

# ISLAM, PANCASILA AND VALUE SYSTEMS OF INDONESIAN NATIONAL EDUCATION

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## ABSTRACT

This paper intends to show that the Pancasila (five principles of state) and the Pillars of Islam (the five religious value system) has synergy to build Indonesia's national education values system. To explore the relation between religion and politics in Pancasila, Martha Beck used Alfred North Whitehead's process philosophy, Carl Gustav Jung's archetypes psychology and Ervin Laszlo's systems theory. To approve that Pancasila and Pillars of Islam has synergy to Indonesia's national education, Irawan used the concept of *scientia sacra* by Seyyed Hossein Nasr. The results showed that the Indonesian national education system consistently present in a triangular relationship between religion (spiritual humanism), politics (democracy) and cultural (multicultural and tolerance). The relationship manifested in Indonesian National Education System, which is always grounded philosophically and aims at three things; 1) form human who believe, cautious and has noble character; 2) master of science and technology; and 3) actively participate in creating order and peace in the world, even a blessing for the entire universe. Indonesia's national education system could be a new alternative in building a more holistic education systems around the world because considered crucial interconnection between science, religion, interests of state and demands of the global. This is known as a moderate Islamic education.

Keywords : Islam, Pancasila, System of Education

## ABSTRAK

*[Tulisan ini bermaksud menunjukkan bahwa Pancasila (lima dasar bernegara) dan Rukun Islam (lima sistem nilai beragama) saling bersinergi membangun sistem nilai pendidikan nasional Indonesia. Untuk menelaah hubungan antara agama dengan politik dalam Pancasila, Martha Beck menggunakan filsafat proses Alfred North Whitehead, psikologi archetype Carl Gustav Jung dan teori sistem Ervin Laszlo. Untuk membuktikan bahwa Pancasila dan lima Rukun Islam itu bersinergi dengan Pendidikan Nasional Indonesia, Irawan menggunakan konsep 'scientia sacra' Seyyed Hossein Nasr. Hasil kajian menunjukkan bahwa sistem pendidikan nasional Indonesia secara konsisten hadir dalam suatu hubungan segi tiga antara agama (spiritual humanisme), politik (demokrasi) dan kebudayaan (multikultur dan toleransi). Hubungan tersebut*

*termanifestasikan dalam Undang-Undang Sistem Pendidikan Nasional Indonesia, yang secara filosofis selalu berpijak dan bertujuan pada tiga hal yakni; 1) membentuk manusia yang beriman, bertakwa dan berakhlak mulia; 2) menguasai sains dan teknologi; dan 3) turut aktif menciptakan ketertiban dan perdamaian di dunia, bahkan menjadi rahmat bagi seluruh alam. Sistem pendidikan nasional Indonesia ini bisa menjadi alternatif baru dalam membangun sistem pendidikan yang lebih holistik di seluruh dunia, karena menganggap penting adanya interkoneksi antara sains, agama, kepentingan negara dan tuntutan global].*

*Kata Kunci: Islam, Pancasila, Sistem Nilai*

## INTRODUCTION

In the year 2012, the entire world is engaged in the next, most inclusive, and most serious “Era of Globalization.” We are in the midst of a huge paradigm shift in the way we understand the principles of being, the structures behind the universe, our natural world, human nature, and human culture. People need to grasp the basic principles of the universe, as we now understand them. Everything we experience and observe in contemporary culture is the product of recognizing and tapping into the energy of the universe as we have recently discovered it to exist. We need to have some notion of the scientific foundation for the existence of computers and technology, the cause behind the economic side of globalization. Only by understanding this foundation can we create a new civilization that synthesizes all we know about both nature and culture and provides guidance for how we ought to live. We have been living on the foundation of modern science. This model has been proven inaccurate and destructive. We must change to understanding existence as many layers of interconnected systems.

There are three recent thinkers who all reaffirm the value of religion in our new way of understanding the universe: Alfred North Whitehead, Carl Jung and Ernst Laszlo. Whitehead calls for a new synthesis of religion and science. He knows human beings are driven by both the desire to find the causes behind the natural forces they observe and the desire to live for the sake of something immaterial, some higher vision. Jung’s vision of the individuated person, living the fully active and integrated life, is Jung’s way of integrating the religious teachings and insights of the past with the need for human beings to find meaningful and purposive lives today. Laszlo points out that the new model of the sciences, systems sciences, affirms the reality of non-material spheres of nature and culture and the need for people to articulate their values and religious traditions in a way consistent with the systems view.

With above in mind, the article will show that the five principles of the Indonesian political philosophy, called Pancasila, should be understood as one example of a model for political leadership and cultural development

based on the systems view of the universe, whether or not anyone who helped create it was consciously aware of this. The five principles of Pancasila were a response to the history and peoples living in the area that the leaders were trying to bring together into the nation named “Indonesia.” The first and most important principle is a religious one; #1 Belief in One Supreme God. The other four principles connect all other aspects of social and political life to that first principle; #2 A just and civilized humanity; #3 Indonesian unity; #4 A people’s democracy led by wisdom through deliberation and representation; and #5 Justice for all Indonesian People.

Indonesia’s constitution differs from the United Nations’ Declaration of Universal Human Rights because of its emphasis on religious belief and because it does not use the language of ‘rights’ to articulate its sense of justice and how to attain it. This article will show that the principles are more consistent with the contemporary systems sciences than are those political documents written during the Enlightenment, such as the United States’ Declaration of Independence and Constitution, the political documents of the French Revolution, and the United Nations’ International Declaration of Human Rights. Indonesia’s Pancasila represents a model better adapted to the worldview behind the sciences and technologies of today. I will mention the Five Pillars of Islam and how the Indonesians combine a population that is 88% Muslim with a constitution based on religious toleration. This particular aspect of the context within which the Pancasila principles are lived out is, Indonesia’s most unique and most important contribution to make to the development of international civilization.

Many Muslims live in anti-democratic, authoritarian nations run by leaders who govern through Islamic Law alone. If those nations’ economies are based on a natural resource, like oil, they do not have to adapt to international globalization and do not have to adopt an international model of culture. They can stay mal-adaptive and survive. As time goes on, however, and we actually do what we all know must be done—switch to environmentally sustainable sources of energy—the resources and the rigid culture in these nations will have to change also. The nations under Islamic Law will eventually be brought into the process of globalization based on systems sciences and the systems view of all aspects of culture.

The Indonesian constitution and the history Indonesians make in applying it in their overwhelmingly Islamic society will provide an important model for international development today. Citizens throughout the world, Muslims and non-Muslims, need to know that Muslims can live in a democratic society, with all of its freedoms, and still retain a very serious, pious Islamic way of life. Indonesia has to teach us that lesson, by setting the example. Not only that, this article wants to show that some of the education

policy in Indonesia derived from religious values are based on the development of democratic civilization that is becoming widespread as the science of nature's grace for all.

Because this article was written by two people then this article is divided into two major parts. The first part presents a concise idea of Whitehead, Jung and Laszlo and discuss the relationship between religion and politics in the Pancasila in the frame of the three thinkers. This section presented by Martha Beck which contained in *Contemporary Systems Sciences, Implications for the Nature and Value of Religion, the Five Principles of Pancasila, and the Five Pillars of Islam*. The article was published in the Dialogue and UniversalismE Volume 4, Number 1/2013. The text was modified into this paper with the direct approval from Martha Beck, and Brown as the owner of the journal. Part two discusses Islam, Pancasila and the values system of National Education of Indonesia. This section described by Irawan.

## DISCUSSION

Alfred North Whitehead, a major intellectual figure in the 20th century and the founder of process philosophy, claims that religion is a natural and necessary part of every human life and culture. Religion is not simply a non-scientific and even anti-scientific explanation for the same phenomena that science can now explain. Religion is not the accumulation of myths that claim to be facts and that now science has shown to be myths, meaning false. Whitehead claims that religion can adapt to scientific changes in worldview while retaining the power over people and cultures. The expression of those principles requires continual development. This evolution of religion is in the main a disengagement of its own proper ideas from the adventitious notions which have crept into it by reason of the expression of its own ideas in terms of the imaginative picture of the world entertained in previous ages (Whitehead, 1967, p. 189).

Whitehead describes religion as a body of ideas about the ultimate nature and meaning of the universe and of human life. We inherit these ideas from our ancestors, but we must always modify them or they will no longer have any meaning or influence on human thought and action. They form the tradition of our civilization. Such traditional ideas are never static. They are either fading into meaningless formulae, or are gaining power by the new lights thrown by a more delicate apprehension. They are transformed by the urge of critical reason, by the vivid evidence of emotional experience, and by the cold certainties of scientific perception. No generation can merely reproduce its ancestors. This is truer today than ever (Whitehead, 1967, p. 188 & 1974, p. 83).

Jung agrees with Whitehead that religion and science should not conflict. Each has its own sphere of influence and both will persist throughout human history. Jung agrees with Whitehead that religion is concerned with an intuitive grasp of a vision of life beyond mere physical life. Whitehead seems to think religion is a set of ideas about the good life and God. Whitehead seems to think that if intellectuals can rethink religion and articulate their ideas well, they will inspire human beings to live well. Jung is more pessimistic about the human race. Jung's view of the collective unconscious as an underlying and unchanging structure to our instinctual lives is not the same vision as Whitehead. Jung brings back religion as a vital aspect of every culture, but he does so in a different way than Whitehead does. In the past, these spiritual powers have been thought of as living beings, either on earth or in heaven. Now, however, we can recognize them as embedded in and projections from our own instinctual consciousness. Jung rejects both the existence of supernatural personal deities and the worldview of modern science as ways to understand religion and its important function in the human soul and society. Rather, he advocates embracing the old myths and faith tales with a new, non-literal understanding. He argues that religious myths and fairy tales are motivated by the desire to 'educate' the unconscious. The stories have survived for centuries and millennia because they touch the deepest layers of the collective unconscious (Hull, 1969, p. 151).

Jung understands the 'shadow' side of a person as that part of human consciousness connected directly to the most primitive human instincts. Some of our shadow side has been shaped for millennia. We inherit the basic parameters within which we live out our instinctual lives from what has been shaped in the past. When we are born, everything we do and feel is registered in our brains but almost all of it is pushed out of consciousness (Hull, 1969, p. 185). The repressed 'shadow' is not entirely bad, however. On the contrary, it is the source of the greatest human inspiration to create art, science, community, and all of the truly 'inspired' ways people live out their lives (Henderson, 1964, p. 118).

The instinctual unconscious can only be educated through the study of myths, tragedies, poetry, and other art forms that express the drives of the collective unconscious. He developed a new kind of psychology to help patients learn how to educate their 'shadow side' (Whitmont, 1978, p. 165). The shadow is a moral problem that challenges the whole ego-personality, for one cannot become conscious of the shadow without considerable moral effort. To become conscious, it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable

resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period (Chambpell, 1971, p. 145).

With the shadow, people will not only deny the dark desires within themselves but will also project their own unacknowledged desires onto others. They will blame other people for the very faults that exist within themselves, which Jung calls 'shadow projection' (Chambpell, 1971, p. 146). If the shadow can be recognized and transformed, it can be a source of deep self-knowledge and inspiration. Those who have assimilated the shadow have a passion for wisdom and justice because they know how important it is to educate others and develop well-organized communities to prevent a personal or collective regress to a more primitive level of existence (Jung & von Franz, 1964, p. 210).

The goal of human life is to integrate consciousness and unconsciousness into the 'Self' or 'individuation' to refer to people who have integrated the shadow into their lives, all aspects of life; physical, emotional, spiritual, intellectual, and instinctual. Our most spontaneous intuitions, the ways we react spontaneously to difficult situations, have reached the highest level of maturity. People who have achieved selfhood act both spontaneously and creatively in every situation (Chodorow, 1997, p. 68 & 82). A person 'in touch' with their unconscious has a running 'conversation' with the way the instinctual side 'emerges' as a 'voice' that wants the conscious person to act a certain way (Chodorow, 1997, p. 58).

The world's religious history and mythology provide the most profound examples of people who have achieved Selfhood. Jung cites examples from very different cultural contexts and periods that nonetheless all refer to a mystical experience of unity within. In Taoism, Buddhism, Islam, various schools of Christianity, and elsewhere, religious seekers claim to have an experience of a higher level of consciousness. Religious leaders such as Buddha, Jesus, and Muhammad are inspiring examples of individuated people. Religious mythology provides stories of the spiritual journey from brokenness to wholeness and examples of the Great Man, the one who is whole (Chodorow, 1997, p. 68-202).

