the item asking about the things that cause a person to get the estate. Indicators of about 43 confused with the question number of 44 which learners can demonstrate that family members receive the estate. Formulation of the question number of 43 it should be written in accordance with the indicators about the number of 44 (indicators); The problem is not formulated with clearly and concisely (construction); The language used is less communicative;

44. Saiful had died, he left his inheritance as much as Rp. 54,000,000,-. Heirs consisting of a mother, father, wife, one son and two daughters. The deceased owed Rp 3.250.000,-, bodies maintenance costs Rp 750,000,- and a testament to Rp 2,000,000,- then part 1 girls obtain an inheritance of
- Rp 6.000.000, -
 - Rp 6,500,000, -
 - Rp 8.000.000, -
 - Rp10.100.000, -
 - Rp13.000.000, -

The criteria were not compiled namely, the matter is not appropriate to indicators. The indicators expecting learners can show family members who received the estate, while asking about the division of inheritance. Means the matter is not in accordance with the existing indicators on the lattice. Indicators referred questions about the number of 44 to be confused with the indicators about the number of 45, which learners can identify the wisdom of the law of inheritance. The formulation about the number of 44 should be written according to the indicators about the number of 45 (indicators); Used less communicative language (language).

45. When preaching in Mecca, the Prophet of Muhammad's followers just get a little bit, because there are many people of Quraish were reluctant to follow the teachings despite what brought by the Prophet of Muhammad was right, because arrogance and pride of the Quraysh. The following is the substance of the propaganda of the Prophet of Muhammad in Mecca period is ...
- Internalizing the values of faith and monotheism
 - Inviting people to unity
 - Developing the freedom and independence of thought
 - Teaching how good politics
 - Teaching how to trade right

The criteria were not compiled namely, the matter is not appropriate to indicators. Indicators of item expecting learners can identify lessons inheritance law, while asking about the substance of propaganda Prophet in Makkah period. Turns indicator referred to by about 45 numbers mixed up with indicators about the number of 46, which learners can deduce the substance of propaganda Prophet in Makkah. Properly formula about number of 45 refers to the number 46 about the indicators (indicators); The length of the answer is not the same formulation. Answer "b" is too short compared with a, d, e. Answer "c" is too long compared with the other answers (construction); Used of less communicative language (language).

46. When Prophet of Muhammad saw, preach Islam in Makkah period of many challenges faced for him, among of others is intimidation and terror inflicted by the infidels of Quraish, among the enemies of the Prophet Muhammad that hinder the preaching still his own uncle who is

- | | | |
|---------------|--------------|------------|
| a. Abu Sofyan | c. Abu Lahab | e. Umayyad |
| b. Abu Bakr | d. Muawiyah | |

The criteria are not compiled namely, the matter not appropriate to indicator. Indicators of item expected learners can deduce the substance of Prophet's propaganda in Makkah, while the question asking about the enemies of the Prophet Muhammad that blocking message. Apparently, the question about the number of 46 does not exist in a matter of existing indicators in the lattice. Properly formula about number of 46 is replaced with a question that according to the indicators (indicators); The language used is less in accordance with the rules of Indonesian and less communicative sentence (language).

47. The succes of Prophet of preaching in Medina is inseparable from the strategy pursued in preaching. The strategy used in the preaching of the Prophet Muhammad in Medina is as follows, except. ...
- Establish the mosque as a place of worship and gathering of Muslims
 - Establish friendly relations with non-Muslims through the Medina Charter
 - Reform and religious understanding in order to conform with the development
 - Doing battle to widen the struggle of Islam to various regions
 - Confirmed the brotherhood (Muslim brotherhood) the immigrants and *Anshār Kaum*

The criteria are not compiled namely, the answers are not homogeneous and logical (material); The problem contains statements that are double and long answer choices are not the same formula (construction); Less communicative sentence (language). There are two words that require two answers that "is" and "exception", the word "is" should be eliminated.

48. The people of Indonesia which was originally a Hindu and Buddhist very responsive to the arrival of Islam, is characterized by the number of people who converted to Islam. Which led to the teachings of Islam quickly accepted by the population in Indonesia is..
- Easy to convert to Islam, not with a special ceremony
 - Islamic teachings will be readily accepted and in accordance with nature
 - Fertility archipelago and is located very strategically
 - The preachers are widespread throughout the country
 - Support of the kings who had converted to Islam

The criteria were not compiled namely, the answers are not homogeneous and logical (material); The problem is not formulated with clearly and concisely and the answers are not the same length (construction). Answer of "e" is too short compared to the other answer; Used of less communicative language (language).

49. The development of Islam in Indonesia did not escape from the hard work of the Wali Songo using the methodology and approach were very accommodating. Among the evidence that supports the fact that we can still see today is....
- Many people are going home during the holidays arrive
 - The number of Islamic parties
 - Establishment of Shariah Banks or Islamic Banks
 - Establishment of mosques as heritage of WaliSongo
 - The rise of people who go to Hajj

The criteria were not compiled namely, the matter is not formulated with clear and concise and the answers are not the same length (construction). Answers of “b” and e is too short compared to the other answers. This can lead learners to choose the correct answer.

50. From the figure we can see the history of the past. Note the building image below! The picture is



- Coat of Islamic culture in America
- Evidence of the development of Islam in Alexandria
- Symbol of the development of Islam in India
- Symbol of progress of Islam in Europe
- The beauty of Al-Hamra Palace

The criteria are not compiled namely, the matter is not appropriate to indicators. Indicators of item expecting learners can show one proof of the development of Islam in the world, while asking about the image of the mosque (indicators); The language used is less in accordance with the rules of Bahasa Indonesia (language). The used of the conjunction “through” at the beginning of the sentence is not quite right.

The findings showed that theoretically, there are many items that do not meet such criteria; 1) the subject matter should be clear; 2) choice (content) must answer homogeneous; 3) The length of the answer choices are relatively the same sentence; 4) do not give a clue to the correct answer; 5) choice answers sorted numbers; 6) homogeneous and logical choice answers; 7) do not use a double negative sentences, and 8) the language used raw.

Judging from the aspect of validity could be valid if the measuring instrument can measure to be measured. In the aspect of reliability, an instrument can be said to be reliable if the instrument showed consistent results. Based on the level of difficulty, a good question is a matter that is not too easy and/or difficult. Based on distinguishing, an instrument must be able to distinguish between high-ability learners with low-ability learners. The

answer key and outwitted must be function properly. For that matter, it should be referred to the Bloom's taxonomy. Accordingly there are six levels of Bloom's taxonomy of cognitive domains, namely the introduction of (C1), comprehension (C2), application (C3), analysis (C4), synthesis (C5), and evaluation (C6) (Mardapi, 2008, p. 93-94).

SUSBN items of PAI in Gorontalo City High School on 2011/2012 year, which the level of C1 cognitive (knowledge) is 9 questions (18%); C2 level (understanding) are 25 questions (50%); C3 level (application) are 8 questions (16%); C4 levels (analysis) are 8 questions (16%); C5 level domain (synthesis) and C6 (evaluation) is 0%. This is indicated that the cognitive problem of Nationally Standardized Examination (SUSBN) in Islamic Religious Education (PAI) on 2011/2012 academic year in high school of Gorontalo City mostly measured cognitive C2 (understanding) aspect.

Based on the contents and format of the test writing about SUSBN-PAI in High School at Gorontalo City for the academic year 2011/2012 is valid, because the head of the agency letter head matter is exist, the name of the subjects, classes, day/date, time, work instructions, and grains written clearly and neatly. In the aspect of logical validity of 50 questions, there are 36 items or 72% according to the indicator. Based on this analysis, there are 14 or 28% not in accordance with the indicator.

Results of Quantitative Analysis

Coefficient alpha in SUSBN of PAI in High School at Gorontalo City for the 2011/2012 academic year is 0.819. Based on these calculations, 80% of the instrument have compiled reliable. Reference used of reliability quoted from Anastasi (1997, p. 91) states that a minimum of an instrument reliability is 0.80. Reliability of item which in accordance with the minimum requirements and good content validity achieved scoring 3.21. The size of the index will affect the precision of the reliability of measuring instruments to measured the ability of a test participant. Standard error of measurement can be seen from the SEM values iteman results. SEM for this study is 3.111 mean score of a person is likely to be between 3.1.

From the 50 items, there are eleven items (22%) categorized difficult are numbers 1, 2, 4, 5, 7, 8, 10, 24, 37, 44, 50; Thirty one items (62%) categorized average namely numbers of 3, 6, 9, 11, 12, 13, 15, 16, 17, 20, 22, 23, 25, 26, 27, 28, 30, 31, 32, 34, 35, 36, 38, 39, 40, 42, 43, 46, 49; Eight items (16%) categorized easy namely numbers of 14, 18, 19, 21, 29, 33, 41, and 45. Those items is good when the index of the category moderately difficulty and not good when the items are within easy or difficult category. Thus, there are 62% of items are categorized good difficulty level, while 38% of items categorized not good. This is in accordance with the magnitude of the

average difficulty index (mean P), namely 0.496. The coefficient of the mean P 0.494 indicates that the index is difficult. Items that have difficulty index is not good to be repaired according to that category. When the level of difficulty categorized easy, the matter rectified in order to be too easy for learners and when the difficulty level is difficult, then the item be fixed in order to be not too difficult.

From the 50 items, 27 items (54%) met the received criteria, namely numbers of 12, 13, 14, 17, 18, 19, 20, 21, 22, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 38, 40, 41, 43, 45, 47, 48; Five items (10%) met the accepted criteria without revision namely numbers of 2, 15, 16, 42, 49; 12 items (24%) met the received criteria with a revised namely numbers of 3, 5, 9, 10, 11, 23, 24, 36, 37, 39, 44, 50. Only six items (12%) is not used/discarded namely 1, 4, 6, 7, 8, 46. This shows that 32 point or 64% of the index of different items were already functioning and good, namely items of 2, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 38, 40, 41, 42, 43, 45, 47, 48 and 49. While there are 12 items or 24% which has an index different power needs to be revised. Based on the analysis, it can be said that the difference of item has good power. This is in accordance with the magnitude of difference index average (mean item-tot), that is 0.320 means, questions on this exam has been well classified.

According to Naga (1992, p. 67) as higher the distinguishing point as greater the difference in scores produced by a group of high and low groups. In other words, the higher of distinguishing point, more and more participants in the other group that can answer the item correctly and getting a little bit low that participants of the group can answer correctly. Therefore, distinguishing point involves dividing the participants into groups of high and low groups.

From the 50 items, 32 items (64%) have an effective distractor namely number 1, 2, 3, 4, 5, 6, 9, 10, 14, 15, 16, 20, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 33, 34, 35, 36, 38, 39, 40, 44, 47, 50 and 18 items (36%) have an ineffective distractor namely number 7, 8, 11, 12, 13, 17, 18, 19, 21, 32, 37, 41, 42, 43, 45, 46, 48, and 49. Those items that have distractors are not effective, must be revised in order to be function effectively. From 50 items SUSBN -PAI in Gorontalo city high school on 2011/2012 academic year there were only two key answers that need to be examined again, namely numbers 4 and 46. The key to the answer that need to be investigated is characterized by the appearance of a warning to check the key on iteman results. This suggests that the true answer needs to be re-examined.

Based on the analysis, there are 21 items (42%) who have difficulty index and difference was good and fit to criteria. There are 25 points or 50% of items need to be revised and 4 grains or 8% category is not feasible.

Received items, does not need to be revised and can be used in subsequent tests. Items which be revised including different power and uneffetive detractors in order to be accepted. Items that fall, can not be used again in subsequent tests.

CONCLUSION

Based on the results, SUSBN-PAI on 2011/2012 academic year in high school at Gorontalo City, Celebes, Indonesia have a good quality. But, there are 14 questions which still need to be revised. However, to obtain a good instrument, besides typically, must be tested to the population, the instrument should be analyzed both qualitatively and quantitatively to show up some items have to be revised. The item has revised must be reviewed, when met with tothe criteria, it can be used. Items which compiled to the requirements of the aspects of material, construction, language, reliability, validity, distinguishing features and detractors can be used for final exams. The results of final exams must be reanalyzed to determine the concept or theme that elusive learners and then followed up with remedial which explains the concept that less learners. As a matter which should be standardized nationally, items for the Final Examination of PAI in high school at the city of Gorontalo to be in line with the Regulation of the Minister of Religious Affairs (PMA) No. 16 of 2010 on the Management of Religious Education in schools. Chapter IX Article 26 paragraph (1) and (4) the PMA asserts that the assessment of learning outcomes religious education should be done in the form of standardized nationally. Implementation exam must be guided by the book Guidelines for National Standard School Examination prepared by the Directorate of Islamic Education Ministry of Religious Affairs together with National Education Standards Agency (BNSP).

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LEADERSHIP SUCCESSION IN PESANTREN

Nur Aedi

Post Graduate Program, Education University of Indonesia (UPI)

Jl. Dr. Setiabudhi No.229, Bandung, Indonesia

Email: nuraedi@upi.edu

ABSTRACT

This paper aims to explain leadership succession in one of Indonesian Islamic educational institution, specifically in *salafiyah pesantren*. Scope of this paper covered a system of *pesantren* leadership succession. Method of analysis was literature of *pesantren* from Mastuhu. The discussion revealed that a tradition of *pesantren* leadership succession was influenced by heredity, idealism, and respect as well as fanaticism to *kiai*. Traditionally, other people will not be in line with the ideology of *pesantren's* founders. *Pesantren* will being closed down to *kiai*. *Santries* as asuccessors are *kiai's* struggle and will be turn in when a successor act as founder. *Pesantren* will be let it in order to be better than before. For *pesantren*, other people are not successors of *kiai's* struggles. It had a serious impact on sustainability and development of Islamic educational institution in the future as communities. *Pesantren* as communities are factor of determinant to sustain of Indonesian Islamic educational to survive in global society. So, Indonesian government has to supported to develop *pesantren*. Government could establish specific director general of *pesantren* in national education. Comprehensively, Islamic educational institutions something like *pesantrens* should be accommodate and respond to global issues.

Keywords: *Pesantren, Salafiyah, Kiai*

ABSTRAK

Tulisan ini bermaksud menggambarkan kegiatan suksesi pada salah satu lembaga pendidikan Islam khas Indonesia, yakni di pesantren salafiyah. Fokus kajian tentang suksesi kepemimpinan. Metode analisis adalah studi literature tentang pesantren, terutama dari Mastuhu. Hasil pembahasan menyatakan bahwa tradisi suksesi kepemimpinan pesantren dilakukan secara turun temurun, dipengaruhi oleh idealisme dan fanatisme terhadap *kiai*. Secara tradisional, orang lain atau luar diyakini tidak akan bias sejalan dengan perjuangan *kiai*, sebagai pendiri pesantren. Pesantren memang identic dengan *kiai*. Artinya, santri yang meneruskan perjuangan *kiai* akan menghayati pesantren ketika berlaku seperti pendirinya (*kiai*). Sebenarnya, pesantren bisa lebih maju jika meninggalkan kebiasaan ini. Bagi pesantren, orang luar tidak bisa menggantikan perjuangan *kiai*. Ini membawa dampak serius terhadap kelanjutan dan perkembangan lembaga pendidikan Islam Indonesia di masa depan, terutama komunitas pesantren. Bagaimanapun juga komunitas pesantren adalah faktor yang menentukan dalam menopang pendidikan Islam Indonesia agar bertahan dalam masyarakat global. Maka pemerintah Indonesia harus mendukung pesantren. Pemerintah harus membentuk secara khusus suatu direktur jenderal pesantren di Kementerian Pendidikan Nasional, agar pendidikan Islam Indonesia bisa mengakomodasi dan merespon isu-isu global.

Kata Kunci : *Pesantren, Salafiyah, Kiai*

INTRODUCTION

The backgrounds of this paper were some of researcher findings that to show up on leadership in the context of management of education, namely: (1) the gap between society's expectation and the preparedness of educational institution in anticipating the vacuum of a successor for the previous leader; (2) the urgent needs of student development that is expected to be able to accommodate students with a capacity of knowledge in adapting the development of science and technology; (3) the lack of synchronization between the internal parties of institution and the society in preparing leadership cadre; (4) the lack of openness of the internal system of educational institution in accommodating and engaging the communities to actively participate in the decision making; (5) ignorance of the internal parties of the institution caused by the fear of different ideology and vision; and (6) the slow response of internal parties to the future development of the institution.

Given the above description, the problems that emerge and should be addressed seriously in Islamic education context are: (1) a deep understanding of the Islamic educational institution system based on *pesantren* as an open system; (2) a comprehensive understanding of leadership tradition that has long been restrictive and made as guidance, while the tradition is actually incompatible with the development of the science of management oriented at open system management, namely in addition to the single policy maker there is another party in an institution, namely the communities as the stakeholders of decent education that have to be taken seriously to compensate for the lack of concern that it has got.

The main issues above are formulated into the following statements that characteristics of leadership in Islamic educational institution in *pesantren* commonly still traditional and backward. Consequently, *pesantren* and Islamic education also still assumed to non formal religious education, far from being a modern. This paper employed literature analysis approach. So the main of data sources in the field consisted of report of research and books (documents). All of the documents were processed afterwards using a comprehensive thinking system in order to get the problem formulation close to the objectives to be achieved as have been previously explained.

DISCUSSION

Focus of discussion are oriented to *pesantren's* leadership tradition, succession, innovation, and readiness of next generation to make changes.

Leadership Style

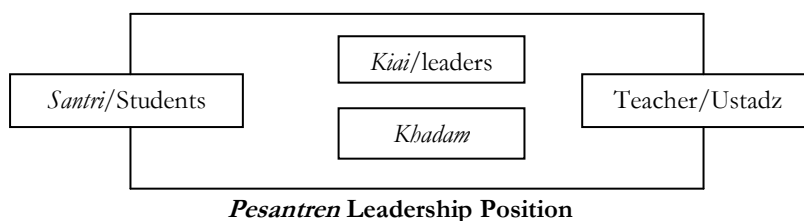
Referring to the issues, charismatic leadership style displayed by *kiais* as one relying on the trust of the *santris* or the general communities of *pesantren's*

congregation members who held the view that *kiais* leaders of *pesantren* assumed to be partly given the authority by Allah (Mastuhu, 1995, p. 106).

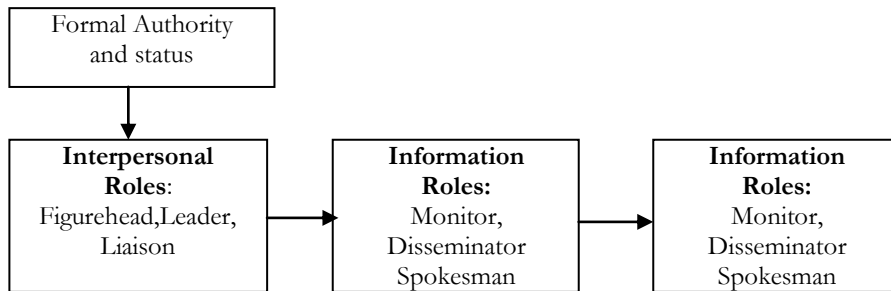
Another leadership style implemented by *kiais* was paternalistic, in which the leadership inclined to fatherly attitude emerging from *kiai's* personality. This style of leadership shows a tendency that a leader thinks of himself as a role model, so that both his words and actions should reflect the role model for his followers. Hence, the most important element is a fatherly trait that continuously nurtures *santris* as his followers. On the one hand, a *kiai* is truly aware that his *santris* and followers need guidance and direction as they are not mature yet in understanding religion, but on the other hand, often times the obedience tends to be seen as loyalty to the leader himself as an individual.

Authoritarian leadership style was actually applied as well by the *kiais*, as proved by the major impact observed among *santris* and congregation members. So that their participation was very minimal, almost none. In this kind of leadership style, the freedom of *santris* and congregation members is restricted by the *kiai*. They accepted more suggestions than giving ones (Mustuhu, 1995, p. 114). Even though other leadership styles were found, such as democratic, *laissez faire*, and other styles that tended to be inherent in the *kiais'* themselves, who were varied and had various ways of accommodating the needs of their *pesantrens'* development, such as by fulfilling formal school, courses, work world and the industries, agriculture, vocation, trades, and other social activities.

There are several side directly involved in the development of Islamic educational institution; for instance, if the educational institution is in the form of *pesantren*, *kiais* hold a full control of the development and advancement of the institution so that leadership succession will be sustained and succeeded by their offspring or even their children in-laws who are usually their own senior *santris* assumed to be capable of developing the *pesantren*. Meanwhile, if the institution is not in the form of *pesantren*, the main policy makers will trust the leadership succession according to their ideology, and it is not uncommon that if a family of a *pesantren* cannot find a successor, the family will let the institution close down by itself, so that the *pesantren* becomes a part of the history. Shortly, *pesantren* has a different leadership style from other forms of education institutions.



The picture explained that one of the function of *kiai's* leadership was the figure of learning centre. He is the maker of a new policy for the social issues also, ultimately those pertaining to religion. On the other hand, viewed from the aspects of authority and status as a leader, Mintzberg (1983, p. 19) revealed three major roles played by a leader.



Leader's authority and status by Mintzberg

The role of interpersonal relationship was triggered by formal authority of a leader, including elements such as figurehead and directing the symbolization to get close to the figure of the *kiai* who thought to be the symbol of a *pesantren* and nobody can taint the reputation of the *pesantren*.

Looking at the phenomena and some literatures, Islamic educational institution's leadership was dominated by *pesantren*. It can be said that Islamic education leadership is identical with *pesantren* and *kiais*; they are both inherent in a peculiar bond. The tendency found from several cases and library studies revealed that *kiai* had a leadership style that put forward status regardless of the origin of the status and who has made it surface and what other characteristics were inherent in the status, such as a figure head with fatherly traits for their *santris* and congregation members.

In some parts of the traditional society, there have actually been possibilities for reformation, but because of limited scope, especially knowledge, and the lack of opportunities, the transformation tend to be slow compared to the transformations taking place in the modern society. The same is true for the communities of traditional *pesantren* who tend to be thought to be slow in making innovations to compensate for their disadvantages that have long restricted them.

Islamic traditional society is thought to be static and strongly restricted by *ulama's* thoughts (Islamic leaders) from the middle age. In reality, the society has actually experienced fundamental changes, but the changes have been very incremental and even tend to be complex and stored in a system that blankets it. They are not visible on the surface, even though they occur

before our eyes. Only those who observe the changes carefully, especially Islamic thinkers, will be able to notice the changes.

Snouck further revealed that the traditional Islam implementing the system of *pesantren* education in the teaching and learning is commonly assumed to make changes. Meanwhile, the main cause of the closed nature of the changed system is fact that *pesantrens* are very careful in making decision; hence, their being selective encourages observers to say that *pesantren* have been very cloistered. *Pesantrens*' carefully action (being selective) actually can be understood because this attitude is based on several main considerations, namely religious consideration and social community. This closed-nature of *pesantrens* is possibly influenced by the prolonged Dutch colonization, so that some *pesantrens* had chosen to cooperate with various parties, specifically the colonizers.

In 1950s there was an exodus of students to public schools. This event was a direct impact of the increasing influence of educational institutions developed by the government that was increasingly perceived by the society. The exodus, of course, indirectly gave a negative impact on *pesantrens* in the following years, although there were many other factors causing the dimness of *pesantrens*, such as many *kiais* took advantage of the politic arena and bureaucracy as channels for social and religious activities, thereby causing a shift in values to be increasingly rampant (Efendi, 1983, p. VXI).

The exodus of students can also be interpreted as a sign of a shift in the society's aspirations and goals as well as demands from pure orientations of science and religiosity to a level of bureaucratic, materialistic, and political life. *Pesantren* in its progress has given Islamic teachings without expecting for payment and returns, such as diplomas and the like that are used as tools to gain employment. On the other hand, public schools give too much expectation of employment certainty that will be enjoyed in the future.

In addition to the above factors, progress in the body of *pesantren* is influenced by ideological factor, the need to improve quality, and strategic considerations. The ideological factor here is defined as the Islamic educational institutions perpetually give guidelines to the society to uphold the Islamic teachings to be made the foundations for their actions. This kind of Islamic teaching clearly tolerates reformation.

Meanwhile, the strategic factor was needed by the institution to increasingly do self-improvement. This factor is closely related to the issues of the journey of Islamic educational institutions. Somebody can see how the level of education and teaching of *santris* has been less optimal, especially when it comes to entering job market. The strategy as a solution to this issue can be by means of establishing both cooperative and non-cooperative

relations with other parties who are potentials to be partners. As for the quality factor, it is demanded that in the future *pesantren* can create graduates who are believed to be increasingly capable to compete in the job market and to live properly in the society.

***Pesantren* Management**

Leadership is part of the science of management. So, in my opinion, *Pesantren* leadership in the level of modern management science is described by (1) the effectiveness of *pesantren* development, (2) the development of *pesantren* organization in improving achievement, and (3) the managerial of *pesantren* leadership itself.

The effectiveness of organizational development is a technique in an attempt of implementing important changes in an organization. Organizational development involves various elements, namely participation in formulating the changes *pesantren* are posed with; it is not rare that large non-profit organizations employ transformation agent (change consultants) in formulating changes a *pesantren* organization is posed with. Unfortunately, *pesantren* tends to see changes as natural laws or *sunatullah* that have to be undergone by anyone anytime; thus, improvement in achievements of a *pesantren* tends to be slow.

The issue of transformation in the ethics of an organization is in reality dependent upon various parties involved in the organization. For *pesantren* itself, the needs for changes actually come from the communities, and this is the factor that will highly determine the direction of the *pesantren* according to communities' expectations, namely by involving agent of change. This process requires the role of agent of change as a facilitator to help the organization reorient its functions, and it involves learning principles. The basic characteristic of organizational development is the re-involvement of education to bring about changes to the point of making education return to applying basic learning principles.

The characteristics of the development of a contemporary organization mentioned above show that the main task of a manager is to conduct the whole programs of organizational development in order to create a basic change in organizational behaviour, while the return to classical teaching and learning is through unfreezing and refreezing, as implemented in the organizational development approach (Lewin, 1958).

Systematically, to analysis the management process through organizational development can be done by following the stages as put forward by Kirkpatrick (1985, p. 101). It is stated that there are various stages a manager can go through to develop an organization, and the specific steps in developing the organization is the main requirement of the manager.

Manager has to consider these various stages that at the same time, whether implicitly or explicitly, developing the organization or no. If the stages are developed effectively, a good climate of leadership in the *pesantren* can be created.

Leadership climate is a characteristic of a working environment resulted from leadership style and administrative practices of the manager. It highly influences the climate of organizational development. An organization that does not receive sufficient managerial support and commitment has a small opportunity to be successful (Tichy, 1989, p. 106). This is understandable because it is desired by an integrated quality management which its stages are undergone by a manager over a certain style, such as using an open, supportive, and group-centred system, even though not everyone can probably adopt such a style (Whitney, 1992, p. 44).

Developing a system and style of leadership, which becomes the focus of this study is inseparable from the society demands for changes, although an organization such as *pesantren* seldom makes significant changes without a strong surprise from the environment (Tichy & Ulrich, 1967, p. 54).

The environment itself is divided into two parts, namely the internal and external environments of *pesantren*. The external environment consists of economy, technology, and social that can trigger changes. Those who study and practice organizational changes agree that these external environmental influences are necessary, although they will not be sufficient to cultivate changes. As a case in *pesantren*, the apathetic attitude of *keiai* himself tends to make him unable to see encouragement for the change. He thinks that changes of such are common. This assumption shows that *pesantren* as an organization different from business-based organization that tends to think of anything outside the organization, which is not in line with the idea of the organization is a competitor (Business Week, 1988, p. 115).

Ideology and Tradition of *Pesantren*

Ideology of *pesantren* was shaped by two variables, namely the extent of its intensity in accessing influences of modern life and the level of socio-cultural poverty of a community (Mastuhu, 1995, p. 128).

The access of *pesantren* in the colonization era was very limited. It was deliberately made by the colonizers also. They thought that *pesantren* had a basic moral strength which be taken into account. So, they created an atmosphere religious and life understanding. It were allowed to prosper not only in the hearts of the communities, but also in their daily lives. On the contrary, their social-politic lives were suppressed in such a way. Freedom to think, desire, and action was very uncommon in the environment of a *pesantren*. This is clarified by Clifford Geertz who argued that religion as a

system of culture was permitted to thrive and even facilitated, while as a social system suppressed and even prevented from developing.

Such a case shows that the society regards today's *pesantren* as being similar as to the old day's *pesantren*. Besides, society desires to change form of *pesantren* into as someone believing that religion made by not only a cultural system but also a social system which requiring intervention from other parties in order to survive and developed according to the needs and demands of the epoch.

In line with the nature of *pesantren* that prioritizes society's religious intensity and to determine the stages a *pesantren* has to go to sustain the religious social life, some approaches of *pesantren* educational development are directed at; (1) servitudinal approach, (2) cultural approach, (3) development approach, (4) servitude and responsibility to God, and (5) value system, thinking pattern, and behavioural pattern approach (Clyde, 1962).

Fajar (2000, p. 124) gives two basics viewed as necessary to be developed in accordance with the development of the vision and missions of Islamic educational institution, namely: *First*, supplementary approach, which tends to view that religion is merely a support for the efforts of development empowerment, because it influences the behavioural pattern of human beings who are actively involved in the development, both humans as individuals and groups. Hence, religion contributes to the legitimisation of the pre-determined development infrastructure. *Secondly*, an approach that desires religion or religious institution in implementing development objectives, method, and infrastructure required to achieve stated objectives. So religion has from very beginning been involved in the development process. It is not merely a support system, but also in fact, included in GBHN (State Policy Guidelines), both in the 1992-1997 GBHN and the 1997-2003. It has shifted to improving human resources based on *īmān* (faith) and *taqwa* (piety) emphasis.

The supporting data borrowed from Fajar's literature consist of society's increasing interest in *pesantren*. *Pesantren* is believed to be a solution to the religious needs of students. In addition, data from the Republic of Indonesia's Department of Religious Affairs prove that out of 8,991 *pesantrens*. So, 1,598 are located in the cities (18%), while the remaining 7,393 are located in the villages (82%). Thus, that shift is observed from year to year. With this shift, it is predicted that in the future, number of *pesantrens* in cities and villages will be equal (Fajar, 2000, p. 125).

Reformation

Reformation perceived often equal to the term of modernization. The word is a translation from a Latin word, *modernus* (modo means recently). It is adopted into Indonesian language, *mutakhir* (Foeler, 1973, p. 778). Meanwhile, in English, the word of “modern” was defined as “present” or “recent time”, in this case, also could be interpreted as a person and people of thinking at modern times about of human beings, objects, including Muslim thoughts (Guralink, 1987, p. 387).

The word of “reformation” itself originates from the Arabic, *tajdid*. Hence, reformation was defined as new thinking about anything, newly founded, and has never been touched by anyone or anything. In other words, *tajdid* was defined as restoring all forms of religious lives to those exemplified by the beginning of Islamic era. This movement is oriented at purification efforts. It can also be defined as an attempt of implementing Islamic teachings in accordance with the challenges of life. So, the movement to fight for these ideas are called reformation (Jaenuri, 1995, p. 41). In Arabic, the actor of *tajdid* is *mujaddid* (Chaerul, 2000, p. 44).

Modernization in Islam, tends to be understood as the effects of advancement in the West. Furthermore, it is potentially to change the fundamental Islamic thoughts. However, It will tend to go towards westernization, affecting life and materialism (Anshari, 1983, p. 196).

Generally, reformation in *pesantren* can be defined as one of transformations and movements of ideas. They are a sequence of actions practiced with awareness in order to formulate or even restore the patterns and the order that have experienced changes, both revolutionary and gradually (Bahasoen, 1984, p. 107).

Departing from above literature, innovation in a *pesantren* can mean restructuring of the educational institution through refinement in various fields. In this paper, focus of analysis tends to restructuring with the science of management. By restructuring of this field, educational policies are expected will be better implemented. So, performance of *pesantren* will be increasingly improved and will no longer be taken for granted. This assumption leads to understanding that with professional leadership management, *pesantren* can be encouraged to perform well. The main of this targeted was *Kiai*, as a figure of leadership in *pesantren*.

As a leader of *pesantren*, figure of *kiai* was only one person of social role model. So, his innovation of *pesantren* was inseparable from other supporting components. Meanwhile, *pesantren*'s innovativeness are a social organization which necessity helped from many side. The theory of organizational innovativeness asserted that the characteristics of an innovative organization, based on the following paradigms, including *pesantren* possibly to measure of

it in various innovations, both in managerial and various forms of policies made by *kiai*. However, an extensive organization was more innovative than individual. Although with higher social status, *kiai* was not veritable to originality on organizational innovativeness, besides without clearly research and distinctly methodology of thought. The innovation in Indonesian Islamic educational, such as *pesantren*, essentially has been prevalent among the management of *pesantren*. In largely meaning, Indonesian Islamic educational institution should be identical with something new or sophisticated way (Poerwadarminta, 1976, p. 630). Indonesian Islamic education reformation should be more familiar among community members. When it takes place, *pesantren* reformation becomes something inherent in *moslem* individual behaviour to desiring of changes. Allah does not change a people's lot unless they change what is in their hearts (Q. S. Ar-Ra'du [13]. 11)

Urdang further explains that reformation in education especially in Islamic education should be has spirit of "reform". So the emerges of *pesantren* should be making someone, an institution, and a procedural system or tradition better by making reformations (Laurence Urdang, 1968, p. 1250). From above literature, Islamic educational reformation refers to to five main ideas: 1) recognizing of change as fundamental even. This reminds to one of Heraclitus' *panta rei* philosophies. According to him, everything observed by five senses experience was changing. Changes themselves are inevitable or unavoidable processes; 2) recognizing transformation and reformation as main ideas. When the time for transformation comes, reformation essentially will be perceived as something not extraordinary. It is imminent; 3) heading to improvement. Changes that do not head towards improvement will create destruction and archaism. Meanwhile, both of conception internally opposites to basic of Islamic religious teachings. They were permissible to make changes as long as destruction in nature, environment and human not occurred. It is excessive attitude. All people knows that violated change will be counterproductive to the essence of reformation; 4) Objects of discussion are clear. Transformation, in all aspect will be well done if existing clearly direction. So, in *pesantren*, especially in *kiai's* action need clarity of the aspects to be transformed. Without sharpness and clarity, reformation will only result in disappointment. Such of that will be difficult to cure; 5) taking place in a certain location. This point becomes a specific target of reformation. The location or area of reformation can be anywhere. It can take place in an Islamic education institution, *pesantren* (Nata, 2001).