Because religious language is symbolic language for Jung, not meant to be taken literally, Jung thinks the religious literature of the past is one subclass of the broader class of art. Great art is art that activates the collective unconscious. It exposes whatever a culture has repressed, so citizens can bring any particular repressed drive into consciousness and trigger the collective desire to avoid making the particular mistake of being driven by that type of destructive instinct (Stein, 1969, p. 82-83).

Ervin Laszlo's description of the implications of systems theory for understanding religion and the religious attitude toward life is also compatible with Jung and the kind of theory Whitehead encouraged future thinkers to set forward, based on the new view of the universe given to us by the sciences. Laszlo explains why the systems view of the world does not imply the kind of radical division between religion and science that was so prevalent when modern science was the dominant paradigm for understanding nature and human nature. Laszlo points out the change in the 'imaginative picture' of the world provided by systems sciences. The systems view accepts the nature and importance of religion when it is correctly understood (Laszlo, 1996, p. 12-13). However, the promise of a worldview derived from the classical tenets of modern science is increasingly questioned. Alienation and anomie are on the rise, and adherence to an atomistic concept offers scant relief. There is an urgent need to go beyond classical science's view of the world, to a more integrated but no less tested and testable view (Laszlo, 1996, p. 12-13).

Laszlo's position on religion is similar to Whitehead's and Jung's: religion and culture cannot be reduced to the model of materialistic, atomistic science. Ancient thinkers have a model that needs to be recovered in a version that fits with current understandings of reality. Instead of reducing human beings to mere physical creatures, systems thinking recognizes them as the most complex combination of multiple systems: material and non-material. They have emerged from the natural systems that evolved before they did (Laszlo, 1996, p. 60). On the systems view there is no separation between the natural and the cultural worlds. The systems view of the underlying structure of the material world has changed our view of the relation between nature and culture (Laszlo, 1996, p. 68).

On the systems view, human beings are unique. "It is relatively easy to tell whether any organism possesses reflective consciousness by noting whether it has developed a language and other symbolic modes of expression and communication, and whether it can transcend the limits of the here-and-now by making plans not directly triggered by actual stimuli. Man alone passes this test (Laszlo, 1996, p. 69-70). Human evolution does not reduce human beings to 'mere' animals, physical creatures trying to survive. On systems theory, human culture has evolved out of nature but is a completely different kind of reality. Evolving humans learned how to recognize patterns in their experiences. Human beings develop languages to communicate their thoughts, leading to the formation of culture (Laszlo, 1996, p. 69-73).

Over time, human beings develop more and more complex societies, to the point where we are now living in societies that depend on an unsustainable level of exploitation of natural resources. Human beings

naturally need to develop values. Values define cultural man's need for rationality, meaningfulness in emotional experience, richness of imagination, and depth of faith. Yet some values lead to self-destruction, both individually and collectively, and hence need to be reexamined and changed. Laszlo claims that the rejection of ancient myths in favor of modern science was based on a mistaken view of both myth and science. It led to the separation of culture from nature, reason from emotion, a great mistake in the formation of values and of culture (Laszlo, 1996, p. 75-76).

On the systems view, everything in the universe must be understood from the point of view of 'values' in some sense. Every action is directed toward a goal and achieving that goal is its 'value.' There are no facts apart from some kind of thing moving or changing for the sake of realizing some capacity and creating reality, some inherent value (Laszlo, 1996, p. 80). Human beings possible to distinguish between describing the values people have, what ideas of good drive their behavior, and normative values, the kinds of behavior that are most likely to lead to the goal of self-fulfillment, the ultimate goal of all behavior and all other values. Descriptive values are those we observe, while "normative values (or value norms) are things we discover by examining human characteristics and pointing to those values which could lead people to fulfillment. Hence normative values are not described but postulated, "they are creations of the inquiring intellect [but not arbitrary] (Laszlo, 1996, p. 81)." The goal of a well-lived life is simply to become as completely human as possible. Our humanity is a multifaceted, multilayered system. The systems view is a kind of humanism (Laszlo, p. 1996: 87).

Systems thinkers point out that we have exploited the earth's resources to the point of destroying both ourselves and life on earth as we know it. It is time for a different imaginary picture in our minds of the earth. The earth is an interconnected living being, a Gaia system, a 'mother' who we must care for if we are to survive. We need to recognize this underlying system. Laszlo embraces religion as one important way to get ourselves oriented to the universe, to the natural world, to ourselves, and to each other. The root meaning of 'religion' is to bring together (Laszlo, 1996, p. 88).

Religions would not need to sacrifice, or even compromise, their cherished tenets to make a unique contribution to this shift. They would only need to draw on their own humanism and ecumenism to encourage creative thinking in regard to the elaboration and extension of their traditional insights. There is, obviously, a significant humanistic and ecumenical component in every great religion. Islam has a universal and ecumenical aspect: Tawhid, the religious witness 'there is no god but Allah,' is an affirmation of unity as Allah means divine presence and revelation for all



people. The great religions could draw on such ecumenical and humanistic elements to nurture a creative elaboration of their fundamental doctrines, supporting and promoting the shift to the new holistic consciousness (Laszlo, 1996, p. 89).

When religion is understood in this broader way, it can easily be integrated into the systems view of reality. The larger reality of the cosmos, need not be confined to the empirical sciences only. The process of cosmos is all-embracing, and has a spiritual in addition to a physical dimension, by recognizing and celebrating the world's evolutionary self-creation. Religions could promote this process of recognition in each individual....They could celebrate the evolution of the noosphere on Earth as the next, and especially significant, phase in the world's evolutionary self-creation....the self-creating universe is our larger self—our primary sacred community (Laszlo, 1996, p. 90).

Religion that ignores our current destruction of the planet and our collective self-destruction is out of touch with what we know to be the basic structures of reality. Because of the crisis in our relationship to the ecosphere, to the Gaia system, Laszlo calls for a renewal of religious ideas. Religious renewal always came in the wake of civilizational crises. Mohammed proclaimed his mission in an epoch of disorder in Arabia; and Baha'ullah wrote in confinement imposed by a moribund Ottoman Empire. Today, an epochal need for a creative extension of the traditional fundamentals of the great religions, to complete and complement the rational worldview that is already emerging within the new sciences. With an alliance between science and religion, the shift to a systemic and wholistic worldview would be reinforced. Both through reason and through feeling, contemporary people could be brought into closer harmony with each other, and with their environment. The cultures we can build for ourselves may be manifold, but they must remain compatible with the structured holarchy of nature. We can build culture beyond these limits only at our immediate peril (Laszlo, 1996, p. 90-93).

### **The Systems View in Relation Between Religion and Politics**

The view of religion emerging from Whitehead, Jung, and systems theory is that we need a resurgence of religion especially in the promotion of a certain way of living as 'the will of God/the gods.' We need a model for political life that integrates religion with political power. There would be no single official state religion. The state would tolerate different religious traditions. Do not explicitly point to Islam as a backward and barbaric religion, without knowing much of anything about it. One would think that such 'progressive' thinkers would distinguish between facts and rumors

about a cultural tradition that they had not experienced directly. One would also think that an intellectual would not judge a religious tradition according to the behavior of its so-called ‘disciples,’ since ‘disciples’ who identified with the various branches of Christianity slaughtered each other for centuries over differences in doctrine and in the name of ‘God’s will.’ The inconsistency between the belief in using scientific method of the Enlightenment thinkers and this particular prejudice is stunning. Jung would call this a clear example of ‘shadow projection.’ Locke and Hume think of Islam and Islamic culture as ‘the other,’ as an evil demon. Christianity, on the other hand, is necessarily good, or is inherently much better.

This kind of idealization of one’s own tribe, religion, etc. and demonization of someone one identifies as ‘other’ is exactly what Jung claims we ought to always be aware of and avoid in our personal and political lives. This projection of the dark shadow is particularly evident in, and particularly destructive in relation to, our political lives. Jung saw the various nations of Europe demonize each other, each blaming the other(s) for what was a complicated network of cause-effect. A systems thinker would think of the situation as a holistic system that was systematically destroying itself. Jung watched as the Germans demonized the Jews, using them as a scapegoat. After (World War Second/WWII) ended and the mistakes were supposedly acknowledged, Jung watched as the same sick and dangerous projection of the dark shadow took over the world during the Cold War. The entire world was caught up in being either ‘for’ Communism and authoritarianism or ‘for’ freedom, democracy, and human rights. Both sides oversimplified the insights of the other. Both committed great atrocities in the name of protecting the world from the evil demon of the ‘other.’

After the Cold War, the world witnessed a few years of relief from such a black-and-white division of the entire world before it set in again. Since September 11, 2001, the world has once again divided itself into ‘them’ and ‘us.’ On one side are the “terrorists” and on the other side are the “lovers of freedom.” Rulers in oil-rich Muslim nations easily maintain their power by distributing some of their wealth to the poor and uneducated and by convincing them of the evils of Western society and culture. Westerners blame Islam. The deeper cause is our own addiction to oil. Westerners will not admit that these ‘demons,’ the terrorists, were born from the greed and ignorance of the West. The American economy depends on exploiting natural resources around the world, buying oil from Muslim nations, and believing that Americans have a ‘God -given right’ to exploit nature and have an affluent lifestyle. Leaders of mid-East nations rich from oil are happy to reinforce Islamic beliefs by condemning American greed and arguing that

Islam is clearly a superior religion because its adherents are self-controlled and generous.

When Americans desire a higher standard of living than people in any other society in human history, Muslims around the world can convince their followers and convert non-Muslims based on the idea that Muhammad was the ‘Seal of the Prophets.’ On this view, Muhammad was called by God to finish Jesus’s work. Jesus did not work, marry, raise a family, or exercise political power. Jesus asked people to ‘love God and your neighbor as yourself,’ but did not give posterity a model of how that love can be exercised in the context of the complications of adult life. Muhammad finished the work by setting a model of how to live a complete life in obedience to God. He was a businessman, a husband, a father, and a political leader. As long as Westerners are indeed materialistic, and even as long as they are perceived to be, Islam will be a strong influence in international cultural life. The more Americans insist on using oil and importing it from Muslim nations, the more likely it will be that Islam will gain members and power around the world.

The animosity between the disciples of the Religions of the Book, Jews, Christians, and Muslims, as it is being played out in the confrontation between Israel and Palestine, could easily lead to a world war with untold destruction. Each religious tradition focuses on blind ‘belief’ in the different words in their Holy Books about the meaning of life on earth. Hindus, Buddhists, and all others are supposed to accept behavior that is the antithesis of any authentic religious life justified by words in books they do not accept as the most important religious texts. Even if such a ‘holy war’ does not occur, the continued use of fossil fuels will lead to wars for resources throughout the world. The colonial era led to wars between the colonial powers and the people they subjugated. Their primary motive was greed: exploiting the natural and human resources in the colonies to increase their national wealth. The next phase of globalization has and will continue to lead to wars between nations in the contest for natural resources, the same motive as the colonial era.

The views of religion and the relation between religion and the nature of reality as Whitehead, Jung and Laszlo express them show that there is a great cultural need to reunite politics and all other aspects of civilized life with an understanding of ‘religion’ that is international and interdenominational, and that binds people together in all their personal, social, political, cultural relationships and in their relationship with the natural world.

### **Indonesia's Pancasila in the Relation Between Religion and Politics**

In 1945, Indonesia first broke away from being controlled by the Dutch. After the Dutch broke two different treaties, they finally gave up and in 1949 Indonesians were able to form their own constitution and govern themselves. Their goal was to set up a political system that included all the characteristics of a democracy: elected officials, a balance of powers, free speech, free trade, the rule of law, equal representation under the law, and all the basic freedoms from government interference. Indonesians also applied the meaning of democratic equality and equal rights to the development of a public school system and public health care, through a system of taxation that redistributed some wealth. Indonesians also had to develop government agencies to collect taxes and provide education, health care, transportation, and other services the citizens decided that a tax-paying Indonesian citizen deserves to receive from the government. Indonesians wanted a society that functioned internally much like the societies of the colonial powers claimed to function internally. They did not want to use the same ideology or worldview that the colonial powers used to oppress them. They wanted to articulate a new way of understanding all aspects of human culture, a way that fit with their own history and culture and that would be most likely to lead to a society of thriving, middle-class citizens.

Indonesians did not want to define political life the way John Locke and the US Declaration of Independence did. They did not want to hold their politicians accountable as just or unjust only on the basis of whether they were allowing citizens to become as prosperous as each individual decided was rational and best. They did not want to trivialize the impact of religious belief on the ability of citizens to live together well as citizens under a common body of laws. However, they also knew well the power of religious bigotry. They knew the way the Dutch used religious beliefs to justify their superiority, to justify fear of the 'other,' and to justify oppression and violence which otherwise would clearly go against the commandments of any religious tradition.