Ultimately, goal of reformation in *pesantren* was leadership. *Kiai* as leader in *pesantren* became disputation between various parties, educators, thinkers and researchers. However, *pesantren* as the oldest of Islamic educational institution was Indonesian heritage (Majid, 1997, p. 3).

Willingness and ability of *pesantren* to make various adjustments was a positive step to support the development of *pesantren*. Azra said that it willingness and ability was a proof and strategy of *pesantren* to exist in modern era (Azra, 1997, p. 54).

The first aspect to adjust and readjust, according to Nata was real existence of *pesantren* that not only inscribed a history of Islamic education in Indonesia but also *pesantren's* management. In this case, *kiai* has to determine the goal of *pesantren*, because recently, *pesantren* is on the crossroad. On the one hand, Indonesian society expects that *pesantren* can sustain the traditional values and heritage from the founders of *pesantren*. On the other hand, *pesantren* developed by *santris* and congregation members. The expected do various religious and social activity in order to contribute in developing of Indonesia as nation. Nata said, that paradigms of reformation in *pesantren*, accepted including of management. Hopefully, *pesantren* can accommodative to reformation. Through science of management, *pesantren* do not totally rejects of reformation. Do not worry, as a science, management was very carefully and selective to reform of *pesantren* (2001, p. 154). The above statement have to be the main characteristic of *pesantren's* environment including research climate. At the moment, diversity in accepting reformism was the characteristic of *pesantren* and a homogeneous of Islamic democratic society.

Islamic education reformation mentioned above does not take place simultaneously, it is a gradual process, such as explained by Nata in Zuhairini (1992, p. 149). In this case, the reformation is a pioneering of modernization in organization of *pesantren*. Firstly, early routine stage consists of studies of Al-Qur'an and prayers or other forms of worship as initial activities. It is very simple, and usually children of neighbourhood will join. This stage is followed by acknowledgement by both of society and government. This means that legitimisation is derived not only from the *santris* but also the authorities. It is very important to attempting of pioneering and developing of *pesantren*.

Secondly, it is known as the transition stage. At this stage, *pesantren* commonly shows better performance than before, because in addition to legitimate of it geted, *pesantren* has been increasingly famous. This is the main cause for *pesantren* to be more established, where at this stage *kiai* is generally appointed to be the head of the *pesantren*. *Kiai* will appoint assistants who are capable to manage *pesantren*, both from the aspect of teaching and management of other fields. Ultimately those related to social relations. Hence, *ustadz* or teachers extended of *kiai's* hands, so room arrangement of teaching and learning activities are obligated to the *ustadz*. In this case, *ustadz* are more knowledgeable as well as in managing residences and other spaces.

Third, it is the formalization stage. In this stage, initial checking based on needs of *santris*, to increasing in number for time to time, they have to be catered to carefully. To appointing teacher or *ustadz* assistants, senior *santris* who selective thought in *pesantren*, became capable to manage and teach some of congregation and their juniors. Others management area are handled by *ustadz* and other board of members.

Fourth, it is the consolidation stage. This stage is generally made one of the opportunities for *pesantren* to open other forms of education, for example *majelis ta'lim*. *Pesantrens* who have administered *majlis ta'lim* will be developed into *Taman Pendidikan Al Qur'an* (TPA) and *Raudlatul Athfal* (RA) (*Preschool and Kinder garden of Al Qur'an*). When the newly developed form of education has run effectively, another model of Islamic education was open, such as *Madrasah Ibtidaiyah* (Islamic Primary School). This institution is pioneer of the founding of *Madrasah Tsanawiyah* (MTs) and *Madrasah Aliyah* (MA) (Primary and high of Islamic schools). So, another forms of education are need introduced to, such as courses and skills of vocational education.

Fifth, it is the legitimation stage. This stage tends to orient towards the legal legitimation of *pesantren* itself, whether it is in the form of foundation owned and managed by the communities or a legal body owned by individuals, so that a foundation is an anticipation to avoid any abuse to the authority that can cause misunderstanding about the foundation's assets and properties.

Sixth, it is the diversification stage. At this stage, diversification of activities and service functions are so complex that it requires skilled people to manage each unit of activity, such as in some *pesantrens* under this research.

Seventh, it is decentralization stage. *Pesantren* tends to center various units of activities in *kiai's* single sentral activity. In other words, *pesantren* becomes a bureaucrat which holding a central authority and roles of *kiai*. Besides, in analysing and evaluating performance of *pesantren's* subordinates need an autonomy that increasingly perceived at this stage. To prominent at this stage need decentralize several activities and unit beyond of *kiai's* authority. Furthermore, from many stages, this stage was perceived being cross-road opinions in *pesantren* reformation. Opponent argues to maintenance of the status quo. Proponent accepted modernization. It means, today *pesantren* in a cross road condition.

That shows that reformation in *pesantren* tends to uniformity. When a concept of transformation or reformation be analogous to innovation, so *pesantren*, according to theory, should be open ended to something new (Davenport, 1993. P. 10). Similar to him opinion, Roger who inclined to define innovation as new findings, including of ideas, actions and objects, so *pesantren* should be a social institution to transforming of society. Meanwhile,

Kunt assumes that the main problem of innovation actually found at a subjectivity level, so, an idea of something new for people basically coming from individual ideas (Winardi, 1991. P. 13). Actually, *pesantren* innovation was implementation of a new product, process, service and guidance in order to growing and improving of ideas (De Gruyter, 1988, p. 3). In account of De Gruyter's consideration, *pesantren* innovation should be implemented in social life innovation, evoking reformation, in lifestyle and future of social activities.

Pesantren's Open System

Central figure of *pesantren* was *kiai*. But, *pesantren* need another figure, second and further are categorized as who always expect criticism and inputs from the external parties. Somebody are expected to be meaningful for the development of *pesantren*. However, *pesantren* progresses upward or downward is not only determined by a leader, but also by the deep concern shown by the *pesantren* communities. That is *pesantren* as a system. As a system, *pesantren* succession was part of *pesantren* management. So it should be covers various components, both of main and supporting. As a system, *pesantren* has a community which consisting of inseparable parts in an attempt of achieving certain goals. The main components of *pesantren* system as an educational institution are: 1) power denomination (*kiai*), (2) organizational effectiveness (social-religious education), (3) environmental control (*pesantren* community/*kelana*), (4) perception and evaluation as an important connector that becomes mediator between an environment and organizational actions (*muādalab*).

Another aspect that can be made that standard for succession system of *pesantren* conducted by own performance. This is very rarely done. At least, by understanding to concept of innovation, *pesantren* expected can be a pioneer of Islamic transformation and reformation in education. To fulfil this expectation, *pesantren* has to bridge of information, publication, extension, opinion, to developing, especially in relation to its leadership succession. Actually, it will have a serious impact in image of *pesantren* as an Islamic educational institution. *Pesantren* have to concerning to decentralization, sustainability, and achievements that not lag behind of global civilization as well as nation of Indonesia. *Pesantren* community should be contribute to solve national and international issues, something like violent and terrorism.

CONCLUSION

Leadership succession in *pesantren*, basically too employs of tradition and culture which previously developed by founders, namely *kiai* and his family. So, *pesantren* was perceived as Islamic educational institution that used family

system. Leadership succession in *pesantren* is indicated by two cases, namely: 1) if a *kiai* has offspring, leadership in *pesantren* will be succeeded by *kiai*'s children or grandchildren; it shows that leadership in *pesantren* depending on senior *kiai* as founder and manager. Commonly, succeeded by the oldest son of him. If he has no son, *pesantren* will be succeeded by *kiai*'s daughter, and most of female leaders will hand the leadership to their husbands, or the sons-in-laws of *kiai*. When leadership of *kiai*'s children ends, the grandchildren will succeed the children, and this will continue from one generation to the next; 2) if *kiai* does not have an offspring, leadership will be inherited to close family member of *kiai*. If there is none, go down to his senior *santri*/student, even though the student usually unsurvive for long time. Usually the student will prefer to found his own *pesantren*. If this occurs, so highly possible that *pesantren* will be a history, in other word, finished. *Kiai* and family members of tradisional *pesantren* view *pesantren* as inheritance from the previous founders. So, *pesantren* was taking or ignoring for granted to mandate a huge sin. It will create a great disadvantages. Strongly, a tradition rooted in daily activities of *kiai* and family members of *pesantren*. It inclined to maintain of daily culture inherited in a larger part by colonial belief and culture. So, in their view was referring to system of leadership succession in *pesantren*. Actually, a form of negation of colonial culture and behaviour that are not in line and violate to religious norms and life order as well as social and religious life of *pesantren* communities. Hence, the missions set by *kiai* and family members of *pesantren* are based on a great fear. In hopefully, in the future, *pesantren* will be led by someone who is not in line with *pesantren* founder's beliefs. Another issues needed to give attention and discussion seriously, that is innovation. Innovation in *pesantren* actually tends to orienting in management. As incoming of modernism tool, such as computer and other audio-visual media in *pesantren*, so *pesantren* management is no longer a conservative socio-religious educational institution. Even though there were some *pesantrens* still maintained a tradition and status quo, rejecting modernism. For the *pesantren* itself, modernism can shape a new value and order of social-religious life. In this case be a meaningful challenge for *kiai* and family members of the *pesantren*. Meanwhile, for *santris*/students, computer and other media are important. Recently media have never shifted by *kiai*'s position as a source of religious study for *santris*/students and congregation members. The innovation of *pesantren* developed in leadership succession system of *pesantren* still faces traditional but meaningful obstacles. Because, *kiai*'s belief still dominates of behaviour and culture of *pesantren* communities. Actually, *kiai* himself has not been fully an agent of change for change in pattern of leadership succession. Thus, through such a way of thinking, *kiai* as figure of *pesantren* have to be leadership innovative. Laggard

is attached to *kiai* and leadership style and succession of *pesantren*. Such a phenomenon is actually an upside-down pyramid. In this perspective, *pesantren* was innovative Islamic educational institution that attempting to get succession to be done. In other word, leadership succession innovation will be easily achieved. The younger generation has to prepare a sustainability of leadership. In leadership of *pesantren*, *kiai* has to prepare of younger generation that will succeed him. It obstacles will be created and seriously impacted to future leadership in *pesantren*. In other word, when *kiais* become innovators, succession should be focused on professionalism in order to give impact in sustainability of *pesantren*. The younger generation can do to succeed *kiai's* leadership are based on *al-uswah al-hasanah* (as an ultimately figured model for *santris*/students and the congregation members). Real actions to realizing of readiness in leadership succeeding. With those indicators, leadership of succession system in *pesantren* is no longer frightful for *kiai's* family members. In addition, to save *pesantren* from extinction, stakeholders has to struggle of vision and missions in accordance with *pesantren* function as a social-religious national institution that demanded by modern and global society.

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المدرسة المتفوقة:

دراسة حالة عن مميزات المدرسة الثانوية الدينية الأولى (MAN I) يوجياكارتا

جيجين موسفاه

مدرس في كلية التربية والتعليم جامعة شريف هداية الله الإسلامية بجاكرتا

البريد الإلكتروني: jejen@uinjkt.ac.id

ملخص البحث

ينطلق هذا البحث من الواقع أن معظم المدارس الإسلامية تتأخر من المدارس العامة وتنخفض من حيث الإنجاز الدراسي، ولكن المدرسة الثانوية الدينية الحكومية الواحدة (MAN I) يوجياكارتا تقدر على التسابق مع المدارس العامة من جميع النواحي التعليمية. يهدف هذا البحث إلى تحليل مميزات تتميز بها هذه المدرسة. وطريقة البحث هي تحليل وصفي بالمدخل النوعي. وأسلوب جمع البيانات هو المقابلة الشخصية، والملاحظة الحالية، وتحليل الوثائق المتعلقة بها. وتوصل الباحث إلى النتائج أهمها أن للمدرسة مميزات تميزت عن غيرها، وهي التميز في تثقيف شخصية الطلاب وأخلاقهم، والتميز في تعليم العلوم والمعارف، والتميز في تدريب المهارات الحياتية. ونجحت المدرسة في تحقيق رؤيتها بدعم متوافر من مدير المدرسة، والمدرسين المؤهلين، والموظفين المتكافئين، بالإضافة إلى موافقة المناهج الدراسية المتميزة، وكفاية المرافق المدرسية، والأنشطة الدراسية.

المصطلحات الرئيسية: المدرسة الدينية المتفوقة، تميز الشخصية والأخلاق، تميز العلوم والمعارف، تميز المهارات الحياتية.

ABSTRACT

This study departed from a reality that in the middle to low quality and learning achievement of madrasas, Madrasah Aliyah I (MAN I) Yogyakarta is a madrasa that can compete with the top schools in general. This study aims to analyze the various advantages of the Madrasah Aliyah I (MAN I) Yogyakarta. The method used in this research is descriptive method with qualitative approach. Data collection techniques are personal interviews, observation, and various documents related to the study material. Based on the research results, we concluded that the school has many advantages over other schools, among them cultivate a good personality, excel in science, and

excel in the field of life skills. This school was considered a success in realizing its vision primarily because it is supported by the commitment of the principal, the competence of the teachers and administrative staff. In addition, a lack of compatibility between the vision and mission of the school curricula, completeness educational facilities and learning activities.

Keywords: Excellent Madrasah, Excellence of Character, Excellence of Science, Excellence of Life Skills

المقدمة

التربية هي محاولة لتشكيل أفراد الجيل (الطلاب) أشخاصا ذوي علوم ومعارف ومهارات حياتية. هذه المحاولة لا تتم إلا بتعامل الطلاب في ظروف المدارس الدينية الجيدة. وينبغي للمدارس الجيدة رؤية عظيمة، ومدير المدرسة المهني، والمدرسون المؤهلون، والمرافق المدرسية الكافية، والبيئة الطيبة، والمناهج الدراسية المتميزة حتى يتخرج فيها طلاب منجزون في المستويات الأكاديمية وغير الأكاديمية، وطنية كانت أو إقليمية.

إن غرس القيم الأخلاقية في نفوس الطلاب المراهقين ليس أمرا سهلا. أشارت البيانات إلى ازدياد عدد المراهقين المشاركين في المشاجرات بينهم. كتب هيرماوان/Hermawan (٢٠١٣): "ذكرت اللجنة الوطنية لحماية الأطفال (KOMNAS ANAK) أن هناك ٢٢٩ حالة لمشاجرات الطلاب (المراهقين) طوال يناير إلى أكتوبر عام ٢٠١٣. والعدد يزداد نحو ٤٤ في المائة من عدد المشاركين في العام قبله، يعني ١٢٨ حالة. وفي ٢٢٩ حالة مذكورة، المشاجرات التي حدثت بين طلاب المدرسة المتوسطة والثانوية العامة قد قتل ١٩ تلميذا."

وكان الاختلاط وتعاطي المخدرات بين المراهقين والمراهقات في قلق شديد. كتب مهاردিকা/Mahardika (٢٠١٣): "استنادا إلى بيانات من هيئة تنظيم النسل القومية (BKKBN) في عام ٢٠١٣، هناك أطفال بلغت أسنانهم بين ١٠-١٤ قد يفعلون العلاقة الجنسية أو النشاط الجنسي بدون نكاح وعددهم ٤٣٨، في المائة، والذين عمرهم بين ١٤-١٩ سنا قد مارسوا النشاط الجنسي العرضي وبلغ عددهم ٤١،٨ في المائة. وأكدت البيانات الأخرى أنه لا يقل عن ٧٠٠،٠٠٠ فتى/فتية يفعلون الإجهاض أو قتل الجنين كل عام. بالإضافة إلى ذلك، قد انتشرت المخدرات بين الطلاب انتشارا فاشيا، ومن متعاطي المخدرات ٩٢١،٦٩٥ نسمة، يصل مبلغ الطلاب المتخدرين ٤،٧ في المائة."

ومن بين ذلك، انخفضت نوعية طلاب إندونيسيا. كتب فيبرالدي/Febrialdi (٢٠٠٣):
 "في العام ٢٠١٢، قد أجرى البرنامج الدولي لتقييم نوعية الطلبة (Programme Internationale for Student Assesment) البحث المسحي في ٦٥ بلدا في العالم الذي يتمثل ٨٠٪ من قوى الاقتصاد العالمي، ووصل إلى أن ٥١،٠٠٠ طالبا تتراوح أعمارهم بين ١٥-١٦ عاما قد أموا اختبارات عقدت حوالي ساعتين لمادة الرياضيات والقراءة والعلوم (المعارف)، وعدد الطلبة الذين شاركوا في ذلك الاختبار يمثل ٢٨ مليونا من عدد السكان الإجمالي لمجموع ٨٠٪ من سكان العالم. وشكل الاختبار هو اختيار متعدد الأجوبة وتعبير المقال.

وشارك أيضا في هذا الاختبار مديرو المدارس لإجابة بعض الأسئلة عن خلفيات الطلاب ومدارسهم، و عن مواقفهم في بيئة المدارس، والنظم المستخدمة في عملية التعليم. ونال طلاب إندونيسيا في هذا الاختبار المستوى قبل الأدنى من ٦٥ دولة، وترجّح طلاب إندونيسيا من طلاب بيرو (Peru) الذين يحصلون على المرتبة الأدنى في هذا البحث."

أما المهارات الحياتية أو المهنية، اعتمادا على بيانات من مركز الإحصاءات القومي، ففي فبراير ٢٠١٤ بلغ عدد العاطلين عن العمل ٧،٢ مليون نسمة، ومعدل البطالة يميل إلى الانخفاض، وهو ٥،٧٠ في المائة، وهذا ينخفض من عدده في شهر أغسطس يعني ٦،١٧ في المائة في العام ٢٠١٣، وفي فبراير ٢٠١٣ بلغ معدل البطالة إلى ٥،٨٢ في المائة."

بناء على هذه البيانات، ينبغي لمديري المدارس إعادة النظر إلى المناهج الدراسية المناسبة للدفاع عن تشييع المشاجرات بين الطلاب والسلوك المنحرف طوال المراهقة، وتزويد المتخرجين بالمهارات الحياتية النافعة. ويحسن تركيز المناهج الدراسية المستخدمة إلى تشكيل شخصية ذات مهارات الحياة بالإضافة إلى تعزيز العلوم والتكنولوجيا. وبالتالي، تحسين الأمور الإدارية في المدارس، وتطوير الموارد البشرية، وتفعيل المرافق المدرسية.

واهتم بهذه القيم المذكورة نص القانون القومي رقم ٢٠ سنة ٢٠٠٣ الذي وضّح نظام التعليم الوطني، وذكر الفصل ١، المادة ١، النقطة ١ ما يلي: التربية هي المحاولة الواعية المخطوطة لإيجاد الظروف التعليمية وعميلة التعليم بحيث يتم تفعيل المتعلمين بعض الأنشطة لتطوير إمكاناتهم سيطرة القوة الروحية الدينية، وقيادة النفس (الشهوة)، حتى أصبحت لديهم شخصيات وذكاءات، وكذلك حرف ومهارات وأخلاق كريمة يحتاج إليها الطلاب أنفسهم، ومجتمعهم، وشعبهم.

فإجادة الإدارة لتنمية الثقافات المدرسية هي أول حلول للمشكلات المذكورة. وثقافة المدرسة يمكن تعلمها من الحقائق (المظاهر) التي تظهر في أشكال السلوك ورموز الخصائص الأخلاقية فيها. ومن المعروف، أن للمدارس الدينية مميزات في تشكيل شخصية الطلاب، وأنهم يتعدون عن المشاجرة بينهم. بالإضافة إلى التميز الأخلاقي، اهتمت المدارس الدينية بتطوير العلوم والاختصاصات المهنية تزويدا لمستقبل الطلاب.

والغرض من هذا البحث هو تحليل عمليات التميز أو التفوق للمدرسة المتوسطة الدينية الأولى يوجياكارتا، وهي التميز الأخلاقي، والتميز العلمي، والتميز المهني. استخدم الباحث المنهج الكيفي عن طريق أسلوب التحليل الوصفي. وقد تم جمع البيانات باستخدام الملاحظة المباشرة، والمقابلات الشخصية المتعمقة، وتحليل الوثائق المتعلقة بالبحث. ويشمل أسلوب تحليل البيانات تخفيض البيانات وعرضها والاستنتاج بها. وتحقيق صحة البيانات يتم عن طريق تمديد الباحث في المدرسة ملاحظا الحالات الواقعة، والمراقبة المكتملة الدقيقة، وتقنية التثليث باستخدام مجموعة المصادر والطرق والنظريات المتنوعة. وعقد هذا البحث من يونيو إلى أكتوبر ٢٠١١ ودعمته تكاليف مركز البحوث لجامعة شريف هداية الله الإسلامية بجاكرتا.

البحث

الرؤية والرسالة

المدرسة الثانوية الدينية الحكومية الواحدة (MAN I) يوجياكارتا تقع جغرافيا في المنطقة الشمالية من مدينة يوجياكارتا، وحوالي ١٠٠ مترا شمالا، وهي دخلت إلى إقليم سليمان (Sleman). هذا الموقع يصلح لعملية التعليم والتعلم لأنه قريب من المراكز الشهيرة للتعليم العالي في إندونيسيا مثل جامعة غاجاه مادا (UGM)، وجامعة إندونيسيا الإسلامية (UII)، وجامعة يوجياكارتا الحكومية (UNY). وبجانب المدرسة في نفس منطقة جوندوكوسومان (Gondokusuman)، تقع أيضا المدرسة الثانوية الحكومية والمدارس الثانوية الأهلية، وبعض المدارس الأهلية ومحلات التعلم الإضافي، والمكتبات، وما يحتاج إليه الطلاب في التعلم من أدوات مدرسية أو تصوير ورفات يمكن للطلاب أن يرقوا إنجازهم في الدراسة.

ومع تنمية المناطق الحضرية إلى الشمال، يعنى شارع كاليورانج (Kaliurang)، حدثت بعض التغييرات المدنية، وخاصة تسهيل مسار نقل للوصول إلى المدرسة من مختلف الأنواع ومسارات النقل، وتنمو كذلك المحلات التجارية نموا سريعا.

من ناحية الموقع الجغرافي، يمكن وصف المدرسة على النحو التالي: الجانب الشمالي يحدّها شارع سكيف (Sekip) جامعة غاجاه مادا، والجانب الغربي تحدّها كلية علوم الاجتماع والسياسة (FISIPOL) جامعة غاجاه مادا، والجانب الجنوبي يحدّها شارع قرية تربان (Terban)، والجانب الشرقي يحدّها شارع تش. سيماجونتاك (C. Simanjuntak).

ورؤية المدرسة هي التفوق في مجالات علمية وعملية وعبودية ومسؤولية (لخصتها كلمة ulil albab)، وتحقيقها أن يتخرج طلاب المدرسة متفوقين في مجال الإيمان والتقوى (ImTaq)، والعلوم والتكنولوجيا، والتفكير العلمي، وقادرين على ممارسة تعاليم الدين، ومتعبدين ومسؤولين في الحياة الاجتماعية والحفاظ على البيئة. أما رسالة المدرسة فهي:

١. غرس الإيمان والتقوى والعبادة والأخلاق الفاضلة وترقيتها حتى أصبح أسلوبا للحياة.
٢. تطوير القيم الاجتماعية وثقافية الأمة حتى أصبح مصدرا للحكمة في الأعمال.
٣. تنفيذ عملية التعليم والتدريس فعالية وكفاءة بحيث يمكن للطلاب تطوير إمكاناتهم وقدراتهم على النحو الأمثل.
٤. تحسين تعليم الطلاب من خلال التعليم الأخلاقي المتفوق والمتشقف والفعال والمبتكر والمتمتع أو المثير.

٥. إنشاء روح المنافسة أوالمجاهدة للطلاب في المجالات الأكاديمية وغير الأكاديمية.
 ٦. إعداد الطلاب وتيسيرهم إلى إكمال الدراسات الجامعية.
 ٧. تنمية الشعور بالمسؤولية في حياة المجتمع والحفاظ على البيئة.
- إضافة إلى ذلك، قد قام مدير المدرسة بوظيفته، مثل ضمان تنفيذ الرؤية وتطبيقها من قبل المدرسين والموظفين في مجال التعليم، وإعداد المناهج الدراسية ومرافقتها، وإجراء برامج خاصة لتحقيق هذه الرؤية. إن مدير المدرسة قادر على تحقيق هذه الرؤية، ذلك لما قد تم الاتفاق بينه وجميع المدرسين والهيئة التعليمية، ويلزم على كل من يتفق بما تحقّقها.

إن المدرسين والموظفين في مجال التعليم يفهمون رؤية المدرسة ورسالتها فهما جيدا، ويفهمون كذلك كيفية تحقيق الرؤية والرسالة. فيقوم المدرسون والموظفون بواجباتهم المقررة لتحقيقها. وأبجتهت الرؤية إلى تشكيل شخصية الطلاب المتخلقين بأخلاق فاضلة، والمسيطرين على العلوم والمعارف، والمتقنين للمهارات التي تناسب مواهبهم. المدرسة هي مكان يتفضل به تطوير الشخصيات أو الثقافات (الإنسانية) والمعارف والمهارات النافعة للطلاب ناتجة من تنفيذ المناهج الدراسية تنفيذا موافقا ومكملا.

وأهداف التربية والتعليم إيجاد الطلاب الماهرين في العلوم والمهارات الحياتية. يكشف جارفيس (١٩٨٣: ٣٥) عن عناصر الكفاءات الثلاث، وهي:

أ. المعرفة والفهم، بما فيهما التخصصات الأكاديمية، والعناصر النفسية، والعلاقات الشخصية، والقيم الأخلاقية.

ب. المهارات، بما فيها تنفيذ إجراءات العوامل النفسية وكذا التفاعل مع الآخرين؛

ج. المواقف المهنية، وهي تشمل المعرفة عن الاحتراف والالتزام العاطفي في الاحتراف، والرغبة في العمل بطريقة مهنية.

وأكدت اليونسكو (ديلور/Delor، ١٩٩٧) إلى أهمية المراكز الأربعة التي يجب القيام بها في كل عملية تعليمية، وهي: التعلم لمعرفة الكيفية (*learning to know*)، التعلم لتنفيذ ما تعلم (*learning to do*)، التعلم لأجل التكوين (*learning to be*)، والتعلم للتعايش مع الآخرين (*learning to live together*).

إذن، دلت رؤية المدرسة ورسالتها على اتجاه تطوير شخصية وأخلاق الطلاب بتزويد العلوم والمعارف والمهارات. ويهدف هذا الاتجاه إلى إعداد الطلاب جيلا ناضجا ذوي معارف ومهارات معينة.

التميز في الشخصية

لقد أجرى مشتركو الندوة لجامعة هارفارد (Harvard) بحثا مسحيا عن رغبات المواطنين الأمريكيين واحتياجهم إلى مواد التعليم داخل المدارس العامة وتوصل هذا البحث إلى النتائج، وهي: ١٦ في المائة يحتاج إلى علوم، و ٣٢ في المائة يحتاج إلى مهارات، و ٥٢ في المائة يحتاج إلى القيم الإنسانية، (ريفز/Reeves، ٢٠٠٢: ٧٦). بالإضافة إلى أن لمتخرجي المدارس ذكاءات ومهارات، يجب لديهم أخلاق فاضلة.

كتب هندرسون/Henderson (١٩٦٠: ١١٤): "يمكننا أن نجد أساسا للأخلاق في طبيعتنا الخاصة، في تسيير اللازميات لتحقيق أفضل الإمكانيات لدينا، ويتصور هذا النوع في رجل يعيش في مجتمعه كرجل". والمتعلمون في الواقع يعرفون أساس القيم الأخلاقية، وأن مهمة المدرسين هي تعزيزهم وإرشادهم بحيث يميلون إلى فضائل الأعمال ويجتنبون عن سيئاتها وينهون عن الوقوع فيها.

إن المدرسة قد قررت قيما سامية متفوقة لتمييزها، وهي التفوق في العلوم والأعمال والعبادة والمسؤولية (لخصتها كلمة *ulil albab*). وقامت المدرسة بتشكيل الشخصية والأخلاقية أو الثقافية من

خلال تنفيذ المناهج الدراسية وتعويد السلوك الفاضل من أنشطة روتينية أو عفوية، وعن طريق النماذج والأنشطة المبرمجة.

استخدمت هذه المدرسة المناهج الدراسية المناسبة لمستويات المدارس التي قررتها الحكومة عام ٢٠٠٦، ووحدت المدرسة التعليم الأخلاقية في كل موضوع يتدرس به الطلاب حيث غرست القيم الأخلاقية في دمجها. وتضمن المواد التعليمية أنشطة يمكن محاولتها في أوقات محددة من قبل التعلم. أما استراتيجية التعليم فمعمدة على التعلم لحل المشاكل، والتعاون، والأعمال. وتتم عملية التعليم باستخدام التعليم النشط، والاختراعي، والابتكاري، والفعال، والممتع (PAIKEM).

وينبغي مناسبة المناهج الدراسية إلى ثقافات وشخصيات الأمة. ومواضيع المحتويات المحلية التي تدرس فيها هي اللغة الجاوية والفرنسية وزيادة الأعمال والكتابة العلمية. وأعطت المدرسة دروسا إضافية للطلبة والمعلمين، مثل التدريب على معالجة الحرائق، والتدريب العملي لمكافحة المخدرات، والندوات عن الصداقة.

ومن واجبات مطوري المناهج الدراسية الاهتمام بالجوانب الأخلاقية، كما كتبه جون د . ماكنيل/John D. Mc.Neil (١٩٧٧: ٢١٣-٤): "لا تتزود إدراكات الناس بدون قاعدة أخلاقية، لا بمناهج الحكومة، أو مداخل تكنولوجية أو تقارب مادية، فمراجعة هذه القضايا لن تكفي للإنسان. وبالتالي، فيتحرك مطورو المناهج الدراسية تحت اهتمامات أخلاقية." ويمكن أن يتم غرس الأخلاق الفاضلة من خلال دمج القيم في المناهج الدراسية. لذلك، يجب على المدرسين أن يفهموا ويدربوا على كيفية دمج هذه القيم في كل موضوع. وهكذا، والمدرسون هم في طليعة الوعي وتنمية القيمة.

وتزودت المدرسة بمنازل خاصة للطلاب المتخصصين في قسم العلوم الدينية. ويتدرب الطلاب فيها تدريبا مكثفا لسيطرة المواد الدينية والتميزات الشخصية على أساس الدين.

أما الأنشطة المضافة إلى مناهج المدرسة لتطوير شخصيات الطلاب فهي: الكشافة، والمحاولة الصحية في المدرسة، ومراهقو الصليب الأحمر، والفن الثقافي، والكتابة العلمية، ومحبو الطبيعة. ولدعم الأنشطة الإضافية أعدت المدرسة غرنا خاصة لكل مشرف فيها. فأصبحت مشاركة الطلاب في هذه الأنشطة تزود تطويرهم في القيم الإيجابية، مثل: الانضباط، والمسؤولية، وحب البيئة، والرعاية عن الآخرين.

إضافة إلى ذلك، للمدرسة أيضا أنشطة عادية مثل اعتصام الفصول، وصلاة الظهر جماعة، والمحاضرات القصيرة؛ وأنشطة عفوية مثل الامتحان، ووضع القمامة في مكانها، وطلب المغفرة؛ وأنشطة نموذجية مثل الإخلاص والالتزام والانضباط؛ وأنشطة مبرمجة مثل حفل العلم، وقراءة القرآن وكتابته، والسباق في النظافة. وهذه الأنشطة التي اشتركها الطلاب ومعلمو المدرسة تدعم تكوين شخصية/الثقافة، سواء في الفصول الدراسية وخارج الفصول الدراسية. وكان في المدرسة مسجد له طابقتان لصلاة الجماعة. ونالت المدرسة الفائز الأول الوطني لمسابقة النظافة، وهذا يدل على شخصية نظيفة ومحبة البيئة.

كتب كوتر/Kotter و هيسكيت/Heskett (١٩٩٢: ٣-٤) أن الثقافة هي "نوعية الصفات من أي مجموعة بشرية التي تسير من جيل إلى جيل". ويحدد دايل/Deal وبيترسون/Peterson (١٩٩٠: ٤) ثقافة المدرسة بأنها "أنماط عميقة من القيم والمعتقدات والتقاليد التي يتم تشكيلها على محاولات المدرسة الطويلة".

وثقافة المدرسة هي المعارف ونتائج الأعمال من المجتمع المدرسي الذين يحاولون على تحويلها إلى الطلاب، وتستخدم هذه الثقافة كدليل في كل أعمال المجتمع المدرسي. وتتمثل المعارف في المواقف والسلوك من مجتمع المدرسة حتى تظهر ألوان الحياة المدرسية التي يمكن جعلها مرآة لأي شخص تشارك فيها.

يكتب أورمود/Ormord (٢٠٠٣: ١٣٦): "وكثير من جوانب التفكير الأخلاقي وسلوكياته تتأثر على ما يبدو من خلال المراقبة والنموذج." النموذج أو القدوة لا تكفي بالبيان فقط، لكن يجب أن تتجلى في سلوك مديري المدارس والمعلمين والمربين.

إن الطلاب سيعيشون في المجتمع بعد إتمام الدراسة. لذا، يحتاج المدرسون إلى توضيح القضايا الاجتماعية والأخلاقية، حتى عواقب الأفعال السياسية (بينار، ٢٠٠٤: ١٦). ويدرك المدرسون أن جوهر التربية هي تشكيل القيم الأخلاقية والدينية لدى الطلاب. وفقا لما قاله وايتهيد/Whitehead (١٩٥٧: ٢٦): "إن جوهر التربية هو التربية الدينية."

في كثير من الأحيان، لم تتحقق القيم التربوية الأخلاقية من قبل المعلمين، بالرغم أنهم يقومون بعملية التعليم. يبدو الأمر كما كتب كوهلبريق/Kohlbergh (١٩٨١: ٦): "على الرغم من أن المعلمين يدرسون القيم الأخلاقية، لكنهم لا يدركون جوهرها. وهم يقولون للأطفال ما يجب القيام به، ويقومون بتقويم سلوكهم، ويجعلون بينهم وبين الأطفال علاقة مباشرة في الفصول الدراسية. بعض

المعلمين يفعل هذه الأشياء مرات دون أن يدرك أنها من جواهر القيم التربوية الأخلاقية، ولكن الأطفال يدركونها."