Instead of imitating the West or negara-negara Timur Tengah pada umumnya, Indonesians did what Whitehead, Jung, and Laszlo bahkan Nasr recommend: they redefined the relationship between religion and politics. The five principles of Pancasila, the founding document of the nation of Indonesia, are as follows: 1) Belief in One Supreme God (this includes Hinduism, Buddhism, Islam, Christianity and Confucianism); 2) A just and civilized humanity; 3) Indonesian [internal] unity; 4) A people's democracy led by wisdom through deliberation and representation; and 5) Justice for all Indonesian people.

In writing Pancasila, Indonesians knew they were developing a new paradigm for understanding all aspects of culture and a new model for a democratic society. They were rejecting the Enlightenment worldview and the ideology of individual and collective rights. In complete opposition to Enlightenment political ideology, Indonesians chose to begin with religious belief. As Whitehead, Jung, and Laszlo all recommend, they focused on the most universal, humanistic, and ecumenical aspects of the six dominant religious traditions practiced by their citizens. They wrote a founding document that assumes any citizen who adhered to the real spirit of religion in any tradition will live together peacefully with people from a different tradition. They even included Christianity, both Protestant and Catholic, the religion of their oppressors, because many Indonesians are Christians. They wanted to make clear to their citizens and everyone else that they could distinguish between the real message of Christianity and the perverse way it was abused by the Dutch and all the colonial powers to maintain and even increase their power. They distinguished between the essence of religion and its great value in developing human culture and the great harm done when religious traditions are perverted.

As Whitehead, Jung, and Laszlo point out, religion is a highly complex product of human culture. It arises from the human need for meaning and purpose over and above the need to survive. This need is so great that people sacrifice survival needs and their lives in order to gain meaning. As Jung points out, because religion focuses on views of the ultimate meaning in life that cannot be proven through scientific method, religion can be used as a way to demonize others and idealize oneself. It is easy to project the dark shadow onto others in the name of 'God's will' because no one has any concrete proof of what an immaterial God wants from us. Instead of avoiding the issue altogether, as Westerners did, the Indonesian constitution addresses it as the first priority. Citizens of Indonesia are asked to live out their religious beliefs in ways that promote a free and open society. Pancasila demands that Indonesians will treat each other as equals, not apart from or in spite of their religious beliefs, but because of those beliefs. According to Pancasila, no one is truly 'religious' unless they live justly in relation to fellow citizens. No legitimate religious believer will try to take advantage of a fellow citizen on the basis of religious conviction.

The Indonesian model of religious belief should be called 'spiritual humanism' because it assumes that human beings naturally recognize powers greater than themselves. Further, human beings cannot be fully human unless they are motivated by some idea of goodness and justice that goes beyond meeting basic survival needs. Whitehead's, Jung's and Laszlo's positions are also types of spiritual humanism.

Indonesia is on the forefront, then, for developing a new model for human culture in the age of systems sciences and the next wave of globalization. Indonesians have chosen to show to the world that religious belief leads inevitably to justice. Beginning with Principle #1: Belief in One Supreme God. Pancasila is based on the view that the other four principles follow inevitably from such a belief.

Principle #2: A just and civilized humanity links the tradition of humanism to belief in God. There is no opposition between the religious understanding of human nature and the human condition and the affirmation of our humanity. This, also, reflects a complete rejection of the ideology and history of Western culture. The Indonesians knew that the Biblical story of Adam and Eve, accepted by Jews, Christians, and Muslims alike, has often been used to justify authoritarian governments. People are assumed to be sinners by nature. They therefore must have authoritarian leaders and institutions, especially political ones, to keep them from destroying themselves and each other. They have to be taken care of by someone else, someone with power. The history of Western culture is a history of people killing each other in the name of what they called 'God,' the 'God' of Christianity and Judaism. Indonesians reject such behavior as religious in any sense. They want to set up a paradigm in which religious belief is the very foundation for democratic society and a civilized humanity.

By contrast, most of the United States Declaration of Independence is a pseudo-scientific proof. The Declaration uses facts to support its conclusion that the King of England is a tyrant and deserves to be overthrown. It uses material well-being or lack thereof as the fundamental criteria for determining whether a political leader is just or unjust. Material well-being includes security of person and possessions and individuals freedom of choice to speak and behave as one likes without government interference. The Declaration uses science to justify political revolution. It is a very individualistic, secular and materialistic document. The Founding Fathers of Indonesia clearly had no interest in imitating this.

Principle #3: Indonesian unity implies necessarily that Indonesians will protect each other and create one unified state, even when they belong to all of the world's great religions. Muslims will live together with Hindus, Buddhists, Confucians, Jews, and Christians. This is not a document based on religious toleration, the willingness to 'put up with' people you know are wrong just for the sake of maintaining social order. Rather, this document shows that unity between members of these religions is a religious mandate. One cannot be an honest member of any of these religions without desiring the well-being of members of all the others.

Principle #4: A people's democracy led by wisdom through deliberation and representation. This principle points out that no one religion makes its believers superior to others. No one religion can be used to justify a disproportionate number of members of one religion gaining political and social advantage over others. People vote for who they think will rule best. They should not base their vote on the candidate's religion. If the country is 88% Muslim, chances are that the vast majority of elected officials will be Muslim. But there is no natural or necessary connection between being Muslim and being better at ruling. The people are being educated to talk to each other about a candidate's experience and record as evidence of his or her ability to rule well. Unfortunately, as happens everywhere, too often the determining factors include friends with the money to pay for campaigns and other ways political life is corrupted. The point, though, is that the constitution trains people to focus on what matters. The corruption cannot enter because the constitution itself promoted favoritism, even when religion has so often been used to proclaim one's moral and political superiority and, hence, one's competence as a ruler.

Principle #5: Justice for all Indonesian People. This principle points out that religious life cannot be separated from social and political activism. Claiming to believe in God necessarily means treating other people justly. One cannot claim to love another person without also voting for leaders who structure and run their institutions so that collective goods and services, including money, education, and health care, are distributed to all and according to what each needs. Unity, Principle #3, represent a basic trust and good will between all citizens. Justice, Principle #5, implies follow through from good will to good institutions and policies. Setting up these institutions, rather than protecting individuals' rights, is the standard by which politicians will be judged. If they refuse to use their power and influence in ways that promote collective well-being, they are neither pious believers in a just and good God or competent and just rulers of their own people.

In every way, therefore, the ideas set out in the five principles of Pancasila are all parts of a whole. The whole is a new model for culture, as Laszlo defines culture. Laszlo says that in a time of crisis, cultures need to reexamine the underlying basic values and structures of the universe as a whole and human culture within it and have to reframe their entire culture to respond to the crisis. Laszlo points out that culture is a holistic level of reality that goes way beyond the mere need to survive. Today, the human race could destroy itself and nature as we know it. The model of Pancasila goes a long way to prevent two of the worst threats to global self-destruction: human arrogance toward nature, the worst sin in any religious tradition, and the

confrontation between Islam and the two other Religions of the Book, Judaism and Christianity.

### **Islam and Pancasila**

Another great contribution of Indonesia to international culture is the implicit union of the Five Pillars of Islam with the Five Principles of the Constitution. It is no accident that there happen to be five main points in the Constitution and five main pillars of Islam.

The first Pillar of Islam is Shahada: Testifying to God's One-ness: The declaration "There is no God but Allah and Muhammad is His prophet." The Constitution was clearly designed to imitate, but also clearly differ from, the first pillar of Islam. While the Constitution makes clear that six world religions are considered legitimate in terms of belief in God, the Constitution also makes clear that the spirit of the Indonesians should be very much like the true religious spirit of any human being: belief in an ultimate first principle that gives life sacred and ultimate meaning. Whitehead, Jung and Laszlo could all agree to this basic principle while not believing that what is being referred to is a personal God, much less the specific God of the Islamic faith.

The second principle of Islam is prayer, Salat. Muslims are required to pray five times each day. This principle and the behavior connected to it should be applauded by anyone who is concerned with the development of culture today. Prayer is a continual reminder that there is a power beyond human beings. Today, one might think of that power as the force of nature that drives toward higher and higher levels of complexity, as Laszlo does. One might think of the power of the unconscious which acts as a power that gives life meaning and 'feels' like a power beyond oneself, as Jung does. The Muslim view of God and the need for prayer is probably most like Whitehead's view.

Religion is the vision of something which stands beyond, behind, and within, the passing flux of immediate things; something which is real, and yet waiting to be realized.....The immediate reaction of human nature to the religious vision is worship.....The vision claims nothing but worship; and worship is a surrender to the claim for assimilation, urged with the motive force of mutual love (Whitehead, 1967, p. 192).

The third principle of Islam is Zakat: Giving charity. No society can survive unless the citizens are generous. Plato and Aristotle went so far as to describe greed, the desire for more than one's share, as the worst political evil. This desire leads inevitably to a gap between the rich and poor. The rich have no limits to their desires and have the power to structure the society to



serve them, even though the institutional structure might be officially 'democratic.' The poor have no time to participate in social and political life but must stay focused on what they need to do to survive. They cannot develop their capacity for deliberation.

No structuring and restructuring of institutions or electing and reelecting of leaders in all sectors of society will lead to justice and good will unless people are generous. All major religions condemn greed. When examining the harmful effects of greed on human society and the promotion of generosity by all major religious traditions, it makes sense to connect religion with politics. The modern paradigm assumed that if everyone stays focused on their own individual prosperity they will create wealth that promotes the well-being of everyone else. Plato, Aristotle, and the great religious leaders knew this was folly. The rich would only find ways to control the social and political system to promote their own interests. The poor would only get poorer. Animosity and distrust between the rich and poor would increase, undermining social stability and preventing a higher level of cultural life.

The fourth principle of Islam is Sawm: Fast. No society can survive unless the citizens exercise self-control in relation to physical pleasure such as hunger and sex. Hunger, especially, is continually with us and must be kept under control. The habit of fasting reminds citizens that they depend on God/the universe first and then upon the culture as a whole to provide food. Fasting reminds citizens to avoid excess consumption and even the desire for excesses. Self-control in relation to physical pleasures is internalized. The habit of fasting could never be required by political leaders, but it does strengthen the moral character of citizens, which improves their ability to think clearly about how to organize their society and distribute limited resources, especially something as fundamental and immediate as food.

The fifth principle of Islam is Hajj: Pilgrimage to Mecca. This requirement links Indonesian Muslims to Muslims around the world. If they go to Mecca, Indonesian Muslims might have the opportunity to engage in dialogue with Muslims who live in Islamic societies governed by rigid (*Shari'ah*) Islamic Law. They could then compare their society with more authoritarian Islamic societies from the point of view of people who live there. Most Muslims will never come to Indonesia, so going to Mecca is one way Indonesians can tell them about their great democratic society with 88% Muslim citizens. Muslims from the nations that are now making the change from authoritarian to democratic societies, including Tunisia and Egypt, could get information and inspiration from Indonesians. The gathering of Muslims from around the world in Mecca should be applauded rather than

feared by Westerners. It could lead to an increase in humanistic and ecumenical Islam and a decrease in authoritarian and intolerant Islam. Indonesian Muslims have a crucial contribution to make in this process.

### **Impact on The Value Systems of Indonesian National Education**

Selain Whitehead, Jung dan Laszlo, Nasr juga mengemukakan bahwa science harus melibatkan studi tentang kosmos yang memperhatikan prinsip-prinsip metafisika dan spiritual secara konsisten. Nature possesses a spiritual meanings of the utmost importance with which every integral spiritual tradition is concerned in one way or another, although the emphasis on this dimension of reality has not been the same in various tradition over the centuries. There is a need to come to know of this spiritual significance of nature and any treatment of sacred science. It must include a treatment of the spiritual message which nature provides through her rhythms and harmonies, forms and movements, through her symbols and the grace which emanates from the Origin through her variegated manifestations (Nasr, 2005, p. 60).

Nasr said that science deals with various domain of nature in addition to the psyche of man and other metaphysical principles including the symbolism, which derive from the Nature of God. The life of nature not only displays harmony and order but also laws which make the harmony and order possible. The laws of nature are but the laws of God for His creation, the *Syari'ah* of each order of the existence, to use of Islamic term. It has its roots in the Quran, the very Word of God, which is the central theophany of Islam. The message of the Quran is in a sense a return to the primordial message of God to man. It addresses what is primordial in the inner nature of men and women; hence Islam is called the primordial religion (*al-dīn al-hanīf*). As the "Primordial Scripture," the Quran addresses not only men and women but the whole of the cosmos. The cosmic dimension of the Quran referred to the ontological Quran (*al-Qur'ān al-takwīnī*) as distinct from and complementing the composed of "written" Quran (*al-Qur'ān al-tadwīnī*). The Quran refers to the phenomena of nature and events within the soul of man as *āyāt* (literally signs or symbols) *Allāh*, *vestigia Dei*, a term that is also used for the verses of the Quran. In a deeper sense, *āyāt* is all things (*Muhīt*) (Q.S. *Al-Fātihah*: 126). So, God is the real 'environment' (*al-Muhīt*), which to remain aware of sacred quality of nature (Nasr, 2005, p. 60).