أما الجوانب الهامة في تعليم النموذج أو القدوة فكتبها عجمي/Ajami (٢٠٠٦: ١٣١) ما يلي:

أ. إن الإنسان مادام متفاعلا مع غيره من خلال الأقوال، والأعمال، والأفكار، والمعتقدات.

ب. إن الأفعال أكثر أثرا من الأقوال.

ج. الطريقة المثالية لا تحتاج إلى تفسيرها.

ويكتب عجمي (٢٠٠٦: ١٣٣): "يمكن للطلاب أن ينسوا أقوال معلمهم أو مربيهم، لكنهم يتذكرون أبدا مواقفهم وسلوكهم."

يجب على المدارس، إذن، غرس القيم الفاضلة لدى تلاميذها في أوقات مبكرة، حتى يقدرُوا ويتعودُوا على ممارسة القيم الفاضلة في الحياة الحقيقية في مجتمعهم. وفقا لما كتبه كولبرج/Kohlberg (كرين/Crain ٢٠٠٠: ١٦٥): "المطلوب أن نرى الناس قد يصلوا إلى أعلى مرحلة ممكنة من التفكير الأخلاقي. فإن أفضل مجتمع يحتوي على الأفراد الذين يفهمون ليس فقط الحاجة إلى النظام الاجتماعي، ولكنهم يشهدون مبادئ الرؤية العالمية مثل العدالة والحرية." ويكتب Bruner/برونر (١٩٧٣: ٥٢): "في حدود النمو، يعتمد الأفراد على مدى ثقافة تساعدهم في استخدام التعليقات الفكرية المحتملة."

وينبغي للمدارس من خلال البرامج المدرسية وأنشطتها أن يعلموا الطلاب القيم الفاضلة ليعرفوا الحسنات والسيئات ثم يشغلون بالحسنات واقعيًا في تفاعلهم يوميا في المدرسة. يكتب غوستافسون/Gustafson (١٩٧٠: ٧): "الأخلاق لا يمكن أن تعلم مجرد ممارسة فكرية، لا بد من وضع الامتحان لها، ويجب على الأطفال أن يتحملوا هذا الامتحان على أنفسهم وينظروا من حولهم داخل المدارس أو خارجها... وضعت الأخلاق في امتحانات كل يوم في المدارس والمعلمون يرغبون فيها." وعندما يتعود الطلاب على سلوكيات فاضلة ومواقف طيبة في المدرسة، يمكن أن تتجسد القيم الفاضلة في ثقافتهم، حتى صعبت إزالتها بسهولة من هجمة الثقافات السلبية. بدلا من ذلك، فإن الثقافة الرئيسية ستكون رصيذا قيما لمستقبل حياة الطلاب، لأنها ثقافة نبيلة تؤدي إلى النجاح والسعادة.

ذكر لوثنان/Luthan (١٩٨١: ٥٦٣) أن خصائص ثقافة المدرسة المنظمة تشمل قواعد السلوك التي يجب الوفاء بها، والقيم السائدة، والفلسفة، والأحكام، والمناخ التنظيمي. وبالتالي، فمن المفهوم أن الثقافة يمكن ملاحظتها وتحليلها ودراستها وتطويرها لمصالح تقدم المؤسسة من خلال مختلف مظاهر الثقافة والعناصر الواردة فيها.

ويذكر كالدويل/Caldwell وسبينك/Spink (١٩٩٣: ٦٩) بعض عناصر الثقافة التنظيمية للمدرسة على النحو التالي: تجسيد المفاهيم/الألفاظ، تجسيد الرموز/ المواد البصرية وتعبيرها، والمظاهر السلوكية. كل شيء في المدرسة مادية كانت أو غير مادية هو شكل من أشكال الهوية من مؤسسي المدارس وقائديها ومديريها. والمدارس تحتاج إلى التأكيد على تحقيق ملكة أو قيمة يجب أن يملكها الطلاب بعد دراسة لمدة ستة أو ثلاثة أعوام. وبهذه الطريقة يمكن قياس فعالية المدرسة.

وأشار روبنز/Robbins (١٩٩٠: ٢٥٣) إلى خمس وظائف من الثقافة التنظيمية، وهي:

- أ. تفريق منظمة إلى أخرى،
- ب. زيادة الشعور بهوية الأعضاء،
- ج. زيادة الالتزام مع الآخرين،
- د. خلق استقرار النظام الاجتماعي،
- هـ. آلية المكافحة المتكاملة وتشكيل مواقف وسلوك الموظفين.

ينبع تشكيل الثقافة التنظيمية من فكرة الزعيم، ثم يتم استخدام الثقافة كدليل في إدارة المؤسسات التعليمية. تحدد إجراءات الإدارة العليا المناخ العام للسلوك المقبول والمردود. ونجاح تأسيس الثقافة في المدرسة يعتمد على التركيز والالتزام من القادة.

في المدرسة، كانت الأخلاقية أو الثقافة المعينة التي أريد تطبيقها لأول مرة قد تظهر من المدير أو الرئيس. ومع ذلك، ينبغي مناقشة الثقافة مع الأعضاء الآخرين. والمناقشات بين القادة والمعلمين والموظفين سوف تحضر اتفاقيات حول ما تريده الثقافة حتي تتحول إلى الطلاب والطالبات. وسيتم توفير استراتيجيات تثقيف القيم الأخلاقية من خلال المناقشات التي تنطوي على العديد من الأطراف في المدرسة.

إضافة إلى ذلك، يتعين على المدارس إعداد إجراءات التقييم في تنفيذ الثقافة. فنجاح غرس القيم الخلقية يعتمد على حد كبير من اتساق البرنامج ودقتها وأساليب تعليمها، والمرافق المدرسية الداعمة لها، وقدوات يقتدى بها مديرو المدارس، والمعلمون، والموظفون.

التميز في العلوم والمعارف

يُعَيّن المجتمع المدرسي إلى أن المدرسة يجب أن تتميز بالعلوم والتكنولوجيا. لذا، يدرس فيها تكنولوجيا الإعلام والاتصال. فبعض الطلاب، فرديا أو جماعيا، يكون فائزا في بعض المنافسات كمنافسة صاروخ المياه لأبعد المسافات، وأتباع خط الروبوت، أولبياد العلوم الفلكية، وكتابة الرسالة العلمية في علوم الطبيعة.

بمناسبة هذه التميزت، بذلت المدرسة جهودها خاصة لمواجهة الامتحان الوطني، والامتحان القبولي للطلبة الجامعية، وكتابة الرسالة العلمية لطلاب المدارس الثانوية. وكذلك تكثيف علوم الرياضيات والفيزياء والكيمياء لطلاب قسم العلوم الطبيعية.

ومدرسو العلوم والمعارف في هذه المدرسة قد تميزوا بقدراتهم وخبراتهم، وهم متخرجو الجامعات وحصلوا على الشهادات الجامعية على الأقل للمرحلة الأولى (S1). وتعرف تميزت مدرسي العلوم في المدرسة من تحقيق إنجاز الطلاب في العلوم. فالطلاب بتوجيه معلمهم قد قاموا بالبحوث العلمية في العلوم والمعارف.

فالتفوق العلمي في المدرسة يعرف أيضا من عدد المتخرجين الذين قبلوا في الجامعات الحكومية. فمجموع ٣٠٪ من المتخرجين اجتازوا في الامتحان القبولي في الجامعات المختارة. وبشكل عام، بلغ ٨٠٪ من متخرجي المدرسة يواصلون دراستهم إلى الجامعات، مثل جامعة غاجاه مادا (UGM)، وجامعة بوجور الزراعية (IPB)، وجامعة ديونيجورو (UNDIP)، وجامعة سوراكارتا الحكومية (UNS)، وجامعة سوديرمان (UNSOED)، وجامعة إندونيسيا (UI)، وجامعة إندونيسيا الإسلامية (UII)، وجامعة يوجياكارتا الحكومية (UNY)، والجامعات الإسلامية الحكومية، وجامعة الأزهر بالقاهرة-مصر. وبعض الطلاب يلتحق بالجامعات الأهلية أو الجامعات الحكومية بدون الامتحان القبولي بل من خلال الدعوة الخاصة من برنامج بحث الطلاب المهتمين والقادرين (PMDK)، والاختيار الوطني لدخول الجامعات الحكومية (SNMPTN)، أو برنامج بحث للطلاب المتفوقين من الأقاليم (PBUD).

في الغالب، تتأخر المدرسة الدينية في اكتساب العلوم وإنجازها. ومن العوامل التي تسبب إلى تأخرها، أولا: نوعية المدرسين والمتعلمين، وقيادة مديري المدارس الدينية، وعدم مختبرات للعلوم، وإدارة المدارس الدينية اللامهنية. فالتوقع في تمكين الطلاب من العلوم دون توفير المكتبات ومختبرات العلوم هو

أمر مستحيل. لذا، اهتمت المدارس المتفوقة اهتماما كبيرا لإكمال الوسائل التعليمية الوافرة في العلوم الطبيعية.

قال غاردنر/Gardner وكويل/Cowell (١٩٩٥: ٣٥): "ويقصد بمصادر التعلم، منها: معدات التدريس يستخدمها المعلمون في تدريسهم. وتعني المعدات جميع السلع التي يمكن استخدامها في المدارس لمساعدة المدرسين على عملية التعليم." لذا، تنوعت المعدات أو اللوازم المدرسية مثل الكرة الأرضية، والخرائط، والرسوم البيانية، والرسومات، والنماذج، ومجموعة الأدوات أو وسائل الدراسة. وكذلك الكتب، مدرسية كانت أو مكتبية، ومختبرات الفيزياء والكيمياء والبيولوجيا الكافية والمریحة. وعدد المعدات أو اللوازم المدرسية في المدرسة لا يدل على صلاحية المدرسة وإنجازاتها. وتعتبر المدرسة فاسدة بكثرة معداتها المدرسية إذا لم توفر استخدام المعدات على الإطلاق. وأكد غاردنر/Gardner وكويل/Cowell (١٩٩٥: ٣٥) إلى أن "المدرسة مع معداتها القليلة تعتبر فعالة إذا استخدم المعلمون والطلاب المعدات بطريقة فعالة حتى تساعد التلاميذ على فهم الدروس بشكل أفضل.

وهذا يدل على أهمية إدارة المدرسة لتسهيل المعلمين بدورة تدريبية قصيرة حول كيفية استخدام الوسائل والمرافق التعليمية بما فيها المعدات واللوازم المدرسية بفعالة وكفاءة. وهكذا، يمكن للمعلمين الاستفادة الوسائل والمرافق المدرسية والمعدات المتاحة في المدرسة على أفضل طريقة. أما المرافق المدرسية الأساسية التي يجب أن تتحقق في المرحلة الابتدائية فهي الفصول الدراسية، وغرف المعلمين، والمكتبة، والمحاولة الصحية في المدرسة، ودور العبادة، والمراحيض، والرياضة، و معمل العلوم الفيزيائية.

والمرافق المدرسية الأساسية في المدارس المتوسطة هي المرافق الأساسية في المرحلة الابتدائية، وبالتالي المشورة والمنظمات الطلابية والإدارة. وفي مستوى المدارس الثانوية، يجب استكمال البناءات الأساسية للمختبرات، مثل مختبر علوم الفيزياء ومختبر علوم الكيمياء ومختبر علوم الطبيعة، ومعمل الكمبيوتر، ومعمل اللغة.

بناء على بيانات من وزارة التربية الوطنية في عام ٢٠٠٨، توجد ٣٢ في المائة فقط من المدرسة الابتدائية التي تملك مكتبة، بينما في المرحلة المتوسطة ٦٣،٣ في المائة. أما في مستوى المدارس الثانوية توجد مكتبة المدرسة الثانوية الحكومية حيث بلغ ٨٠ في المائة وبلغ ٦٠ في المائة في المدرسة الثانوية الخاصة، وبلغ في المدرسة الثانوية للتدريب المهني (SMK) ٩٠ في المائة. وفي المدرسة الثانوية العامة

(SMA) التي لها مختبر الوسائط المتعددة ٨٠ في المائة، في حين أن ٥٠ في المائة من المدارس الأهلية. فالمدرسة لها مختبر العلوم الكامل: الفيزياء، والأحياء، والكيمياء بلغت ٨٠ في المائة. فالحالة الفاسدة تحدث في المدرسة الأهلية لأنه لا يملك مختبرات العلوم الفيزيائية الثلاثة إلا ١٠ في المائة، و ٣٠ في المائة منها تملك مختبرين اثنين في العلوم. (كومباس: ٢٢ أكتوبر ٢٠٠٩).

التميز في المهارات الحياتية (المهنية)

لا يستطيع جميع متخرجي المدرسة أن يواصلوا دراستهم إلى الجامعات. وترجو المدرسة لمن تخرج فيها ولم يتدرس في الجامعات أن يكون ناجحا ومنتجا في حياته بسيطرة المهارات الحياتية. فزودت المدرسة متخرجيها بالتدريبات المهنية والتخصصات النافعة.

فالمناهج المهنية التابعة داخل مناهج المدرسة هي: أولاً، اللغة الفرنسية، وكتابة الرسالة العلمية، وتدريب الخطبة والمحاضرة التي تخصّ لطلاب قسم اللغة (في الفصل العاشر). وثانياً، الإلكترونيات تخصّ لطلاب قسم العلوم في الفصل الثاني عشر، والتكنولوجيا الحيوي لطلاب الفصل الحادي عشر في نفس القسم. وثالثاً، التجارية المستقلة لطلاب قسم العلوم الاجتماعية. ورابعاً، تعميق القواعد النحوية والصرفية لطلاب قسم الدين. والمناهج المهنية التابعة خارج مناهج المدرسة هي الرسالة العلمية للطلاب، وتدريب الخطبة والمحاضرة، وشرح آي القرآن، والموسيقى، والرياضة (كرة السلة، والفوتسال، وكرة الريشة). والتعويد الروتيني في المدرسة هو تدريب المحاضرة، وإمامة صلاة الجماعة دورية، وخطبة الجمعة دورية. أما المحاضرة فتختص بعد الصلوات الخمس ورواتها حوالي ٥-٧ دقيقة.

تهتم المدرسة بإرسال طلابها إلى مختلف المسابقات والمنافسات. فطلاب المدرسة أصبحوا فائزين في العديد من المسابقات مثل رواية القصص باللغة الفرنسية، وتبليغ الدعوة للمراهقين، وتأليف الأغاني، والفرقة الموسيقية، والأعمال العلمية. كما أنهم أصبحوا فائزين في النشيد، وسبياك تاكرو، ومسابقة تلاوة القرآن المجوّدة، والخط، وفهم معاني القرآن، والموسيقى الدينية، وكرة الريشة، وكرة الطاولة، والكرة الطائرة.

يجب أن يكون متخرجوا المدرسة جيلاً قوياً متيناً في عقولهم، وذلك للردّ على أي مشاكل وتحديات الحياة في القرن الحادي والعشرين. ومشاكل الحياة وتحدياتها اليوم أكثر وأثقل تعقيداً من أي وقت. وذلك لأن القدرة على المنافسة في عالم الأعمال ضيقة جداً، وضروريات الحياة أكثر تكلفة أو ثمينة، وتتطلب القوة الذهنية وقدرة الخلاقة. وإذا لم يتزود الطلاب بالمهارات الحياتية، من خلال

التدريبات والخبرات داخل المدرسة، فيمكن أن يصبحوا عاطلين عن الأعمال وبالتالي أن يكونوا أثقالاً للمجتمع.

لإعداد المتخرجين الماهرين والمستقلين، سعت المدرسة توفير تنفيذ التخصصات في المناهج المهنية التابعة داخل المناهج وخارجها التي يمكن تزويد الطلاب مهارات محددة، وخاصة لمن لا تستطيع في مواصلة التعليم العالي.

ولمتخرجي المدرسة كان تمكين المهارات المهنية رؤوس أموال ضخمة لتطوير إمكاناتهم وقدراتهم كمستقلين في الأعمال، إما أن يكون عاملاً أو رجلاً زراعياً مستقلاً.

وبجانب الذكاء الفكري، ترى المدرسة طلابها الذكاء العاطفي، بما فيه المهارات الصعبة والمهارات الناعمة. والمهارات الحياتية تحتوي أيضاً مواجهة حالات السعادة والحزن في المعاش، وتوفير الراحة وتقدير المتاعب. والقوة العاطفية يمكن للإنسان أن يواجه المصائب والمتاعب وحالات الأحزان بقلوب مطمئنة.

يحتاج الطلاب إلى المهارات الحياتية في وقت مبكر. وعرفت منظمة الصحة العالمية المهارات الحياتية أنها قدرات تساعدنا على التكيف والتصرف بشكل إيجابي بحيث يمكن التعامل مع تحديات الحياة اليومية على نحو فعال (هانبوري/Hanbury، ٢٠٠٨: ٩). وتحديات الحياة تنتظر الشباب وتتطلب جهداً واعياً من الآباء والأمهات والمدارس والمجتمعات المحلية لإكسابهم المهارات الحياتية في أقرب وقت ممكن.

هناك خمسة مجالات أساسية للمهارات الحياتية المناسبة للتطبيق في أي ثقافة (قسم الصحة النفسية لمنظمة الصحة العالمية، ١٩٩٩: ١)، وهي:

١. صنع القرار وحل المشكلة؛
٢. التفكير الإبداعي والتفكير الناقد؛
٣. مهارات التواصل والتعامل مع الآخرين؛
٤. الوعي الذاتي والتعاطف؛
٥. التعامل مع العاطفة والتعامل مع الإجهاد.