The views of religion and the relation between religion and the nature of reality as Whitehead, Jung and Laszlo express show that there is a great cultural need to reunite politics and all other aspects of civilized life with an understanding of 'religion' that is international and interdenominational, and that binds people together in all their personal, social, political, cultural

relationships and in their relationship with the natural world. Nasr asserts that this effort must be made in global, either by Western countries and the Eastern countries or third world (Nasr, 2005, p. 69-71). The conclusion of this paper will point out that Indonesia's founding political ideology, as expressed in the five principles of Pancasila, is one model for how to unite religion with politics and how to unite both religion and politics with all aspects of life, within a nation, between nations, and in the relationship between nature, human culture, and the systems of education throughout the world.

In Nasr opinion, the Five Pillars of Islam (*arkān al-Islām*) asserts that in Islam the gaining of a livelihood and the provision of material need are stressed and are in fact basic to the *Sharī'ah*, but even these worldly activities (*al-dunyā*) are judged praiseworthy only in relation to man's final end or the other world (*al-ākhirah*), the Islamic balance between the spiritual and material aspects of *'amal al-shālih* (better human life action) (QS. An-nahl: 30). In the context of Pancasila, that is Islamic society. Islamic society is one in which the individual is related to an organic social manifold within which he find meaning and support. Islamic society is based neither upon individualism, in which the individual loses his inner freedom and is faced with the danger of the stultification of his creative powers through regimentation and uniformity. The value systems of such, affects the relationships between man and society, man and nature, and finally man and God (Nasr, 1990, p. 117-118).

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According to Nasr, the Quran asserts that God has power over all things. These scriptural statements must not be understood only in the usual theological sense of alluding to God's infinite power. They also refer to God's nature as the All-Possibility and confirm in other language the Quranic verse, "In His hands is to be found the dominion (*malakūt*) of all things" (QS. Saba': 83). All of them, however, would be happy to live in a culture that follows the principles of Pancasila, as long as the rulers use their power for the well-being of the ruled and have the skills necessary to know best how to achieve this goal (Nasr, 2005, p. 6).

Indivisibility between the value systems of Islam and Pancasila in Indonesian impact on the determination of policy and the system of the national education. If studied carefully, various education policy in Indonesia has always been based on religious values and culture of Indonesia.

Preamble of the Constitution of 1945, as the nation's major Indonesian constitution mandates that the Indonesian government should seek to "protect the people of Indonesia and the entire country of Indonesia, and to promote the general welfare, the intellectual life of the nation and participate in the establishment of a world order based independence, abiding peace and social justice (UUD. 1945. pdf, p. 1)". Article 31 paragraph 3 of the 1945 Constitution mandates that the Indonesian government should establish and conduct a national education system, the increasing faith and piety and noble character in the context of the intellectual life of the nation. In verse 5 it is stated that the government to advance science and technology with upholding religious values and national unity for the progress of civilization and the welfare of mankind. Article 32 states that advance the state of the Indonesian national culture in the midst of world civilizations, with freedom of society in preserving and developing cultural values. Under the state constitution, the Indonesian government should run a national education system of Indonesia based on Pancasila values, especially the first principle of promoting faith and piety as well as other principles were formulated in the preamble of the 1945 Constitution which is aimed at educating the nation participated the establishment of world order.

The first pillar of Islam, creed, not only demanded that Muslims should faith in God but also must believe in the prophethood of Muhammad. One reason Muhammad was a smart, fathānah. In the modern context of intelligence can be acquired through education, master of science and technology. Such use must be addressed in order to carry out the order of the world. This is reflected in the spirit of Haj and Zakat. Whitehead, Jung, Laszlo and of course Nasr agreed with the integration between religion and civilization.

Because the Indonesian national education system should be based on the Constitution (UUD RI 1945) and basic state (Pancasila) then in UUSPN (Law on National Education System) Indonesia in 2003 stated that the function of the Indonesian national education develop skills and character development of civilization dignified nation in order to educate life of the nation. While the goal is to develop the potential of students to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible (Article 3 of UU RI No. 20 Th., 2003).

The principles of education in Indonesia is based on values such as; 1) democratic, equitable, non-discriminatory and uphold human rights, religious, cultural and national diversity; 2) systemic unity, openness and multimakna; 3) the process that last a lifetime; 4) example and willingness to develop creativity; 5) the development of a culture of reading, writing and numeracy for all people; and 6) involve community participation in controlling the quality of education services (Chapter III of UU RI No. 20 Th., 2003).

In the context of the philosophy of Islamic education, national education system Indonesian constitution derived through statehood always lead to the formation of *'imtak'* (faith and piety) as well as the mastery of science and technology (science and technology). Because the Indonesian National education is a conscious and deliberate effort to create an atmosphere and an active learning process in developing the potential of students to have a good spiritual strength of religious, self-control, personality, intelligence and noble character, faith and devotion then education is the core system, curriculum, Indonesian educational programs and activities (Tafsir, 2012, p. iv-v).

The concept of faith, piety and science, the Indonesian Islamic education terminology derived from the values of the pillars of Islam and Pancasila are the five. Although the provision of education in Indonesia are generally managed by two departments of the Ministry of Education and Culture and the Ministry of religion, but the same goal of improving human dignity Indonesia knowledgeable and believe in god.

According to Nasr which is also in line with Whitehead, Jung and Laszlo, 'Indonesian-Islamic' education had to be concerned with the whole being of the men and women whom it sought to educate. Its goal was not only the training of the mind but that of the whole being of the person. That is why it implied not only instruction or transmission of knowledge (*ta'lim*), but also training of the whole being of a student (*tarbiyyah*). The teacher was not only a *mua'llim*, a transmitter of knowledge, but also a *murabby*, a 'trainer of souls and personalities' (Nasr, 1990, p. 123).

## CONCLUSION

Indonesia, like any other nation, cannot 'save the world' alone. At the moment, Indonesian 'development' is taking the same self-destructive route as is still the dominant model throughout the world: the exploitation of natural resources for corporate gain and increased national prosperity. Indonesians know the problems with this model, however, because changes in the earth's climate hit them directly. Very few Indonesians would deny the reality and destruction of climate change. Very few would deny that human

behavior is a large factor in the destruction of the earth's Gaia system and that the situation can change if human behavior changes. Indonesians know they must connect their religious lives to respect for the Gaia system. Hopefully, they will soon be able to control the direction of their development and find a way to prosper economically without the continual exploitation and unsustainable depletion of their natural resources. China, India, and Western nations are the greatest consumers of what Indonesia has to offer. At the moment, Indonesia cannot afford to turn them down. Either the world's culture will change, or everyone will go under. Indonesia is not wealthy enough to take the lead in saving the planet. Indonesia's greatest contribution to the wellspring of ideas is in its founding document, Pancasila, and in its model of Islam. Indivisibility between the value systems of Islam and Pancasila in Indonesian impact on the determination of policy and the system of the national education. The various education policy in Indonesia has always been based on religious values and culture of Indonesia.

It is written in the Constitution of 1945 and the foundation of the state of Indonesia, Pancasila. Thus, the Act of the Republic of Indonesia Number 20 of 2003 on National Education System, as a rule below of the Pancasila and the 1945 Constitution consistently present a triangular relationship between religion (spiritual humanism), politics (democracy) and cultural (multicultural and tolerance) in organizing educational activities. The relationship manifested in Indonesian National Education System, which is always grounded philosophically and aims at three things; 1) form human who believe, cautious and noble character; 2) master of science and technology; and 3) actively participate in creating order and peace in the world, even a blessing for the entire universe.

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# SYSTEME D'EDUCATION ISLAMIQUE EN FRANCE ET EN INDONESIE

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## RÉSUMÉ

Cette étude a pour but d'examiner la position de l'enseignement islamique qui est appliqué en Indonésie actuellement, en comparant les systèmes éducatifs en France et en Indonésie. A partir de cette étude, nous espérons montrer que les innovations du système d'enseignement islamique qui sont réalisées de manière continue, le sont dans le but d'améliorer la qualité du système éducatif en Indonésie. Le système éducatif en France est très avancé et possède des institutions de premier plan et innovatives dans différents domaines. Cela s'explique par l'engagement du gouvernement français qui depuis l'année 2004 attribue environ 23 % de son budget total à l'éducation. Le niveau de vie des professeurs en France est classé au 3ème rang des fonctionnaires. Bien que le nombre des institutions d'enseignement islamique en France soit encore très réduit, leur gestion a un standard très élevé, comme l'ensemble de l'enseignement en général en France. Tandis que les institutions islamiques en Indonésie sont très nombreuses, mais leur gestion est encore très variée et la majorité ne sont pas conformes au standard national. Cependant, l'enseignement islamique en Indonésie a grandi de manière exponentielle dans l'histoire de l'enseignement national et a apporté une contribution significative dans le développement du système de l'éducation nationale

Mots clés: Comparaison d'enseignement, France, Indonésie

## **ABSTRAK**

*[Penelitian ini bertujuan untuk menguji posisi ajaran Islam yang saat ini diterapkan di Indonesia, membandingkan sistem pendidikan di Perancis dan Indonesia. Dari penelitian ini, kami berharap dapat menunjukkan bahwa inovasi dari sistem pendidikan Islam yang dilakukan secara terus menerus, dalam rangka meningkatkan kualitas pendidikan di Indonesia. Sistem pendidikan di Perancis sangat maju dan memiliki lembaga-lembaga terkemuka dan inovatif di daerah yang berbeda. Hal ini mencerminkan komitmen pemerintah Perancis sejak tahun 2004 mengalokasikan sekitar 23% dari total anggaran untuk pendidikan. Standar hidup guru di Perancis berada di peringkat ke-3 di antara pejabat publik. Meskipun jumlah lembaga pendidikan Islam di Perancis masih minimal, manajemen memiliki standar yang sangat tinggi, karena semua pendidikan secara umum di Perancis. Sementara lembaga-lembaga Islam di Indonesia sangat banyak, tapi manajemen mereka masih sangat bervariasi dan sebagian besar tidak sesuai dengan standar nasional. Namun, pendidikan Islam di Indonesia telah berkembang*



*pesat dalam sejarah pendidikan nasional dan telah membuat kontribusi yang signifikan dalam pengembangan sistem pendidikan nasional].*

*Kata Kunci: Pendidikan, Perancis, Indonesia*

## INTRODUCTION

Une étude comparative est une étude dont l'essence est de comparer. Le but de cette étude est d'étudier les ressemblances et les différences entre deux ou plusieurs faits et les caractéristiques de l'objet qui est étudié dans un cadre bien déterminé. Selon Nazir, une étude comparative est une sorte d'étude descriptive qui veut répondre de manière fondamentale à la relation de cause à effet, en analysant les facteurs responsables de la réalisation ou de l'apparition d'un phénomène défini. Donc, une étude comparative est une sorte d'étude utilisée pour comparer deux catégories ou plus selon une variable précise (Nazir, 2005, p. 58).

Une étude comparative dans le domaine de l'éducation peut être réalisée en comparant les systèmes éducatifs appliqués dans deux endroits différents. Le but d'une étude comparative dans le domaine de l'éducation est de comparer divers aspects d'un système d'éducation y compris les antécédants qui ont influencé le dit-système et cela s'explique par le fait qu'une décision sera très influencée par différents antécédants, comme par exemple des mesures politiques dépendantes du gouvernement au pouvoir.

Le but d'une étude comparative dans le domaine de l'éducation est de permettre d'examiner la position actuelle de l'enseignement dans notre pays, car l'enseignement va progresser, si les experts ou les acteurs de l'enseignement veulent apprendre et observer comment se déroule l'enseignement dans d'autres pays. Ceci reprend ce que dit Harold J. Noah, qu'en comparant l'enseignement de diverses nations, nous pouvons obtenir des renseignements sur l'état de l'enseignement dans d'autres pays ou régions. En connaissant la situation de l'enseignement dans beaucoup de pays ou régions, nous pouvons profiter de ce savoir pour l'appliquer dans l'élaboration de l'enseignement dans notre propre pays (Rohman, 2010, p. 100).

C'est pourquoi nous essayons, à travers cette opportunité d'effectuer une comparaison entre le système d'éducation islamique en Indonésie avec un autre pays, plus particulièrement la France. Nous effectuons cette étude sur la base des considérations que, premièrement la communauté musulmane française est assez importante comparée aux autres pays européens, c'est-à-dire environ 6 millions de musulmans. Deuxièmement, l'aspect historique de ce pays. La France est une unité politique qui a été unie par la domination de la Rome antique, où les Romains avaient un rôle très important pour le développement de la science, en particulier en matière d'éducation. De plus,

en regardant les similitudes dans la politique et le gouvernement entre la France et l'Indonésie occupés, avaient un fort désir d'échapper aux entraves des envahisseurs. La rébellion a été déclenchée dans les deux pays par un texte écrit par des personnages très préoccupés par l'éducation, c'est-à-dire Rebelains (France) et Ki Hajar Dewantoro (Indonésie). Cela est soutenu également par la prise de conscience de l'importance de l'éducation dans la construction d'une nation de meilleure qualité (<http://susantnext.blogspot.com/2012/02/>. téléchargé le 1 Mai 2014).

## **DISCUSSION**

### **L'enseignement islamique en Indonésie**

#### **But de l'enseignement**

L'enseignement islamique en Indonésie est très dynamique et subit régulièrement des changements en fonction des orientations et des défis de notre siècle. Comme le dit Fazhur Rahman, l'enseignement islamique, à la base, c'est comment créer un enseignement capable d'augmenter la productivité intellectuelle de manière créative dans tous les domaines intellectuels en conservant un lien solide avec l'Islam (Rahman 1982, p. 134). C'est pourquoi, les valeurs islamiques doivent être l'esprit qui illumine tous les domaines intellectuels.

L'enseignement islamique possède des racines intellectuelles et une culture spécifique. Par exemple, (le madrasa) en Indonésie est la convergence réussie entre l'enseignement islamique classique et l'enseignement islamique moderne. Pourtant cette intégration subit toujours des changements dynamiques. Fazlur Rahman considère encore cette intégration comme un moyen défensif pour sauvegarder la manière de penser des musulmans de la contamination ou de la dépravation provenant des idées occidentales qui sont transmises à travers divers sciences, principalement les idées qui outrepassent les standards de la moralité des musulmans.

Dans cette panique spirituelle, la stratégie développée de manière universelle, à travers le monde musulman, est une stratégie qui semble mécanique : comment relier certaines nouvelles matières avec des matières anciennes pour obtenir un mélange qui soit plus stimulant (Fazlur Rahman 1982, p. 86).

Cependant, l'enseignement islamique en Indonésie possède une orientation d'équilibre en tant que manifestation de l'objectif de l'enseignement, qui s'explique parce que le but de la vie des hommes à travers le Coran est de développer les capacités essentielles des hommes de telle sorte que toutes les sciences qu'ils vont étudier par la suite vont fuser avec leur personnalité et leur créativité. L'orientation de ce genre d'enseignement se reflète dans le programme d'enseignement qui intègre les sciences

religieuses avec les sciences générales de manière exhaustive. Car à la base, les sciences sont intégrées et ne peuvent pas être séparées (Rahman 1982, p. 323).

Selon Meuleman «L'enseignement islamique en Indonésie est destiné à conserver et enseigner la religion musulmane à travers ses aspects rituels, doctrinaires, sociaux, et culturels. Le *Pesantren* (l'internat) a été longtemps l'institution principale pour atteindre cet objectif. Bien que le *pesantren* a été influencé à différents niveaux par la modernisation et le changement, son influence sur la tradition éducative et sociale est encore assez forte, ». Alors qu'en Europe, l'Islam est étudié comme une science, par les non-musulmans à des fins scientifiques, commerciales, politiques et missionaristes. Cette approche de l'Islam s'est développée depuis le Moyen-Age, depuis qu'il existe une interaction entre les musulmans et les européens. Cependant l'augmentation récente de la communauté musulmane en Europe de l'Ouest et Centrale a fait naître une nouvelle forme d'institutions islamiques. La forme de ces institutions diffère selon les pays avec divers facteurs.

### **But de l'enseignement**

Dans la perspective de l'homme en tant que créature éduquée, nous dirigeons le but de l'éducation vers la réalisation du développement de la personnalité des hommes de manière équilibrée, aussi bien physique, social, intellectuel que spirituel. C'est ce que décrit al-Syaibany comme le but final de l'enseignement islamique qui essaye de développer les dispositions de l'élève, que ce soit l'esprit, le physique, la volonté et l'intelligence de manière dynamique, jusqu'à se construire une personnalité complète et qui soit propice à remplir son rôle en tant que califat sur terre (Langgulong, p. 67). Alors que Ibnu Miskawih a tendance à orienter le but de l'enseignement sur la morale qui permet de faire naître de manière spontanée l'accomplissement de bonnes actions pour atteindre la perfection et obtenir le bonheur parfait. (*as-sa'ādah*) (Suwito, 2004, p. 116).

Cet objectif a un sens, qui est que l'enseignement islamique passe par le développement d'une vraie personnalité musulmane qui se soumet à Dieu et accomplit sa volonté, en conformité avec les règles de l'Islam, en remplissant son devoir sur terre et en faisant de la vie éternelle le but essentiel de son enseignement.

Cette conception décrit, de manière générale, qu'il y a deux choses qu'il faut réaliser dans la pratique de l'enseignement islamique, c'est '*la dimension dialectique horizontale*' et '*la dimension de soumission verticale*'. Dans la dimension dialectique horizontale, l'enseignement islamique doit pouvoir développer les réalités de la vie, aussi bien en ce qui concerne notre propre personne, la vie en société que l'univers. Alors que la dimension de soumission verticale

décrit que l'enseignement islamique, en plus d'être un moyen pour entretenir, utiliser et conserver les ressources naturelles, doit aussi permettre d'enseigner les phénomènes et les mystères de la vie pour établir une relation éternelle avec le Créateur.

En pratique, Muhammad Athiyah al-Abrasyi conclut que le but de l'enseignement islamique se fonde sur cinq objectifs, qui sont : a) former une morale noble; b) préparer à la vie sur terre et à la vie dans l'au-delà; c) préparer à subvenir à ses besoins, à utiliser et à entretenir les avantages des richesses naturelles; d) faire naître l'esprit scientifique chez les élèves; e) préparer des travailleurs professionnels et qualifiés (Zakiy al-Kaaf, 2003, p. 13-16).

Le deuxième Congrès International sur l'enseignement islamique qui a eut lieu en 1980 à Islamabad au Pakistan stipule que : « Le but de l'enseignement islamique est de faire naître un équilibre dans la personnalité des hommes de manière globale et équilibrée en entraînant l'esprit, l'intelligence et la réflexion (intellectuelle), des humains de manière rationnelle ; les sentiments et les sens. C'est pourquoi, l'enseignement doit couvrir l'ensemble des aspects du caractère des élèves ; l'aspect spirituel, intellectuel, imaginaire, physique, scientifique et langagier, aussi bien de manière individuelle que collective, et pousser à développer tous ces aspects dans la voie de la bonté et de la perfection. Le dernier objectif de l'enseignement islamique réside dans l'accomplissement de la soumission parfaite à Allah, de manière individuelle, communautaire et universelle (Langgulong, 1980, p. 206-207).

### **Programme d'enseignement scolaire**

D'une manière générale, le système d'enseignement qui est utilisé en Indonésie est démocratique, bien que dans son application il y a souvent différents changements dans le programme d'enseignement et l'exécution de l'enseignement en lui-même. Depuis le début de l'indépendance jusqu'à aujourd'hui, l'Indonésie a changé plusieurs fois de programme d'enseignement. A savoir, pendant la période 1945-1949, a été publié le programme d'enseignement 1947. De 1950 à 1961, a été déterminé le programme d'enseignement 1952. Le programme d'enseignement de l'ordre ancien est le programme d'enseignement de 1964, alors que pour l'ordre nouveau on a établi le programme d'enseignement de 1994, KBK (le programme d'enseignement basé sur les compétences) puis l'amélioration du KBK est le KTSP, et enfin, le dernier né qui est à l'essai est le programme d'enseignement 2013.

Ces différents changements sont effectués dans le but d'améliorer l'enseignement actuel en Indonésie, et la base des changements est bien sur,

fondée sur des études comparatives effectuées par les experts dans différents pays développés. Les changements qui sont jugés importants dans le programme d'enseignement de 2013 portent sur quatre normes de l'enseignement qui sont le standard d'admission, le standard du contenu, le standard du processus et le standard de la notation. Ces quatre standards sont suffisamment importants dans le changement du processus d'enseignement d'une manière générale.

Les changements du programme d'enseignement qui sont régulièrement effectués par le gouvernement, ont pour but d'améliorer la qualité de l'enseignement, pour que les diplômés puissent être compétitifs au niveau international. Les améliorations de la qualité du système d'éducation sont effectuées de manière complète et pas seulement dans l'enseignement formel mais également dans l'enseignement informel, et pas seulement dans les établissements scolaires dépendants du Ministère de l'éducation nationale mais également auprès des établissements dépendants du Ministère des religions, comme par exemple les madrasa (écoles coraniques).

L'étimologie du terme "*curriculum*" provient du latin, à savoir *curro* ou *currere* et *ula* ou *ulums* qui veut dire "*racecourse*" (champ/course de chevaux, distance de course, concours, course de voitures, circulation, rotation, stade, voiture de course (Ebster, 1980, p. 231). En accord avec l'évolution du monde de l'éducation, le concept du programme d'enseignement subit également des changements et des modifications du sens, du contenu au processus de l'enseignement comme le dit Robin : « *The commonly accepted definition on the curriculum has changed from content of courses of study and list of subjects and course to all experiences which are offered to learners under the auspices or direction of the school* » (Forgarty, 1991, p. 97).

Le concept du programme d'enseignement dans la loi sur le système de l'éducation nationale de 2003 article 1 alinéas 11 : dit que le programme d'enseignement est un ensemble de plans et de règles sur le contenu et les matières d'enseignement ainsi que les moyens utilisés comme guide pour organiser les activités d'enseignement (UU SPN, No. 20 Tahun 2003). Dans la perspective de l'enseignement islamique, le programme d'enseignement est la conceptualisation de la place et du rôle de l'homme en tant que serviteur de Allah et de califat sur terre, qui recouvre l'ensemble du potentiel humain (Irfan et Mastuki HS, p. 151).

Le programme d'enseignement est le fondement qui est utilisé par les éducateurs pour guider les élèves vers l'enseignement désiré à travers une accumulation de savoirs, de compétences et de comportements. De plus, les principes qui sont développés dans le curriculum d'enseignement islamique sont, entre autres ; (1) Orientation vers un objectif d'enseignement d'après le Coran, c'est-à-dire le développement des capacités essentielles de l'homme :

intellectuelles, morales et spirituelles. (2) Intégrer les sciences religieuses et les sciences à caractère général de manière organisée et complète. (3) Pertinent, dans le sens qu'il peut apporter des ressources aux élèves leur permettant de s'adapter aux exigences de la vie moderne. (4) Fonctionnel, dans le sens qu'il peut pousser la productivité intellectuelle en conservant une relation étroite avec l'Islam (al-Nahlawi, 1878, p. 177-179).

Pour concrétiser un programme d'enseignement qui respecte les principes cités ci-dessus, il ne faut plus qu'il y ait de dichotomie entre la science religieuse et les sciences de connaissances générales. Ce point de vue est pratiquement similaire avec celui exprimé par Azra sur le fait que la réorientation du programme d'enseignement est faite en fonction de la façon de penser qui est séparée d'une croyance iréelle où l'amélioration du programme d'enseignement est uniquement basé sur les carences d'une partie de la population. D'un autre côté, le programme d'enseignement de l'enseignement islamique qui est orienté sur les valeurs, doit donner une direction et un but uniques pour que ce programme d'enseignement soit pertinent et fonctionnel et puisse répondre aux besoins nationaux, régionaux et globaux (Azra, 1998, p. 26).

De sorte que le programme d'enseignement de l'enseignement islamique en Indonésie est un mélange entre un programme d'enseignement humaniste et un programme d'enseignement de reconstruction sociale. D'un côté, il faut engendrer des individus qui soient croyants, intelligents et créatifs. D'un autre côté, il faut que les jeunes diplômés aient des compétences et des ressources pour s'adapter aux exigences de la vie qui évoluent sans cesse, c'est ce que l'on nomme (*des êtres parfaits*). En observant l'aspect du programme d'enseignement dans l'enseignement islamique, il n'est donc pas possible de résoudre le problème uniquement par une expansion linéaire du système d'enseignement existant et l'ajustement pédagogique et technique de la réforme de l'éducation islamique est de créer un enseignement pour encourager la productivité intellectuelle dans tous les domaines de la création tout en conservant un attachement sérieux à l'Islam (Rahman, 1987. p. 134). Ainsi, les valeurs de l'Islam devraient être l'esprit qui caractérise l'ensemble du champ intellectuel.