وبالنسبة إلى خمسة الجوانب المذكورة، فقدرات مجتمعتنا الإندونيسية على صنع القرار وحل المشكلة تعتبر ضعيفة. قد نرى مشاكل الازدحام النقلي والفيضانات على الشوارع، ولكن الحلول عنها غير متكاملة. والقرارات التي صنعها مجلس النواب الوطني والإقليمي لحل المشكلات لم تنفذ تنفيذاً كاملاً

والمجتمع لم يتبعها آتباعا خالصا. ونحن نرفض الفيضان ولكن تزدهر بنايات المراكز التجارية والمباني السكنية داخل المدينة حتى ضاقت الساحات المفتوحة. وبالعكس، سمحت الحكومة بناء الفنادق والفيلات في المناطق العالية التي تلزم محافظة أشجار الغابة وادخار المياه. ونحن نرفض الازدحام لكن سُهلت قروض السيارات الجديدة ويسمح نمو ملكية السيارات دون جهود السيطرة عليها.

وما قدرات مجتمعنا على التفكير الإبداعي؟ أننا نعرف حتى الآن كشعب مستهلكين بدلا من المنتجين. السيارات والدراجات النارية والهواتف هي إنتاجات الدول الأخرى؛ وأمتنا أمة متمتعة الإنتاجات ولا مبدعتها. في الواقع، بلدنا متأخر عن كوريا الجنوبية وماليزيا. ويسهل لمجتمعنا خداع مرشحي أعضاء النواب بالقليل من الدولارات، وهم يبيعون وعودا كاذبة. في هذه الحالة، هبطت قوة التفكير الناقد لدى مجتمعنا بسبب اختيار مرشحي النواب غير متكافئين ولا متنازهين.

أما مهارات الاتصال وتعاطف السياسيين والمحامين وقادة المجتمع فمعتبر ضعيفة. في برنامج نادي المحامين الإندونيسيين (ILC) الذي نشر مباشرة في إحدى محطات التلفزيون، نشاهد غالبا نوعية التواصل والتعاطف بين الأشخاص المشتركين، مثل قطع الكلام بدون سماحة مسيطر البرنامج، والتحدث بصوت عال مع عدم احترام آراء الآخرين.

وعواطف مجتمعنا أشعلت بسهولة، مما تسبب إلى المشاجرة بينهم بوجود الاستياء والغضب في نفوسهم. ولا يزال التلاميذ والطلاب يشاركون في المشاجرات في أوقات مستمرة. وحنوف الكبار ضد الصغار في الجامعات المرتبطة بالتوظيف الحكومي لم تنته حتى الآن. هذه صورة صارخة من مظاهر مجتمعنا التي تؤدي إلى أهمية تعليم المهارات الحياتية في المدارس. ويجب تقديم هذا التعليم في وقت مبكر لأن الحياة الحقيقية مليئة بالتحديات التي لا يسهل التغلب عليها. وتحديات الحياة الراهنة والآتية ليست أسلحة البنادق ومدافع الأعداء، ولكن العواطف الإنسانية وطرائق تفكير المجتمع اللاينتضج واللايتعلم.

هذه الحالات المذكورة يمكن تغييرها وتحسينها إذا ربينا أجيالنا الراهنة بالمهارات الحياتية النافعة. ذلك لأن الرجال المربون بمهارات الحياة سيتكون لهم الشخصية الفاضلة، منها: العمل الجماعي، واحترام الذات، والتعلم من الآخر، والثقة، وما إلى ذلك (هانبوري/Hanbury، ٢٠٠٨ : ١٠). والأسف، أن مهارات مجتمعنا الحياتية ضعيفة، فلا يتمارس عندنا العمل الجماعي، واحترام الذات، وروح التعلم، والثقة بالنفس.

ويجب على الحكومة أن تعمل مع البرلمان أو مجلس النواب لتطوير البلاد من أجل رفاهية الشعب. وبالعكس، لا ينبغي لها أن تعمل لمصالح الأحزاب الفائزة في الانتخابات العامة وشبكاتهما.

وميزانيات الحكومة ونفقاتها لا تقسم إلى أعضاء الأحزاب الداعمة لها. وللأسف أن الرئيس قد يختار وزراءه من رجال الأحزاب غير المهنيين، وهذا يؤدي إلى تقسيم غذاء السلطة على الاعتبار السياسي لا على أساس الاحتراف.

أما السلطة فيرغب رجال الأحزاب أن يبذلوا كل جهد ممكن للحصول على المناصب الحكومية، حتى يفعلوا ما شاؤوا من الانحرافات مثل الفساد الجماعي والرشوة في قضية الانتخابات، ولو دركوا أن مرتكبيها يعاقبون في السجون. وهذا يدل على فقدان احترام الذات أو الثقة بالنفس لهم. وإن اكتساب السلطة بطرائق منحرفة من رجال الأحزاب وممثليها ومسؤوليها لا يتمثل في تقدير الذات الشعبي.

ومن المعروف، أن بلدنا الإندونيسية غنية بالموارد الطبيعية البرية والبحرية. ولكننا لم نتعلم التقدّمات من البلاد الأخرى، مثل بلاد سنغافورة، وكوريا الجنوبية، واليابان. وأنا لا يزال نستورد الوقود، والأرز، واللحوم، والسكر من خارج البلاد. وما الشعب نحن، الذي لا يتعلم من تقدّمات الدول الأخرى؟

ومن المعروف أيضا، أن تلاميذنا ومدرسينا يمتلكون الثقة بالنفس المنخفضة. وفي عملية التدريس، لا يُكثر التلاميذ من طرح أسئلة إلى المدرس ولو كانوا لم يفهموا الدرس، والمدرس لا يقدر إجابة موافقة على أسئلة التلاميذ، وأحيانا كان المدرس متكاسلا متهاونا لا يشجع تلاميذه. بالنسبة إلى الحالة الرذيلة، لا يستطيع التلاميذ إلى تحقيق أحلام كبيرة، مثل مواصلة الدراسة إلى الجامعات خارج البلاد أو غيرها.

والسؤال هو، لماذا فشل مجتمعنا في المهارات الحياتية؟ لأن المدارس تشغل بتعليم العلوم فقط ولا تزود تلاميذها بالمهارات الحياتية، حتى لا تظهر محاولات تثقيفهم وتدريبهم وتربيتهم، ولا تغرس القيم التربوية في المدارس أو في المجتمع. وصعب في بلادنا طلب الشخصية النموذجية للاتباع بها. وهكذا، فإن المهارات الحياتية مهمة جدا للتحقيق في حرم المدارس والكليات. المهارات الحياتية هي المهارات العامة ذات الصلة إلى العديد من التجارب المتنوعة في جميع مراحل الحياة (منظمة الصحة العالمية، 1999: 5).

النتيجة

أظهرت نتائج البحث أن للمدرسة الثانوية الدينية الحكومية الواحدة (MAN I) يوجياكارتا مميزات تتميز بها عن غيرها، وتشمل مميزة الشخصية والأخلاقية، ومميزة العلوم والمعارف، ومميزة المهارات

الحياتية أو المهنية. نجحت المدرسة في تحقيق رؤيتها بدعم وافر من مدير المدرسة، والمعلمين النزهاء، والموظفين الأكفاء، والمناهج الدراسية الممتازة، بالإضافة إلى المرافق التعليمية الكافية، والأنشطة المدرسية الفاتحة. وجائزات المسابقات التي نالها الطلاب كل عام تظهر اهتمام مدير المدرسة والتزامه في تطوير الطلاب والمدرسين فيها.

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تطبيق إدارة البرنامج المكثف العربي في جامعة تولونج أغونج الإسلامية الحكومية

أحمد نور خليص

مدرس جامعة تولونج أغونج الإسلامية الحكومية

Email : cholisahmad87@gmail.com

ملخص

ينطلق هذا البحث من أن كثيرا من المؤسسات التربوية الإسلامية اليوم تعقد البرامج المكثفة الفعالة لترقية جودة التعليم واللغة العربية خاصة. وأهم هدف منها إعداد الطلاب القادرين على مواجهة المنافسة في المستقبل. لذلك، أدارت الجامعة الإسلامية الحكومية تولونج أغونج بوساطة مركز اللغة برنامجا مكثفا عربيا بالإستراتيجيات الخاصة، منها بتفوق الرسالة، والاستراتيجية لبلوغ الرسالة، ومشاركة جميع الزبائن داخلية كانت أم خارجية في تنمية الاستراتيجية، وتقوية الموظفين بتحريك الميول إلى إصدار المساهمة على الحد الأعلى للجامعة عبر تنمية مجموعة العمل الفعال. و أما المشكلات التي تواجهها المجتمع الأكاديمي هي أن المقياس المهني الذي يكون مطلوبا في جميع المهن غير محققة عند ما تخرج الطلبة في الجامعة، وبعبارة أخرى أنها تجب أن تكون هناك محاولة على ترقية جودة اللغة العربية. وأما طريقة البحث هو بحث كيفي ميداني (*Grounded*). وأساليب جمع البيانات هي الملاحظة والمقابلة والوثائق. والخلاصة هي أن إجراء البرنامج المكثف العربي في الجامعة الإسلامية الحكومية تولونج لم يزل غير جيد، ذلك لما كانت المشكلات تبدو في أشياء وهي عدم التنسيق بين العناصر في تلك الجامعة وعدم الاستمرار في سلسلة المواد الدراسية والاستعمال اللغوي في التدريس. الكلمات الرئيسية: التطبيق، الإدارة، البرنامج، المكثف العربي، المهني.

ABSTRACT

This study contradicts the fact that nowadays many educational institutions conducting an intensive program that is effective for improving the quality of learning Arabic. The goal is to prepare students to have the ability to compete in the face of competition in the future. Therefore, STAIN Tulung manage intensive Arabic program with a clear vision and mission, strategically where, the participation of all elements of the school to make the maximum contribution to the strengthening of institutions. The problem is a graduate of the institution have not reached a satisfactory quality, are still required to efforts to improve the quality of learning Arabic. The method used in this research is grounded

research. Data collection techniques used were observation, interviews and documentation. The results showed that penyenggaraan intensive Arabic program at STAIN Tulung remains effective for several reasons, in ataranya there is no compatibility between the various elements in the institutions and the lack of continuity between the material being taught with the use of language in learning.

Keywords: implementation, management, intensive language program, professional

المقدمة

أصبحت دراسة اللغة العربية المكثفة عنصراً هاماً في فهم العلوم والفنون مثل التفسير والحديث والعروض والأدب وغير ذلك منذ عصر ازدهار الحضارة العربية الإسلامية في القرن الثالث الهجري إلى يومنا هذا. وإن عالميتها ظهرت واضحة عندما كانت البعثات العلمية في مختلف الأقطار الأوروبية تؤم مراكز الإشعاع الثقافي في قرطبة وإشبيلية وغرناطة وفارس وتلمسان والقيروان وغيرها من مراكز العلم. حينئذ أصبحت اللغة العربية لغة العلوم والفنون ولغة التدريس والبحث ولغة المصادر العلمية (مذكور، د.ت: ١٨٢).

تعدّ دراسة اللغة العربية المكثفة في بلاد أندونيسيا من أهم مقومات الثقافة الإسلامية. وهم يحتاجونها في فهم القرآن الكريم و التفسير و الأدب العربي. لأن اللغة العربية هي أكثر اللغات الإنسانية ارتباطاً بعقيدة الأمة وهويتها وشخصيتها. لذلك فلا بد لهم أن يملكو كفاءة عربية و تكون هذه مهمة في الاتصال اليومي مع الناطقين بها الذين حضروا من الدول العربية. و يستطيع المسلمون الإندونيسيون أن يحصلوا على المعلومات الكثيرة عن أحوال المجتمع العربي (عبد الوهاب جعفر، ١٩٨٩: ٨).

وأساليب التعليم كمكون هام من مكونات عملية التعلم قد تأثرت إلى حد كبير بالثورة العلمية والتكنولوجية، وكان عليها أن تواجه هذه التحديات فظهرت الحاجة إلى أساليب جديدة في التعليم. ولمواجهة التحديات الكبيرة التي أحدثها التقدم العلمي والتكنولوجي، فأخذت التربية على عاتقها ضرورة مواجهة هذه التحديات فظهرت مفاهيم جديدة أخذت تتعلق بجوانب - مجالات - متعددة للتربية حتى تواكب هذا التقدم العلمي والتكنولوجي.

وتعد أساليب التدريس أحد المجالات الهامة للتربية التي تأثرت بتلك الاتجاهات الحديثة سواء على المستوى الفكري أو المستوى التطبيقي، واتضح ذلك على محورين أساسيين، المحور الأول، ويرتبط بالجانب الفكري، والمحور الثاني يرتبط بالجانب التطبيقي في المواقف التعليمية.

قد كثرت الجامعات الإسلامية بإندونيسيا تعلّم اللغة العربية كوسيلة رئيسية لفهم القرآن الكريم

والحديث النبوي والكتب الإسلامية. ولكن الواقع، لا يزال التعليم يرشّب لجعل الطلاب القادرين على فهم اللغة العربية والتكلم بها فعالاً. من إحدى العوامل هي طول زمان الدراسة والملل الذي يعوق رغبة الطلاب في تعلم اللغة العربية. ذلك لما كانت الحصّة الدراسية لم تزد من حصتين إلى ثلاث حصص في الأسبوع، من هذا الجانب قد ظهر الفشل في إجراء برنامج اللغة العربية الفعال.

ويساهم دراسة اللغة العربية المكثفة بصفة عامة و أساليب تعليمه على وجه الخصوص على تطوير إمكانيات الطلبة بما يمكنه من مواجهة هذه التحديات الهائلة والتعامل معها بفكر منظومي شامل وليس بفكر أحادي أو ثنائي التوجه، وهو ما يستلزم إعداد أجيال المستقبل بذلك الفكر.

وتزيد تلك المشكلة بكفاءة معظم المدرسين من إندونيسيا، حيث كانوا ماهرين في قواعد اللغة العربية نظرية، ولكن من جهة الذوق اللغوي أن كفاءتهم محدودة جداً. كثير من مدرسي اللغة العربية يستطيعون أن يتكلموا باللغة العربية، ولكن بدون التعبير العربي الذي ينطق به العرب. حتى يكون العرب أنفسهم عند سماعهم التعبير لا يستطيعون أن يفهموه جيداً (جعفر الخليفة، ٢٠٠٣: ٢٢).

والمنهج الدراسي الذي لا يتم اندماجه جيداً يكون عاملاً مانعاً كبيراً لنجاح المكثف العربي. وهو عندما وجب على الطلاب أن يتعلموا أنواع الأنظمة والرموز والقواعد وغيرها، وكان تطبيقها المباشر ناقصاً. ومن جهة النظرية هم يفهمون جيداً، ولكن عند تطبيقهم تلك اللغة شفويًا كان أو تحريراً أو استماعياً، كانوا يتعدون عن الأهلية المرجوة.

اللغة هي تطبيق، لذلك نسق التعليم المناسب ليس في مكان الدراسة أو داخل الفصل، ولكن عن وسيلة التطبيق المباشر جماعياً أو بوجود البيئة اللغوية حيث يتحاور جميع المتعلمين بتلك اللغة، حتى يقال أن هذا أهم من تعلم التكلم بتلك اللغة.

وباختصار القول أن تعلم اللغة يحتاج إلى بيئة يتكلم فيها متعلموا تلك اللغة. حيث نكون فيها ونشارك الاتصال بهم فعالاً. ولو كانت أحدث مؤسسة الدورة السريعة للغة العربية، إذا كانت لا تستطيع تكوين البيئة العربية، فطبعاً لا تستطيع توليد المتخرج الماهر في اللغة العربية.

لذلك، أدارت الجامعة الإسلامية الحكومية تولونج أغونج بوساطة مركز اللغة برنامجاً مكثفاً عربياً باستراتيجية الجودة، منها بتفوق الرسالة، وتركيز الزبون واضحاً، والاستراتيجية لبلوغ الرسالة، ومشاركة جميع الزبائن داخلية كانت أم خارجية في تنمية الاستراتيجية، وتقوية الموظفين بتحريك الميول إلى إصدار المساهمة على الحد الأعلى للجامعة عبر تنمية مجموعة العمل الفعال، وكذلك تقييم وتقويم فعالية الجامعة في مواجهة الهدف الذي يرحوه الزبون.

الطريقة المستخدمة في هذا البحث هو بحث كيني ميداني (Grounded Reshearch) (والثير وغال، ١٩٨٣: ٧٧٥)، باستخدام المدخل الوصفي-الكيفي-الظاهري. وعلى سبيل الزيادة، يستخدم الباحث المدخل الوصفي وهو يجمع المعلومات على الحد الأكثر عن تطبيق البرنامج المكثف العربي في الجامعة الإسلامية الحكومية تولونج أغونج. وأساليب جمع البيانات هي الملاحظة والمقابلة والوثائق.