Il y a plusieurs critères qui doivent être respectés dans le programme d'enseignement islamique selon (Al-Nahlawi, 1989, p. 273-277) ce sont: 1) Le système et l'élaboration des programmes devraient être en harmonie avec la nature humaine de manière à avoir la possibilité de la purifier, de la protéger des déviations et de la sauver; 2) Le curriculum doit s'attacher à atteindre l'objectif ultime de l'éducation islamique, qui est la sincérité, l'obéissance et l'adoration de Dieu, en plus de la réalisation des objectifs d'aspect psychologique, physique, social, culturel et intellectuel; 3) Le phasage

et la spécification du programme d'enseignement devraient envisager la périodisation de l'évolution des apprenants ainsi que leur l'unicité (spécificité), en particulier les caractéristiques des enfants, et le sexe (masculin et féminin); 4) Les différentes applications, activités, exemples et textes existants dans le programme d'enseignement doivent maintenir à la fois les besoins de la vie réelle de la population tout en s'appuyant toujours sur les idéaux islamiques, comme la gratitude et l'estime de soi en tant que musulmans; 5) L'ensemble de la structure et de l'organisation du programme d'enseignement ne doivent pas être contradictoires et ne doivent pas s'opposer au mode de vie Islamique; 6) Le programme doit être réaliste ou doit pouvoir être appliqué conformément aux circonstances et conditions de vie d'un pays en particulier; 7) Les méthodes d'enseignement/apprentissage dans le programme doivent être flexibles et pouvoir être adaptées à diverses situations et conditions comme les différences individuelles, les intérêts et la capacité des élèves à comprendre et à exploiter la matière étudiée ; 8) Le programme doit être efficace dans le sens qu'il doit être rempli de valeurs éducatives pour façonner une attitude islamique dans la personnalité de l'enfant; 9) Le programme doit tenir compte des aspects "Amaliah" du comportement islamique, tel que l'éducation pour le jihad (la guerre sainte) et la da'wah islamique (la propagation de la foi) ainsi que l'implantation d'une communauté musulmane dans l'environnement scolaire.

Les caractéristiques du programme d'enseignement islamique comme il a été décrit ci-dessus ne place pas uniquement les élèves en tant qu'objets, mais aussi en tant que sujets qui doivent se cultiver de manière continue pour acquérir une maturité en concordance avec les concepts de l'Islam. On voit ici la spécificité du programme de l'enseignement islamique qui considère l'élève comme un être capable de progresser par lui-même à travers diverses activités éducatives. Les éducateurs et tous les autres composants de l'éducation, y compris les programmes d'études sont des médias ou des moyens qui doivent fournir une situation et des conditions favorables au processus de développement de la totalité des capacités possédées par les apprenants pour atteindre une perfection optimale.

### **Les institutions de l'éducation**

Les écoles coraniques (madrasa) sont une manifestation de la volonté de la population en Indonésie pour répondre aux besoins de l'éducation, en particulier de la communauté musulmane. D'un aspect culturel, le madrasa est une sous-culture d'un système social où la société croit et se développe. Par conséquent, la majorité des madrasa en Indonésie, en particulier les madrasa privées-naissent généralement à l'initiative de la communauté locale. Toutefois, dans le développement ultérieur, les madrasa ont changé leur

statut en devenant des établissements publics et en suivant entièrement le système de l'éducation nationale. Les madrasa deviennent ainsi un instrument formel qui participe au changement sociétal en fonction de l'orientation de l'éducation nationale (Hasanah, 2010, p. 2).

Sur le plan historique, les madrasa sont essentiellement nées du processus de modernisation des établissements d'enseignement traditionnels dans un effort de répondre à la demande de la population qui est le support de l'existence des madrasa. Elles représentent l'évolution d'un des modèles éducatifs traditionnels musulmans indonésien, qui est le *pesantren*. Les madrasa se développent généralement dans l'entourage des *pesantrens*—et beaucoup d'entre eux sont l'évolution d'un modèle d'éducation—d'un modèle de *pesantren* pur en madrasa. Selon Karel Steenbrink, un madrasa est un renouvellement d'un système d'éducation traditionnelle islamique en apportant un nouveau contenu dans le processus d'apprentissage.

À bien des égards, les *pesantrens* qui s'étaient développées depuis la fin du 17<sup>ème</sup> siècle dans l'archipel, sont les précurseurs des établissements d'enseignement, les madrasa. Les recherches historiques montrent même que le modèle d'éducation des *pesantren* a un lien historique assez fort avec le système éducatif traditionnel en Inde qui s'est développé depuis des centaines d'années avant l'ère chrétienne. Quand les musulmans ont commencé à explorer l'archipel et à développer ce modèle, l'éducation «précurseur du madrasa" a commencé à être mis en œuvre dans les lieux de prière ou les petites mosquées situées dans les communautés locales (Dhofier, 1982).

C'est pourquoi, les madrasa adhèrent encore à la culture des *pesantren*, à la fois en terme de substance de l'enseignement ou dans la gestion de sa direction, la façon de diriger un madrasa est encore fortement influencée par les modèles des *pesantren* qui sont basés sur le modèle de leadership charismatique. Et même dans certains *pesantren*, le directeur est nommé directement par le *kyai* (titre religieux) en fonction de ses qualifications subjectives. Cela est principalement basé sur l'hypothèse que l'existence de madrasa complète l'éducation dispensée par les *pesantren*. La survie des madrasa est fortement déterminée par la politique des *pesantren* avec son *kyai* comme figure centrale.

L'effort fourni par les *pesantren* pour adopter un modèle moderne de l'éducation devait à l'origine faire face au problème de l'émergence de dualisme. Dans l'éducation. L'idéal est de pouvoir apporté une double éducation sous un même toit. Afin qu'il n'y ait pas de dichotomie dans le système d'éducation, ou ce qui est nommé l'éducation générale et l'éducation religieuse. Dans les développements ultérieurs, ces deux modèles d'enseignement sont gérés par deux organismes différents de la bureaucratie gouvernementale, le ministère de l'Éducation qui gère les établissements



d'enseignement hérité des néerlandais, tandis que les *madrassa* et les *pesantrens* sont supervisés par le Ministère de la Religion. La différence entre les deux est ponctuée de nouveau par la naissance de politiques gouvernementales de l'Ordre ancien favorise l'éducation publique plutôt que l'éducation religieuse. Cette situation s'est poursuivie jusqu'au commencement du gouvernement de l'ordre nouveau.

La politique gouvernementale en la matière est encore limitée aux efforts visant à renforcer la structure des *madrassa*. À cet égard, deux choses importantes ont été faites pour montrer l'attention portée par le gouvernement aux *madrassa*. Tout d'abord, formaliser les *madrassa* en essayant de convertir le statut de quelques *madrassa* de privé à public. Deuxièmement, restructurer les *madrassa* pour qu'ils soient en conformité avec les exigences de l'éducation nationale, en particulier avec l'uniformité et l'amélioration des programmes d'études utilisés (Fadjar, 1998).

Les niveaux de l'enseignement islamique en Indonésie plus précisément celui utilisé dans les *madrassa*, débute par:

1. *Raudhatul RA* (équivalent à l'école maternelle); c'est un établissement d'enseignement islamique qui éduque les enfants d'âge pré-scolaire, soit environ 4-6 ans. Le programme qui est enseigné dans *Raudhatul RA* porte plus sur les aspects du développement de la langue, émotionnel, cognitif et social. L'aspect de la foi commence à être introduit à travers l'enseignement de la religion .
2. *Madrassa Ibtidaiyah* (niveau élémentaire); c'est un établissement d'enseignement islamique qui éduque les enfants âgés de 6-12 ans. Le programme d'étude qui est enseigné en plus du programme général du Ministère de l'éducation nationale est un programme provenant du ministère des religions qui met l'accent sur l'apprentissage de la religion dont l'enseignement est divisé en *Fiqh*(les lois religieuses), *Al Qur'an* *Hadits* (le Coran et la parole du Prophète), l'histoire culturelle islamique et *Aqidah Akhlak* (la foi et la morale). D'une part, la séparation de l'apprentissage des matières religieuses permet un apprentissage plus spécifique pour mieux maîtriser la matière, mais d'autre part cette séparation est un fardeau assez lourd pour les élèves du MI.
3. *Madrassa Tsanawiyah* (premier cycle du secondaire, collège); à savoir les établissements d'enseignement islamiques qui éduquent les enfants âgés de 13-15 ans. Comme pour le niveau du *madrassa* de l'école primaire, le programme d'enseignement qui est donné au MTs est une combinaison entre le programmes d'études du Ministère de l'éducation nationale et le programme du Ministère des religions. Bien sur, le volume de l'apprentissage des élèves du MTs est plus lourd que celui des élèves qui étudient au collège. Cependant, la combinaison du programme pour

certaines parents musulmans devient une alternative pour confier leurs enfants à un MTs car ils sont très occupés et ont donc peu de temps pour donner une éducation religieuse à leurs enfants à la maison.

4. Madrasa *Aliyah* (niveau secondaire, lycée) ; à savoir une institution éducative islamique qui éduquent les enfants âgés de 16-18 ans . Dans la deuxième année (c'est-à-dire l'équivalent de la première), comme les lycéens, les élèves doivent choisir une filière, soit sciences naturelles, sciences sociales, sciences religieuses islamiques ou les langues. A la fin de la troisième année (c'est-à-dire la terminale) , les étudiants doivent passer un examen national qui déterminera leur réussite. Les diplômés de MA peuvent poursuivre leurs études dans des écoles publiques , des universités Islam , ou travailler directement . MA comme le lycée est appelé MA général ou professionnel, (pour le lycée technique, on l'appelle SMK) par exemple le MA professionnel (MAK) Le programme d'enseignement du MA est le même que le programme d'études du lycée, seulement au MA le programme de l'éducation islamique est plus complet. En plus d'enseigner des matières de l'école élémentaire, les étudiants ont des cours tels que: Fiqh(les lois religieuses), Al Qur'an Hadits (le Coran et les paroles du Prophète), l'histoire culturelle islamique et *Aqidah Akhlak* (la foi et la morale) et l'arabe .
5. L'enseignement supérieur Islam (PTI); à savoir l'établissement d'enseignement islamique qui vise à devenir un centre d'étude et de développement de la science islamique qui est dirigé vers la création d'objectifs de formation, vise à préparer les étudiants à être des membres de la communauté qui ont des capacités académiques et professionnelles, qui sont capables de développer, diffuser et appliquer les connaissances de l'Islam, ainsi qu'améliorer le niveau de vie des gens et leur bien-être en les éduquant. Les établissements d'enseignement supérieur Islam comme IAIN/IAIS ou UIN offrent un large choix de filières, et sont devenues une alternative d'établissements supérieurs pour une partie de la communauté musulmane.

Le portrait des éducateurs dans les établissements d'enseignement islamiques, et en ce qui concerne notre étude les enseignants de madrasa ne sont pas encore tous professionnels, car beaucoup d'enseignants ne sont pas compétents. Le niveau de vie des enseignants qui est encore faible a aussi un impact sur la difficulté de trouver des enseignants qualifiés. Les modifications du programme d'enseignement 2013 portent, en substance, sur les changements dans le processus d'apprentissage et d'évaluation , changements qui exigent que les enseignants soient vraiment bien préparés. Plus précisément, ces changements peuvent être considérés comme un changement culturel et un changement de l'ambiance de l'enseignement qui

commence du processus d'apprentissage jusqu'au système d'évaluation. Fondamentalement, le programme d'enseignement 2013 veut juste changer l'orientation de l'apprentissage des élèves qui au lieu de toujours mesurer les aptitudes scolaires (cognitives) des étudiants s'oriente vers le développement des attitudes et des compétences de base. Bien sûr, cela nécessite le développement d'une stratégie pour améliorer la qualité des enseignants des madrasa d'une manière planifiée, mesurée et ciblée, sinon, cela aura un impact sur la réalisation de la qualité, la pertinence et l'image des madrasa dans l'avenir.

Le système d'évaluation permet de mesurer les compétences des étudiants/ de l'enseignement à la sortie du madrasa qui à l'heure actuelle se réfère encore au système qui a été mis en œuvre par le gouvernement pour les madrasa et qui s'appelle US/M, tandis que pour les MT et MA, les étudiants doivent passer l'examen national UN. Ce système d'évaluation a beaucoup de défauts, car l'évaluation du processus d'apprentissage qui s'est déroulé pendant de nombreuses années depuis l'enseignement primaire et secondaire n'a pas de sens, car l'obtention du diplôme est uniquement déterminée par les 4 jours de l'examen national.

La fonction de l'évaluation, conformément à la loi 20 de 2003 , article 57, paragraphe 1 et 2, c'est "l'évaluation est effectuée afin de contrôler la qualité de l'éducation à l'échelle nationale comme une prise de responsabilité des acteurs de l'éducation envers les parties concernées." Mais en réalité, quand il est clair que certaines institutions ne répondent pas à la qualité de l'éducation exigée, comme en témoigne le nombre des étudiants qui n'ont pas réussi à l'examen, il n'y a pas d'ajustement ou de prise en charge pour améliorer le système d'enseignement de ces institutions.

La proportion des élèves qui suivent le primaire dans des madrasa varie selon les régions. Selon une analyse, on estime que dans 70% des villes/districts, environ 4% à 20% des élèves sont scolarisés dans des madrasa de l'école primaire au cycle du secondaire, dans quatre districts/villes les écoles publiques accueillent environ la moitié du nombre des élèves, dans huit districts/villes, il n'y a aucun madrasa. Dans certaines communautés, le madrasa est une option, mais dans les zones reculées où le gouvernement n'a pas ouvert d'écoles publiques, les madrasa privés sont le seul type d'enseignement disponible.

Alors que le nombre d'étudiants dans les écoles publiques n'a pas augmenté au cours des dernières années, le développement des élèves dans les Madrasa a montré un taux de croissance encourageant. La croissance a atteint 2,5% pour les MI, 3,2% pour les MTs, et 9,4% pour les MA par an, pour répondre aux exigences de la demande en éducation de la population. La croissance est inégale entre les régions, il y a des provinces où la

croissance est stagnante, mais il y a aussi une province dont la croissance a atteint 15% par an (Hasanah, 2010, p. 8).

Les madrasa en tant qu'établissements d'enseignement islamique apportent une contribution significative à l'éducation publique en Indonésie, c'est pourquoi ils doivent être pris en compte dans les efforts de planification pour améliorer l'éducation en Indonésie avec les écoles publiques. Ainsi que les écoles publiques, la nécessité d'améliorer la qualité de l'éducation dans les madrasa doit passer par l'amélioration du processus d'enseignement, le perfectionnement du professionnalisme des enseignants, l'amélioration des infrastructures et leur utilisation, ainsi que l'utilisation des manuels et autre matériel pédagogique. L'étude a également révélée que l'éducation islamique fournit une base solide dans la formation du caractère de la nation à travers un processus d'apprentissage qui a été réalisé en accentuant le programme de l'enseignement religieux, le bon exemple de l'enseignant, ainsi que les habitudes qui ont été ancrées pendant la présence de l'élève à l'école.

### **Portrait de l'enseignement islamique en France**

La République Française est un pays dont le territoire est situé en Europe de l'ouest, qui possède une frontière avec l'Angleterre (le tunnel sous la manche), ainsi qu'avec l'Espagne, l'Italie, la Suisse, l'Allemagne, le Luxembourg et la Belgique. Elle est baignée par la Manche, l'océan Atlantique et la mer Méditerranée. Néanmoins, la France possède aussi beaucoup de territoires à travers les océans du monde entier et a colonisé de nombreux pays et régions, y compris les pays avec une population à majorité musulmane, comme l'Algérie, le Maroc, la Tunisie et des pays d'Afrique. Dans ces États, la langue française est devenu la langue nationale, qui est utilisée dans les organismes gouvernementaux et à l'école. La population française se compose de diverses origines ethniques et religieuses. Les principales religions en France se composent des Catholiques, entre 83 et 88%, les protestants 2%, les juifs 1% et de 5 à 10% de musulmans (<http://www.ladocumentationfrancaise.fr/dossiers/religionsfrance/panoramareligieux.shtml>, téléchargé le 8 mai 2014).

Après la seconde guerre mondiale, le manque de ressources humaines pour reconstruire l'Etat français, pousse un grand nombre de musulmans à venir s'installer en France, en provenance de l'Afrique du Nord, et en particulier de l'Algérie. Les immigrants ont apporté leur culture et leur religion. C'est le début de changements importants et de l'apparition d'un nouveau dynamisme dans la pluralité des religions en France. Ce phénomène est confirmé par le Décret n° 76-383 du 29 Avril 1976, sous la présidence de Valéry Giscard d'Estaing, sur «la loi du regroupement familial » qui permet aux ressortissants étrangers qui se sont installés en France pour le travail et qui

vivent en France depuis plusieurs années, de faire venir leur famille. Comme de nombreux travailleurs étrangers sont musulmans, grâce à cette loi, leur nombre augmente de manière plus rapide car ils peuvent vivre en famille et avoir des enfants sur le sol français.

En 1985, a eu lieu une conférence islamique, financée par le *Rābitbah Alam Islāmi* (organisation islamique mondiale), où 141 pays musulmans ont participé et qui a abouti à la décision de créer la Fédération des musulmans de France. Cette Fédération a réussi à unifier 540 organisations réparties sur l'ensemble du territoire français et à protéger 1600 mosquées, ainsi que les établissements d'enseignement islamiques et les bâtiments islamiques en France. Les musulmans doivent pratiquer leur religion dans le cadre de la loi et le droit applicable en France. Ils sont autorisés à prier, jeûner, et à pratiquer les autres aspects de l'islam à condition que ce ne soit pas dans les lieux publics (<http://www.vie-publique.fr/politiques-publiques/etat-cultes-laicite/liberte-religieuse> téléchargé le 8 mai 2014). Bien que les français ne souhaitent pas que la religion soit impliquée dans le gouvernement, (selon le principe séculaire) en 2002, le ministre de l'intérieur de l'époque, *Nicolas Sarkozy* a donné son accord pour la création d'un *Conseil Français du Culte Musulman/CFCM*, qui est une organisation à but non lucratif et sans statut juridique spécial (*Muslim in Europe, The economist*, téléchargé le 8 mai 2014).

Le développement de l'Islam en France est également décrit par le journaliste français qui est aussi un expert de l'Islam, Xavier Ternisien. Il a écrit que le développement de l'Islam en France est très rapide, cela se voit par l'apparition de nombreuses mosquées aux coupoles typiques, ce qui montre que les musulmans ne se cachent plus. Ce ne sont pas uniquement les mosquées qui poussent dans la capitale de la mode, mais aussi plusieurs écoles privées islamiques, dont le système d'éducation suit le système d'enseignement général français ([http://fr.wikipedia.org/wiki/Conseil\\_franc%C3%A7ais\\_du\\_culte\\_musulman](http://fr.wikipedia.org/wiki/Conseil_franc%C3%A7ais_du_culte_musulman), téléchargé le 8 mai 2014).

En général, l'éducation en France est centralisée, c'est-à-dire qu'elle dépend du gouvernement. C'est pourquoi le Ministère de l'éducation nationale a un rôle très important à jouer sur l'ensemble du système éducatif. Le gouvernement français a également publié une loi rendant l'enseignement obligatoire jusqu'à l'âge de 16 ans, ainsi que la mise en œuvre d'écoles publiques gratuites, de l'école primaire jusqu'au lycée.

Le système d'éducation en France est similaire au système de l'éducation en Indonésie. La principale différence réside dans le système d'évaluation, où en France le processus qui détermine si oui ou non un enfant peut entrer au collège ou au lycée n'est pas déterminé par un examen national, mais par les bulletins de notes et l'attitude de l'enfant pendant sa scolarité.

Les étapes de l'éducation en France commence à partir de la maternelle jusqu' à l'université; 1) L'éducation préscolaire. L'école maternelle est un système d'éducation mis en œuvre comme une étape avant l'entrée à l'école primaire. L'éducation pré-scolaire commence à l'âge de 2 ans. L'attention de l'école pré-scolaire porte sur le développement physique, intellectuel et moral des enfants. Pour atteindre ces objectifs, le programme se compose d'exercices physiques, de jeux, de chants, de dessins et de peintures et de bricolages ou travail manuel; il y a aussi des exercices d'observation des objets présents dans l'environnement de l'enfant (<http://www.france.fr/etudier-en-france/le-syste-ne-scolaire-francais-de-la-maternelle-au-lycee.html>); 2) L'enseignement primaire. L'école primaire en France débute à l'âge de 6 ans, et se déroule sur 5 ans, avec un maître ou une maîtresse par classe. L'école primaire est divisée en trois étapes, qui sont; (a) préparatoire, pour les enfants âgés de 6 à 7 ans; (b) élémentaire, pour les enfants âgés de 7 à 9 ans; (c) moyen, pour les enfants âgés de 9 à 11 ans.

Le programme de l'éducation primaire se compose de l'apprentissage de la langue française, la lecture et l'écriture, le calcul, l'histoire et la géographie, les sciences naturelles, le dessin, le travail manuel, le chant et le sport. (Tadjab, 1994, p. 100) Il n'y a pas d'examen national à la fin de l'école primaire en France. Les évaluations quotidiennes ne sont pas des choix multiples, mais toujours des essais, pour aider à former l'esprit critique des élèves. La notation des contrôles utilisent des lettres de A à D.

L'enseignement secondaire (Enseignement secondaire). L'enseignement secondaire en France est la continuation de l'enseignement primaire. L'enseignement secondaire est divisé en deux , à savoir le collège et le lycée (<http://www.france.fr/etudier-en-france/le-syste-ne-scolaire-francais-de-la-maternelle-au-lycee.html>).

Le collège dure quatre ans. Le système de sélection des collégiens ne repose pas sur le NEM (note attribuée par un examen national), mais dépend du lieu d'habitation (zone) Les élèves étudient avec un professeur par matière, et changent de classe entre chaque cours. L'examen à la fin du collège (le brevet des collèges) porte sur trois matières, le français, les mathématiques et l'histoire/géographie. L'examen est national, mais c'est le rapport et les notes des élèves pendant les quatre années du collège qui décide si ils peuvent passer au lycée. Le brevet des collèges est considéré comme un entraînement pour le baccalauréat.

L'enseignement secondaire supérieur (lycée) se réalise sur 3 ans. La sélection pour être admis à ce niveau est encore basée sur la zone (résidence), sauf pour les étudiants qui entrent à l'école professionnelle (SMK). Le lycée est gratuit et les étudiants peuvent emprunter des livres gratuitement. La formation professionnelle dans une forme limitée qui existe depuis

longtemps. La division de l'enseignement professionnel fournit des experts dans le domaine de l'industrie et du commerce. En outre, il développe la formation professionnelle en offrant des programmes à temps partiel pour que les étudiants aient la possibilité de travailler tout en continuant à apprendre. L'examen final national du lycée est "le baccalauréat" qui détermine l'obtention du diplôme et qui fournit l'occasion aux élèves de poursuivre leurs études dans une université ou une grande école.

L'enseignement supérieur en France est divisé en deux, entre les Grandes Ecoles et les universités. En général, les grandes écoles ont un système de sélection plus rigoureux de sorte qu'elles sont considérées comme plus prestigieuses que l'Université. Une autre différence est que les Universités dépendent du Ministère de la Jeunesse, de l'Education nationale et de la recherche alors que les Grandes Ecoles dépendent du Ministère de l'Industrie, en fonction du domaine enseigné. L'enseignement à l'Université est théorique et général. Alors que dans les Grandes Ecoles, l'enseignement est technique. L'éducation est très importante en France, et on peut lire dans le livre intitulé *France*, qu'en France il y a plus de 20 millions d'élèves, ce qui signifie près d'un quart de la population française. Les fonds destinés à l'éducation par le gouvernement français en 2004 se montent à environ 70 milliards de dollars (US), ce qui représente 23% du budget annuel total du gouvernement français ([www.enseignementsup-recherche.gouv.fr](http://www.enseignementsup-recherche.gouv.fr)).

Les professeurs sont bien payés en France, ce qui exige du professionnalisme, de sorte que la sélection pour être un enseignant est très serrée et ils doivent avoir un certificat professionnel. Cette hypothèse est étayée par une recherche qui explique que la profession d'enseignant est la troisième catégorie la mieux payée par le gouvernement. Au premier rang, on trouve les acteurs de la loi (juges/procureurs/avocats), puis les fonctionnaires (médecins et agents publiques), et au troisième rang, les personnels de l'enseignement (enseignants et inspecteurs de l'enseignement) ([www.education.gouv.fr/cid1052/professeur-des\\_ecoles.html](http://www.education.gouv.fr/cid1052/professeur-des_ecoles.html), téléchargé le 8 mai 2014).