البحث

المبدأ الفكري

تطبيق إدارة البرنامج المكثف العربي في الجامعة الإسلامية الحكومية تولونج أغونج على الأساس

التالي:

١. المبدأ الفلسفي

نظرية التعلم السلوكي هي عملية تغيير السلوك سببا لوجود الاتصال بين المثير والإجابة الذي يسبب الطلاب على ملك الخبرة الجديدة. وتطبيقها في التدريس على أن المدرس لديه كفاءة في إدارة علاقة المثير الإجابي في الحالة الدراسية حتى تكون نتيجة تعلم الطلاب فعالة (الناقة وطعيمة، ٢٠٠٣: ١٥١).

إدوارد لي طومديكي Edward Lee Thorndike (١٨٧٤-١٩٤٩) رجل عالم متعمق في نظرية التعلم السلوكي. هو مدرس وعالم في علم النفس وأمريكي الجنسية قال أن التعلم عملية تكوين الجمعيات بين الحوادث المسماة بالمثير (S) بالإجابة (R). المثير هو التغيير من البيئة الخارجية التي تكون علامة لتنشيط عمل المتعضي، والإجابة هي تنوع السلوك المصدّر لوجود المثير. نظرية التعلم التي قدّمها طومديكي مشهورة بنظرية ارتباطية أو نظرية جمعية. قدّم طومديكي أن إجراء الجمعية بين المثير والإجابة يتبع الأحكام:

أ. الحكم الاستعدادي (Law of Readiness)، إذا كان المتعضي أكثر استعدادا لنيل تغيير

السلوك فإجراء السلوك سيصدّر الاقتناع النفسي حتى تكون الجمعية تميل إلى تأكيدها.

ب. الحكم التدريبي (Law of Exercise)، إذا كان السلوك أكثر استخداما فتكون الجمعية

أشد قوة.

ج. الحكم العقبي (Law of Effect)، علاقة المثير الاجابي تميل إلى تأكيده إذا كانت عاقبتها

مفرحة ومائلة إلى تضعيفها إذا كانت عاقبتها غير مقنعة.

٢. المبدأ الديني

المبدأ الديني عن تطبيق إدارة البرنامج المكثف العربي.

سورة يوسف آية ١٠٨ : "قل هذه سبيلي أدعو إلى الله على بصيرة أنا ومن اتبعني وسبحان الله وما أنا من المشركين". وسورة التوبة آية ١٢٢ : "وما كان المؤمنون لينفروا كافة فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون" (نبيل راغب، ٢٠٠٣: ٨-١٠).

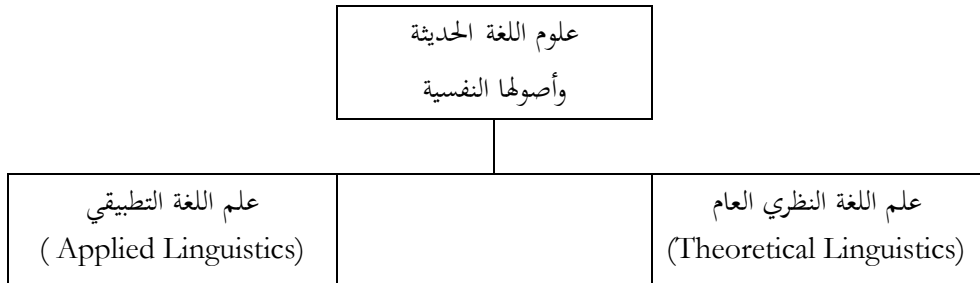
المبدأ من الحديث النبوي الشريف عن تطبيق إدارة البرنامج المكثف العربي برواية أبي هريرة رضي الله عنه: "تعلموا اللغة العربية وعلموها الناس" (رواه أبو هريرة)

٣. المبدأ القضائي

أما المبدأ القضائي عن تطبيق البرنامج المكثف العربي هو وجود الإيضاح المتعلق بتدريس اللغة العربية في الجامعة الإسلامية كما وجدنا في ملحق تقرير مدير الجنرال لإشراف المؤسسة الإسلامية رقم هـ/١٧٩/٢٠٠١ أن "وظيفة الجامعة الإسلامية هي: (١) تنفيذ خدمات جامعية الثلاث التي تحتوي على التدريس والتعليم، والبحث وخدمة المجتمع، (٢) يكون مصلحا عصرنا للدولة في المجتمع المدني" (تقرير مدير الجنرال لإشراف المؤسسة الإسلامية رقم هـ/١٧٩/٢٠٠١، فصل ٣ آية ف) وبالتفصيل للمبدأ القضائي عن تطبيق البرنامج المكثف العربي بجامعة تولونج أغونج الإسلامية الحكومية فيما يلي:

Nomor SK pendirian : E/5/2002
Tanggal SK pendirian : 08 Januari 2002
Pejabat Penandatangan : Dirjen Pembinaan Kelembagaan Agama Islam
SK Pendirian
Nomor SK Izin Operasional : Dj.I/1457/2002
Tanggal SK Izin Operasional : 25 Oktober 2002

الهيكل التفكري



صدر تطبيق إدارة البرنامج المكثف العربي من التفكير أن علم اللغة التطبيقي يمكن وجود المحاولة لتحقيق البرنامج المكثف العربي الذي يتضمن فيه أربع مهارات لغوية وهي: مهارة الاستماع، ومهارة الكلام، ومهارة القراءة، ومهارة الكتابة (عبد الرحمن كدوك، ٢٠٠٠: ٦٧).

نظرية إدارة البرنامج المكثف العربي

الإدارة هي تنسيق جميع مصدر الطاقة عن وسيلة التخطيط، والتنظيم، وإثبات العمل، والتوجيه، والمراقبة للبلوغ إلى الهدف المقرر أولاً. وظيفة الإدارة هي مبادئ أساسية موجودة دائماً وملصوقة في عملية الإدارة التي سيجعلها المدير مبدأ في تنفيذ النشاط لنيل الهدف المرجو. وظيفة الإدارة قدمها -أول صدرها- صانع فرنسي اسمه هانري فايول Henry Fayol في أول القرن العشرين. وعند ذلك، ذكر خمس وظائف للإدارة، وهي: التخطيط، والتنظيم، والأمر، والتنسيق، والضبط. وفي الحقيقة كانت الوظائف يستطيع تفصيلها على عشر وظائف فيما يلي:

١. التنبؤ، وهو نشاط تنبئي، والتصوير بالتمكن عند إجرائه.
٢. التخطيط، وهو تعيين العمل والنشاط لنيل الهدف المرجو.
٣. التنظيم، وهو جمع النشاط لنيل الهدف، وفيه تعيين هيكل التنظيم، الواجبة ووظيفتها.
٤. تركيب الأشخاص، وهو تركيب الأشخاص منذ إدخال العمال الجدد، والتدريب، والتنمية حتى المحاولة ليكون العمال لديهم كفاءة عالية فعالة في الجمعية.
٥. التوجيه أو الإشارة، يعني المحاولة لإعطاء إشراف الاقتراحات والأمر في تنفيذ واجبات العمال للقيام بما جيداً وصحيحاً مناسباً بالهدف المقرر.
٦. الرئاسة، وهي عمل المدير لطلب الآخرين أن يعملوا على سبيل الهدف المقرر.
٧. التنسيق، وهو تسوية الواجبة أو العمل بأن لا يصدر التشوش وتبادل رمي المسؤولية بطريق إيصال، وتوحيد، وتسوية واجبات العمال.
٨. التشجيع، وهو إعطاء الحماسة، والإلهام، والدفع إلى العمال بأن يعملوا الواجبات المقرر مخلصين.
٩. المراقبة، وهي إيجاد وتطبيق الطريقة والآلة للتأمين على أن التخطيط قد عقد مناسباً بالهدف.
١٠. التبليغ، وهو إلقاء نتيجة النشاطات تحريراً كان أو شفويًا (البشاري، ٢٠٠٠: ٣٩-٤٠).

إجراء البرنامج باستخدام الإدارة المتفوقة ستؤدي إلى النتيجة المتفوقة أيضا، لذلك كثير من المؤسسات لاتسير فعالة بل فاشلة لأن الوظيفة السابقة غير مراقبة جيدا أو كانت مراقبتها ضعيفة تسبب كذلك إلى نتيجة ضعيفة.

لتأكيد الخطوة في تدبير المؤسسة الإسلامية، أرشد ه.أ.ر تيلاثار H.A.R Tilaar إلى أن تدبير التربية الإسلامية ينبغي لها الاهتمام بأربع خطوات مفضلة فيما يلي: الأولى، ترقية الجودة. والثانية، تنمية التجديد والابتكار. والثالثة، تكوين الشبكة التعاونية. والرابعة، تنفيذ الاستقلال المحلي أو الإقليمي (عبد المجيد، ١٩٨١: ١٠٠-١٠١).

للحصول على نتيجة البرنامج المكثف العربي بالإدارة الجيدة مثل السابق، فالحاجة إلى تكوين الاتصال بالمتعاونين ببعض الشروط التالية: أولا، وجود الفريقين أو المؤسستين أو أكثر. ثانيا، ملك مساواة الرسالة في الوصول إلى هدف المنظمة أو المؤسسة. ثالثا، وجود الاتفاق أو التفاهم. رابعا، وجود تبادل الاعتقاد والاحتياج. خامسا، وجود التعهد الجماعي للوصول إلى الهدف الأكبر. هناك أربعة عمدان في تنظيم مؤسسة وتكون مبدأ في إجراء عملياتها، وهي: توزيع العمل، وتصنيف العمل، وتعيين العميل بين الأقسام، والتنسيق.

لإنتاج البرنامج المكثف العربي الأفضل، فالحاجة إلى الإدارة الجيدة ولديه مبدأ فلسفي صحيح حسب تأسيس تلك المؤسسة. إدارة برنامج التدريس باستخدام المدخل النظامي مبدأ فلسفيا وتجريبيا ينبغي لها وجود العناصر التالية:

قال الخولي (٢٠٠٠: ١٠٨) العناصر في إدارة البرنامج المكثف العربي هي:

١. الطالب

عند إجراء البرنامج المكثف العربي، ينبغي أن تكون فيه إعلانات وقوة التنافس العالي للحصول على الطالب المرجو واستيفاء المعيار المطلوب.

٢. خطة البرنامج المكثف العربي

ينبغي للمنهج الدراسي المخطط مناسب بتقويم الحاجة المعمول سابقا، وهو إذا كان هدف البرنامج لتسهيل المجتمع في العمل خارج البلاد فتكوين المنهج الدراسي على أساس العمل، وإذا كان الهدف لإعدادهم متعمقين في المهارات اللغوية فتكوين المنهج الدراسي على أساس سداد وتوافق المادة.

٣. المدرس

آجر المدرس الذي يكون عنده أهلية تربوية ومؤهل بما. على الأقل كان المدرس متخرجاً وماجستيراً في تدريس اللغة العربية. كان المدرس المهني في اللغة العربية ماهراً في طرائق التدريس ومناسباً بالعدد والمعيار المحتاج إليه.

٤. الوسيلة

عند تأسيس البرنامج المكثف ينبغي أن يكون هناك مكان ووسيلة ووسائل تدريس اللغة العربية المناسب لكي يشعر الطالب بالافتتاح ويساعد على نجاح المدرسين لإعطاء النتيجة الجيدة للمتخرجين فيه.

٥. التكلفة

لتحقيق تأسيس البرنامج المكثف، ينبغي أن تكون هناك تكلفة كافية لكي يجري البرنامج على ما يرام، إما لتكلفة المباني، والمرافق، والتسهيلات، والمدرسين أيضاً. فتلك التكلفة يستطيع الحصول عليها عن وسيلة المقترح لبناء المباني والتسهيلات، والتكلفة لأجرة المدرسين مأخوذة من الطلاب.

٦. الثقافة

عادة لكل البرنامج المكثف علامة ثقافة خاصة تساعد على نجاح عملية التدريس، لذلك يجب على كل مؤسسة محمود على السمان (القيام بتكوين البرنامج الذي يعطي الفرصة لبلوغ تلك الثقافة. في تأسيس البرنامج المكثف العربي ينبغي أن يكون فيه ثقافة وتعود للتكلم بالعربية في جميع النواحي لبلوغ الهدف وتنفيذه على أساس الثقافة المخططة التي تستطيع أن تساعد على ملكها وتنميتها.

٧. الإدارة

الإدارة من أهم العناصر في نشاط خاصة في البرنامج المكثف العربي، دون الإدارة فلن تسير تلك المؤسسة فعالة. بدليل أن الإدارة ضابطة لجميع العناصر، إما عن البرنامج، والمدرس، وتكوين الثقافة، وتنظيم الإدارة وغيرها.

٨. عملية التدريس

لا تتساوى عملية تدريس العربية في البرنامج المكثف العربي بتدريس المادة العادية، لأن في البرنامج المكثف العربي يجب على الطلاب اكتساب اللغة سهلاً، وسريعاً، وعملياً في فهم المادة وتطبيقها في قدرة الحياة، وكذلك ينبغي أن يكون هناك وضوح جهة وهدف عن المادة المدروسة. وأما المادة العادية تجعل العربية مادة يجب على الطلاب فهمها والحصول على النتيجة الجيدة.

٩. النتيجة

بإجراء جميع الأنظمة السابقة، فالمرجو منه أن يحصل الطلاب على النتيجة الممتازة حتى يشعروا بالافتقار وينالوا ما الذي يكون حقهم، وكذلك يستطيع أن يوصل إلى إرادتهم للعمل في المجالات التي تستخدم العربية، أو لتعمق العربية بهدف المساعدة على الدرس في المدرسة. وفي هذه الحالة، كانت الحاجة إلى التعليق بالتقويم.

١٠. الأثر

بعد انتهاء البرنامج المكثف، فالمطلوب من الطلاب أن يحصلوا على الأثر النافع عاقبة للمؤسسة التي يجب عليها طلب الشبكة أو الاتصال في الخارج لسهولة نيل العمل، حتى إذا كان منفذا جيدا سيرفع صورة المؤسسة ويزيد مرشح المشارك الأكثر في المرحلة التالية. ولكن إذا كان المتخرج فيه لا ينال أمله أو إرادته بل لا يستطيع أن يتنافس في طلب العمل، فيجب على القيام بتصحيح المنهج الدراسي لبلوغ الهدف المرجو.

١١. البيئة

إذا تحدثنا عن البيئة فطبعاً تحدثنا كذلك عن زمان المستقبل والأنشطة بعد التخرج، وتحتاج البيئة أيضاً إلى شبكة قوية ودرجة مهنية للمؤسسة. كيف لا، أراد الطلاب كذلك التخرج والنجاح في طلب العمل، ويستطيعون أن يطبقوا العلوم التي قد حصلوا عليها أو يساعدهم على تعمق كفاءة العربية لفهم الدرس في المدرسة.

تهدف إدارة البرنامج المكثف والتدريبي إلى أن المؤسسة ما زالت حية ومتقدمة. وهذا الهدف يستطيع الحصول عليه بطريقة المدافعة عن الربح وترقيته. ويستطيع الربح على المدافعة عنه وترقيته بطريقة المدافعة عن البيع وترقيته المشار إلى زيادة عدد الطلاب المشاركين في البرنامج المكثف العربي. ومن إحدى الطرائق للمدافعة عن البيع وترقيته بترقية النشاط التسويقي تكثيفا واستمرارا.

قال محمود على السمان (١٩٨٣: ١٢٣) إن سلسلة تنمية إدارة البرنامج المكثف العربي.

١. مرحلة التحليل

أ. التعرف وتحليل حاجة (Need Assessment) البرنامج المكثف العربي وكذلك تعرف النتيجة المرجوة: (١) مشكلة أو تعرف الحاجة إلى البرنامج المكثف على أساس الواقع أو الحقيقة، (٢) تنوع المشكلات على أساس المدخل النظامي، وهو النظام الاجتماعي، والنظام الإنساني، ونظام المؤسسة، والنظام الإعلامي، والنظام التكنولوجي.

ب. تحليل الواجبة، مثلاً واجبة ودور الشخص أو جماعة من الناس، وتعرف النتيجة المرجوة: (١) تنوع حوائج البرنامج المكثف العربي المرجو بنتيجة العمل حسب الشرط المكتوب في حلّ الواجبة الذي يحتوي على: المعرفة، والمهارة، والموقف عند القيام بالواجبة. (٢) تنوع الموقع الذي يحتاج إلى دفع إجراء البرنامج المكثف لحل المشكلة المواجهة.

ج. تعيين المشاركين أو الذين يكونون فاعلين وما الذي يكون هدف البرنامج. النتيجة المرجوة (١) تركيب تصنيف المشاركين (٢) معيار مشاركي البرنامج المكثف العربي الواضح على أساس نتيجة الاستعلام عن الحاجة وحل الواجبة الذي يستطيع أن يثير بدرجة تعمق الهدف، وتركيب المادة واختار طريقة التدريس.

٢. مرحلة التنمية

التنمية في المقترح الذي يحتوي على (١) الخلفية أو المقدمة التي تبين أنواع المشكلات المواجهة. (٢) بيان الهدف المتعلق بالهدف العام والخاص. (٣) مبادئ مواد البرنامج المكثف العربي حتى تستطيع حل المشكلات. (٤) طريقة التدريس، وهي بيان موجز عن طريقة تدريس المواد للبلوغ إلى الهدف. (٥) مدبرو ومشاركو البرنامج المكثف، وهو تصنيف ومعيار المدبرين المطلوبين وعدد قبولهم، وكذلك حل الأهلية وعدد المشاركين المعيّنين. (٦) العناصر الأخرى من اللوجيستية مثل المبنى، وتخطيط الوقت وغيرهما.

٣. مرحلة التصميم

أما إجراء التصميم فيما يلي: (١) رمز الهدف. (٢) تخطيط البرنامج (عن المضمون، والطريقة، والوسيلة). (٣) تخطيط البرنامج ووقته ومكانه. (٤) بلوغ النتيجة المرجوة وهي تركيب الخطة الأساسية لإجراء البرنامج المكثف الذي يشتمل على: (أ) الهدف الخاص، (ب) المبادئ وموضوع البحث، (ج) الطريقة والوسيلة أو تسهيلات البرنامج المكثف، (د) معيار وخطة قبول المشاركين، (هـ) معيار المدرس أو المحاضر وعدد الاحتياج إليهم، (و) موعد بداية التنفيذ وتفصيل مواعده، (ز) التعرف بمكان إجرائه، (ح) عدد التكلفة المحتاجة إليه، (ط) العنصر المساعد الآخر.

٤. مرحلة التطبيق

وهي إجراء البرنامج بما كتب في خطة البرنامج. وفي هذه المرحلة تحتاج إلى سيناريو البرنامج المكثف الذي يحتوي على: (١) كم عدد اليوم أو اللقاء في كل مادة محتاجة إليها. (٢) كم مادة تقدم في كل لقاء. (٣) تفصيل سيناريو أنشطة البرنامج المكثف أو دليل الإجراء والدليل الصناعي

تطبيق إدارة البرنامج...

الذي سيقوم بتنفيذه.

١. مرحلة التقييم

تقوم بإجراء البرنامج لكي توجد نقط الزيادة والضعف (أحمد طعيمة، ١٩٨٩: ١٧٨-١٨٠).

٢. مرحلة الإعادة والتصحيح

عن وسيلة التقييم ستوجد الإعادة ومنها سيعقد تصحيح البرنامج للقيام بتنفيذه في المرحلة التالية.

تطبيق إدارة البرنامج المكثف العربي في الجامعة الإسلامية الحكومية تولونج أغونج

بعد النظر إلى إدارة البرنامج المكثف العربي السابقة، فلاستمرار المثالية من البرنامج فالحاجة إلى تعلم الحالة الحقيقية للبرنامج المكثف العربي في الجامعة الإسلامية الحكومية تولونج أغونج حتى تكون مرجعا في إصلاح وبناء الإدارة الجيدة.

أما إجراء البرنامج المسمى بمركز اللغة قسم تنمية اللغة العربية مطبق للطلاب في المستوى الأول، والثاني، والرابع، والخامس بأربع حصص دراسية (model intensive course)، لكل محاضرة مدة تسعين دقيقة بتقسيم الموعد أربع ساعات لكل لقاء في اليوم مدة يومين.

أما إجراء البرنامج المكثف العربي عند إدارته سيبين فيما يلي:

١. إجراء وظيفة إدارة المنفذة في البرنامج:

الرقم	نظرية وظيفة الإدارة	وظيفة الإدارة في مركز اللغة
١	التنبؤ	يعقد هذا البرنامج ليكون أيقونة الجامعة الإسلامية الحكومية تولونج أغونج، ولديه قيمة أعلى من الجامعات الإسلامية الحكومية الأخرى، وكذلك توليد المتخرج المتفوق في العلوم والدين عن وسيلة اللغة العربية.
٢	التخطيط	رود برنامج مهدف إلى المحاولة ليستطيع الطلاب تعلم العربية بالتخطيط المدرج. ولكن التخطيط المخطط يميل إلى المفاجأة لأنه يقع قبيل بداية النشاط دون التخطيط قبله.
٣	التنظيم	التنظيم المنفذ عادة بعيد عن الهدف، لأن الهدف عدم الحساب الدقيق من قبل، وكذلك التقييم غير فعال لأن نتيجة التقييم قبلها غير محللة.
٤	تركيب الشخصية	يعقد الانتقاء لمرشح المدرس بالاهتمام إلى فهم المادة وكفاءة التدريس ليكون الهدف يجري على ما يرام.

الرقم	نظرية وظيفة الإدارة	وظيفة الإدارة في مركز اللغة
٥	التوجيه	لتطبيق البرنامج الفعال، ينبغي أن يكون هناك توجيه من المدير أو الرئيس. أما التوجيه غير واضح حتى يؤدي إلى شيئا غير واضح أيضا.
٦	الرئاسة	تؤثر الرئاسة على العمال، بسبب التوجيه السابق غير فعال، فعملية إجرائها أحيانا غير مناسبة بالخطة.
٧	التنسيق	إجراء التنسيق أحيانا متغير بمعنى نتيجة التنظيم يستطيع تغييرها، حتى عدم المراقبة لعمل الشخصية.
٨	التشجيع	هناك تشجيع كثير ألقاه المدير لترقية عمل شخصيته. بالثناء وإعطاء الجائزة هم يستطيعون أن يكونوا أحسن من قبل.
٩	المراقبة	إجراء المراقبة جيدا، ولكن لم يكن فعالا بسبب نقص العامل للقيام بها.
١٠	الإخبار	إجراء إخبار البرنامج إلى المدير عن نشاط البرنامج.

٢. إجراء الخطوة المفضلة لتأسيس البرنامج المكثف العربي:

الرقم	الخطوة المفضلة	الخطوة المفضلة في مركز اللغة
١	ترقية الجودة	قبول مرشح المدرس عبر الانتقاء بالاعتماد على شرط، وكذلك ترقية كفاءة اللغة العربية للطلاب.
٢	تنمية التجديد والابتكار	القيام بعملية التدريس بطلب التجديد وإعطاء الفرصة الابتكارية للمدرس.
٣	بناء الشبكة التعاونية	إجراء الاتصال بالمعهد بوصفه مكان تعويد العربية، وكذلك بالكلية لكي يكون تعليم الإسلام باستخدام العربية.
٤	تنفيذ الاستقلال المحلي أو الإقليمي	يكون تعيين السياسة عن إجراء وتطبيق التدريس حق استقلالي لمركز اللغة الذي يقوم به.

٣. محاولة بناء الشبكة التعاونية

الرقم	محاولة بناء الشبكة التعاونية	المحاولات في الجامعة الإسلامية الحكومية تولونج أغونج
١	ترقية مشاركة المجتمع	تحاول الجامعة على الاتصال الجيد بالمجتمع وتدعوهم إلى المشاركة لبناء التعاون بينهم.

٢	ترقية الجودة والاتصال به	إعطاء الفرصة للمدرس ليلتحق دراسته لتكون جودة تدريسه مرتفعة، وكذلك إعطاء الجائزة عن وسيلة البحث لكي يستطيع أن يشارك في حل مشكلات المجتمع الصادرة في جامعتة أو خارجها.
٣	تعاون البرنامج المكثف العربي	التعاون بالمؤسسة الأخرى يدل على النتيجة الجيدة، حيث كان المتخرج فيها يحصل على الاهتمام من المؤسسة الأخرى، وكذلك بإعطاء المنحة الدراسية لمن كان عنده إنجاز خاصة في حفظ القرآن الكريم.
٤	ترقية كفاءة المتخرج	إجراء التعاون بالمؤسسات الأخرى ليكون المتخرجون فيها يستطيعون أن يحصلوا على العمل بعد تخرجهم فيها.
٥	الإعلان والترويج والنشر	الإعلان عبر شتى المدارس عن مزاياه لكي يستغوي التلاميذ المشاركة في التعلم بهذه الجامعة.
٦	ترقية وسيلة الوصول	تنمية الشبكة وصلة الرحم لكي تصدر وسيلة الوصول الواسعة وتستطيع أن تتنافس مع المؤسسات الأخرى.
٧	تصوير صورة للجمهور	المحاولة لحفظ السمي أو الصيت خارج الجامعة بعقد الاتصال الجيد بالمجتمع.
٨	تقوية قابلية وقدرات الجامعة	تقوية قدرات الجامعة بترقية وسائل وتسهيلات وقابلية الجامعة.

٤. عناصر إدارة البرنامج المكثف العربي

الرقم	عناصر إدارة البرنامج المكثف العربي	العناصر في مركز اللغة قسم اللغة العربية
١	الطلاب	المشاركون جميع طلاب المستوى الأول، والثاني، والرابع، والخامس وأعطى لهم موعد خاص لتعلم العربية في البرنامج المكثف.
٢	البرنامج المكثف العربي	تركيب البرنامج عبر المكثف بتقسيم الموعد أربع حصص في اليوم مدة يومين، ولكل حصة تسعون دقيقة. يهدف هذا البرنامج لكي يكون الطلاب متعمقين في المهارات اللغوية الأربع وفي الاختبارات العربية للدراسات الإسلامية للأجانب.

الرقم	عناصر إدارة البرنامج المكثف العربي	العناصر في مركز اللغة قسم اللغة العربية
٣	المدرس أو المحاضر	المدرس من حملة الشهادة الجامعية الأولى من قسم اللغة العربية والمفضل لمن كان قد أنهى برنامج الماجستير.
٤	الوسائل أو التسهيلات	الوسائل التعليمية المعدة منها: <ul style="list-style-type: none"> ▪ المعمل اللغوي ▪ معمل متعدد الوسائل ▪ الفصل بليسيدي ▪ الشريط والفيدي (المسجلة الشريطية) ▪ الشبكة الدولية (الإنترنت) ▪ المعهد ▪ الفصل الخارجي
٥	التكلفة	التكلفة من الحكومة بكونها الجامعة الحكومية وكذلك من الرسوم الدراسية التي دفعها الطلاب في كل مستوى.
٦	الثقافة	الثقافة في تكوين الكفاءة العربية حقيقة لا تسير فعالة، لعدم العلاقة بالمعهد الذي يسكن فيه الطلاب. وهم يطبقونها في الفصل فحسب، أما في المعهد لا يكون واجبا، حتى لا تستطيع أن تخرج كفاءتهم اللغوية جيدا.
٧	الإدارة	تطبيق الإدارة في مركز اللغة غير جيد، لعدم الاتصال الجيد بالكلية التي يتعلم فيها الطلاب حتى يتخرجوا فيها. وكذلك بالمعهد الذي لا يطبق البيئة العربية إجابة لتعويد التكلم بالعربية. وكذلك من عامل الرئاسة حتى لا يستطيع المدرسون أو المحاضرون أن يناقشوا إجراء التدريس في البرنامج جيدا.
٨	عملية التدريس	تقدم المادة بنظرية الوحدات، حتى يكون تدريس المهارات اللغوية في فرصة واحدة. بداية التدريس بالتخطيط، وإجراء التدريس ونهايته بتقويم نتيجة التدريس.
٩	النتيجة	على سبيل العام كانت النتيجة ناجحة لوجود الترقية بالنسبة إلى النتيجة قبلها. ولكن للنتيجة الدقيقة لم تكن ناجحة لأن بعض الطلاب لا يزالون عدم استطاعة التطبيق خارج الفصل.

الرقم	عناصر إدارة البرنامج المكثف العربي	العناصر في مركز اللغة قسم اللغة العربية
١٠	الأثر	الأثر المرجو غير فعال لأن كثيرا من الأقسام خارج قسم اللغة العربية لا تعطي الفرصة الاستمرارية أو تدريس الدين باستخدام اللغة العربية حتى لا يرغب الطلاب في اللغة العربية، بل اللغة العربية عندهم مادة دراسية فحسب.
١١	البيئة	تكوين البيئة بعد تخرجهم في مركز اللغة غير فعال لعدم الطلب من كل كلية يستطيع الطلاب أن يتعمقوا اللغة العربية، وهذا يكون سببا لعدم فعالية تدريس اللغة العربية.

٥. إجراء سلسلة تنمية إدارة البرنامج المكثف العربي

الرقم	سلسلة التنمية	سلسلة التنمية في مركز اللغة
١	مرحلة التحليل	
	<ul style="list-style-type: none"> تحليل حوائج البرنامج المكثف العربي 	تأسيس البرنامج تصوير التخطيط من الجامعة الإسلامية الحكومية تولونج أغونج التي توجب على المتخرجين فيها ماهرين في الدين الإسلامي ومتعمقين في اللغة العربية بوصفها لغة مساعدة لهم.
	<ul style="list-style-type: none"> تحليل الواجبة 	لاستيفاء الهدف السابق، فتعطي الجامعة الإسلامية الحكومية تولونج أغونج التفويض لمركز اللغة للقيام بتنفيذه.
	<ul style="list-style-type: none"> تعيين مشاركي البرنامج المكثف 	لإعانة تنفيذه، فتعيين مشاركي البرنامج المكثف للطلاب الجدد مدة أربعة مستويات.
٢	مرحلة التنمية	تركيب المقترح الذي يحتوي على تقديم برنامج مكثف عربي وتخطيطه ثم أنشئ منه مركز اللغة.
٣	مرحلة التصميم	داخلي مركز اللغة
	<ul style="list-style-type: none"> رمز وتعيين الهدف 	قام مركز اللغة بتركيب هدف المتخرجين بعد تعلمهم فيه بالقدرة على المهارات اللغوية الأربع.
	<ul style="list-style-type: none"> تخطيط البرنامج المكثف العربي 	باستخدام كتاب المواد المختارة والاختبارات العربية للدراسات الإسلامية للأجانب مادة دراسية. وأما طريقة التدريس مفوضة إلى المدرس أو المحاضر حسب المادة أو الوسيلة التعليمية المستخدمة.
	<ul style="list-style-type: none"> خطة البرنامج المكثف 	زمن الدراسة مخطط مدة أربعة مستويات ومكان الدراسة في

الرقم	سلسلة التنمية	سلسلة التنمية في مركز اللغة
	العربي	الغرف الدراسية بالجامعة الإسلامية الحكومية تولونج أغونج.
	■ بلوغ الخطة الأساسية	قد بلغت الخطة الأساسية حسب التصميم المركب.
٤	مرحلة التطبيق	
	■ عدد اليوم واللقاء	عدد اليومين في الأسبوع من يوم الإثنين إلى يوم الجمعة، في كل يوم لقاءان (خمسة وأربعون دقيقة). خطة التدريس مدة أربعة مستويات كاملة عبر البرنامج المكثف.
	■ عدد المواد الدراسية	من الوحدة الأولى إلى الوحدة الثانية عشرة للمجلد الأول، والوحدة الأولى إلى الوحدة الثانية عشرة للمجلد الثاني، والمجموع أربعة وعشرون مادة دراسية في أربعة مستويات.
	■ تفصيل سيناريو نشاط البرنامج المكثف العربي	رتبه قسم الأكاديمية مباشرة اتباعا بكفاءة الطلاب، وأما التقنية في الفصل مفوضة إلى المدرس أو المحاضر.
٥	مرحلة التقويم	إجراء التقويم أربع مرات في السنة، ولكن إجراء التقويم بنفسه بعدم تقويم النقائص لإصلاح ما بعده.
٦	مرحلة الإعادة والتصحيح	يعتبر التدريس في البرنامج المكثف رتيب. وعدم التصحيح فعالا، بل وجود التغيير بسبب وجود تغيير السياسة فحسب.

الخلاصة

إجراء برنامج يحتاج إلى التفكير ذي مركز (اجتماعي) ويعطي المساهمة، حتى تكون نتيجة التفكير يستطيع تحقيقها في برنامج مكثف بالتركيز على الإدارة الجيدة. لإصدار البرنامج المكثف العربي الفعال فينبغي الاهتمام بهذه الأشياء وهي: أولاً، وجود جماعة عربية صافية خثرة. ثانياً، زمن التدريس في البرنامج المكثف، والرتيب، والمكتظ. ثالثاً، طول زمن الدراسة. رابعاً، همّة عالية غير منطفئة. إجراء البرنامج المكثف العربي في الجامعة الإسلامية الحكومية تولونج مازال غير جيد، بسبب وجود المشكلات في أثناء إجرائه. وجود المشكلات التي توصل إلى أن يكون برنامجاً جيداً، وهو التنسيق بين العناصر في تلك الجامعة بنفسها غير منفذ ويسبب هذا البرنامج يصيبه عدم الاستمرار. وظهرت المشكلة عندما كانت المواد المدروسة غير مستمرة ومعوّدة في المعهد الذي يسكن فيه الطلاب، وكذلك استمرار كفاءة اللغة العربية عن وسيلة تدريس الدين الإسلامي باستخدام اللغة العربية في الكلية. حتى

تكون رغبة بعض الطلاب في اللغة العربية غير مكونة جدية بسبب أنهم يشعرون بعدم اللقاء أو الدراسة مرة ثانية بعد تخرجهم في هذا البرنامج. لأن اللغة تطلب وجود الاستمرار والتعود الذي يجب عليها المواصلة خارج مساحتها أو منطقتها.

وبذلك تشدد إدارة البرنامج المكثف العربي على استيفاء حوائج الطلاب، وإجراءها بإدارة جيدة مهدفة، بجانب أن هذا البرنامج مصمم للتدريس الاستمراري وكذلك بطريقة عملية تستطيع استيفاء الأمل أو الرجاء، حتى يكون الجدول مرتبا مكتظا بالمنهج الدراسي المهدف.

العناصر والسلسلة من تفصيل الطرد أو الرزمة غير منفصلة تستطيع أن تكون حسابا في تأسيس البرنامج المكثف العربي، ولكن لا يمتحن أيضا أهمية حساب الإدارة حتى تكون نتيجة البرنامج صائبة ومهدفة.

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