Les étapes de l'enseignement dans les écoles musulmanes sont les mêmes que les écoles publiques. En 2014, environ 2000 élèves ont fait leur rentrée dans 20 écoles musulmanes, tandis que 10 écoles sont encore en construction ou en attente de l'octroi de licences. Le nombre d'écoles musulmanes est encore faible par rapport aux écoles catholiques au nombre de 9000 et de 100 pour les écoles juives.

La majorité des écoles privées musulmanes sont dans une situation financière très critique, c'est pourquoi les écoles privées islamiques espèrent une coopération avec le gouvernement français pour que les salaires des enseignants soient pris en charge par le gouvernement. Cette coopération

peut exister si les écoles religieuses suivent le programme d'enseignement national et ont de bons résultats. A ce jour, une seule école musulmane a réussi à obtenir des fonds du gouvernement, car cette école a réussi à obtenir 100% de réussite au bac, alors que le taux de réussite des écoles locales est de 81% de leurs élèves.

Le déclenchement de l'augmentation des écoles musulmanes ces 10 dernières années repose sur deux facteurs principaux. Le premier est le désir des parents musulmans qui viennent de la classe moyenne supérieure de donner une éducation de qualité à leurs enfants et aussi de leur présenter leur culture et leur religion à l'école. Le second est la loi n° 2004-228 Du 15 mars 2004, qui interdit aux élèves des écoles publiques d'utiliser des attributs religieux, comme l'utilisation du voile. Les adolescentes ne sont pas autorisées à porter le voile quand elles pénètrent à l'intérieur de l'enceinte de l'école. Mais en dehors, elles sont libres de le porter. Cette loi a fait prendre conscience aux musulmans de l'importance d'une école musulmane pour les filles qui ne veulent pas être obligées de se découvrir pour pouvoir avoir accès à l'éducation. La France est un pays séculaire et laïc, où l'enseignement de la religion ne doit pas interférer dans les programmes des écoles publiques et les écoles publiques ne sont pas disposées à autoriser la pratique du culte, comme la prière, dans l'école.

L'éducation islamique en France est un ensemble d'enseignement/d'écoles privées qui sont encore peu nombreuses. La première école privée islamique a été établie dans la zone de Vitrierie, dans une banlieue au sud de la France. Le programme est adapté au programme scolaire national, avec l'ajout d'un contenu local, à savoir l'enseignement de la langue arabe, l'instruction et la pratique religieuse de l'Islam. *Education et Sauveur*, est la deuxième école qui a ouvert ses portes à Aubervilliers, au nord de Paris. Une autre école privée musulmane, Ibn Rushd se trouve dans la ville française de Lille, au nord de la France et Al Kindi se situe dans la ville de Lyon. En Juillet 2003, le gouvernement français a approuvé la construction de *La Réussite* comme la première école secondaire musulmane de France ([http://www.leparisien.fr/societe/une\\_trentaine-d-establishments-musulman-en-france-06-05-2013-2783929.php](http://www.leparisien.fr/societe/une_trentaine-d-establishments-musulman-en-france-06-05-2013-2783929.php), téléchargé 7 mai 2014).

La propagation de l'islam en France augmente de manière constante. Pour renforcer l'islam dans ce pays, la Turquie aurait annoncé des plans pour construire un campus islamique dans la ville de Strasbourg. Son objectif est d'éduquer les musulmans français et de former de futurs imam.

«Nous allons construire le campus le plus Islamique en Europe continentale», a déclaré Saban Kiper, au Conseil économique et social de la municipalité de Strasbourg, propos rapporté par le journal *Libération* du



mercredi (9/10). Nos étudiants seront formés par les meilleurs imam et qualifiés pour transmettre les enseignements de l'Islam, a déclaré Kiper.

La construction d'un campus islamique en France est prévu pour être financée par la communauté musulmane française d'origine turque, qui a contribué au financement d'un montant de 15 millions d'euros. Le campus prévoit de former des imam pour combler le vide de chefs religieux musulmans en France. Actuellement, il n'y a que deux institutions privées qui forment les imam, les enseignants religieux ou universitaires, à savoir la Grande Mosquée de Paris et l'Union des organisations islamiques de France (UOIF).

La France a réussi à rendre l'école obligatoire et à fournir une éducation gratuite à tous les élèves, citoyens français et étrangers, à l'initiative de Jules Ferry depuis 1881. Jules Ferry a également construit des " Ecoles normales" pour éduquer des enseignants de qualité. Ces points sont une fierté pour les citoyens français, car depuis longtemps chaque enfant peut recevoir une éducation de qualité sans frais dans l'espoir que tous les enfants aient une chance égale pour devenir des citoyens performants (**Error! Hyperlink reference not valid.** 8 mai 2014).

### **Comparaison de l'éducation islamique en Indonésie et un France.**

Une étude comparative est l'un des fondements qui renforcent la construction de la science (Arif, 2010). Les études comparatives menées en matière d'éducation peuvent être très significatives pour le développement de l'éducation dans une meilleure direction. La comparaison de l'éducation islamique en Indonésie et en France peut être considérée sous différents aspects;

1. Niveau de l'éducation. L'éducation en Indonésie et en France exigent l'entrée à l'école maternelle avant d'entrer dans l'éducation primaire. La durée de l'école primaire en France est de 5 ans, tandis qu'en Indonésie, à aussi bien au SD/MI elle dure 6 ans. A la fin de l'école primaire, les élèves doivent continuer à l'école secondaire. L'apprentissage dans l'enseignement secondaire en France se divise en deux, à savoir 4 années au collège et 3 ans au lycée, tandis qu'en Indonésie l'apprentissage est de 3 ans au SMP/MTs et de 3 ans au SMA/MA;
2. Le système éducatif. Le système éducatif en France, utilise un système centralisé qui est entièrement géré le gouvernement. Le gouvernement français a mis en œuvre une politique de l'enseignement obligatoire jusqu'à 16 ans avec la mise en œuvre d'un système scolaire gratuit pour chaque niveau d'enseignement. Alors que l'Indonésie, en raison de l'autonomie régionale qui utilise un système de décentralisation, le gouvernement laisse chaque région gérer les questions liées à l'éducation

et aux établissements scolaires. La politique de l'enseignement obligatoire en Indonésie est de 9 ans si bien qu'à l'heure actuelle, l'école est gratuite pour les écoles primaires SD/MI et les collèges SMP/MTs. Il existe une différence de fond entre le système d'éducation islamique en France et en Indonésie. Les écoles islamiques en France sont des écoles privées dépendantes du Ministère de l'éducation nationale et ne reçoivent aucune aide du gouvernement, tandis qu'en Indonésie les madrasa sont des écoles religieuses privées ou publiques dépendantes du Ministère de la religion, et reçoivent une variété d'aides financières ou matérielles;

3. Programme d'enseignement/Curriculum. Le programme d'enseignement en France est axé sur la maîtrise des compétences de base approprié au développement des apprenants, l'enseignement religieux n'est pas autorisé dans les écoles publiques. Le programme d'enseignement des écoles musulmanes est adapté au programme général avec en plus des cours de langue arabe, de religion et des pratiques religieuses. Alors qu'en Indonésie, l'instruction religieuse est obligatoire dans toutes les écoles, qu'elles soient publiques ou religieuses, et spécialement dans les madrasa, le nombre d'heures d'instruction religieuse est plus important que dans les écoles publiques, avec l'ajout des cours de langue arabe, du Coran et de la parole du prophète, de l'histoire et de la culture islamique ainsi que l'enseignement de la morale;
4. Evaluation/Notation. L'évaluation dans les établissements d'enseignement français est effectuée de manière progressive, car il n'y a pas d'examen national à la fin de l'école primaire. Dans le secondaire de premier cycle, il y a un examen national (le Brevet des Collèges), mais l'admission au lycée restera dépendante des bulletins scolaires et du comportement tout au long de leur scolarité au collège. Le brevet des collèges est un examen pour s'entraîner au BAC, l'examen national qui a lieu à la fin du lycée et dont le résultat détermine la réussite des lycéens et dont l'obtention leur donne la possibilité de poursuivre leurs études à l'université.

L'évaluation en Indonésie est sanctionnée par examens nationaux depuis l'école primaire jusqu'à l'école secondaire, même si cette année, l'examen national est modifié en examen qui est fait au niveau provincial et l'obtention du diplôme est déterminée par l'école. Alors que l'examen national des SMP/MTs et SMA/MA reste centralisé.

Les contrôles en France n'ont pas la forme de questionnaire à choix multiples, mais la forme d'essais, pour aider les élèves à avoir l'esprit critique dans la résolution des problèmes. Alors qu'en Indonésie encore près de 80% des évaluations quotidiennes sont effectuées à partir de formulaires d'évaluation à choix multiples, l'essai représente un petit

pourcentage et est plus censé mesurer la mémorisation que les capacités cognitives.

5. Le personnel de l'enseignement. Les éducateurs / enseignants en France sont des professionnels qui ont été recrutés par le biais d'un processus de sélection rigoureux. La profession d'enseignant en France est très prisée. C'est tout à fait compréhensible, car le bien-être des enseignants est assez élevé. L'engagement du gouvernement français attribue environ 23% du budget annuel du gouvernement à l'éducation et permet de fournir un revenu raisonnable pour les enseignants. Alors qu'en Indonésie, la profession d'éducateurs / enseignants est moins recherchée en raison du niveau des professeurs, qui est encore moyen, entre 2 et 5 millions de roupies pour les enseignants qui sont fonctionnaires, mais pour les enseignants de madrasa dans les régions, le salaire est encore parfois inférieur à un million de roupies. Le poste d'enseignant n'est donc pas très désiré et entraîne des difficultés pour effectuer une sélection rigoureuse pour les postes de professeur.

## CONCLUSIONS

Avec le développement de l'Islam en France, le nombre de lieux de culte et les activités islamiques sont en augmentation. Ce ne sont pas seulement les mosquées qui se développent rapidement actuellement, mais également les établissements d'enseignement islamiques dans le pays sont en forte croissance. Un certain nombre d'écoles islamiques ont ouvert en France. La première école privée islamique a été établie dans la zone de Vitry, dans une banlieue au sud de la France. Le programme est adapté au programme scolaire national, avec l'ajout d'un contenu local, à savoir l'enseignement de la langue arabe, l'instruction et la pratique religieuse de l'Islam. La construction d'un campus islamique en France est prévu pour être financé par la communauté musulmane française d'origine turque, qui contribuerait au financement d'un montant 15 millions d'euros. Le campus prévoit de former des imam pour combler le vide de chefs religieux musulmans en France. Actuellement, il n'y a que deux institutions privées qui forment les imam, les enseignants religieux ou universitaires, à savoir la Grande Mosquée de Paris et l'Union des organisations islamiques de France (UOIF). La France a réussi à rendre l'école obligatoire et à fournir une éducation gratuite à tous les élèves, citoyens français et étrangers, à l'initiative de Jules Ferry depuis 1881. Jules Ferry a également construit des "Ecoles normales" pour éduquer des enseignants de qualité. Ces points sont une fierté pour les citoyens français, car depuis longtemps chaque enfant peut recevoir une éducation de qualité sans frais dans l'espoir que tous les enfants aient une chance égale pour devenir des citoyens performants. En regardant

l'évolution rapide des institutions islamiques en France, même si leur nombre est encore faible, l'enseignement islamique est organisé avec un standard élevé en conformité avec les normes de l'école en général en France. En ce qui concerne l'Indonésie, les établissements d'enseignement islamiques ont participé de manière historique au développement de la nation indonésienne. L'éducation islamique en Indonésie a contribué de façon très significative à l'enseignement au niveau national, aussi bien sur l'aspect conceptuel que pratique de l'éducation. L'éducation, en général est influencée par le concept et l'esprit des valeurs islamiques. Mais d'autre part, le système d'éducation islamique en Indonésie à ce jour nécessite encore d'une innovation constante, ainsi que du soutien du gouvernement. En terme de quantité, le nombre d'écoles islamiques en Indonésie est très important, mais leur organisation est encore variée et la majorité ne remplit pas les standards de la norme nationale sur l'éducation (SNP). Par conséquent, la quantité devrait être directement proportionnelle à la qualité de l'enseignement, de sorte que les objectifs pédagogiques puissent être atteints de manière efficace. C'est la remarque apportée par cette étude comparative.

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# HAUGHT, GOLSHANI AND THE SCIENTIFIC VIEWPOINT OF STATE ISLAMIC UNIVERSITY IN INDONESIA

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## ABSTRACT

This article aims to examine the scientific view of the State Islamic University in Indonesia, namely, the concept of 'integration of science and religion'. The theory used is based on 'theology theory of evolution' of John F. Haught and theory of Islamic Science of Mehdi Golshani. State Islamic University such as UIN Sunan Gunung Djati Jakarta, UIN Syarif Hidayatullah Jakarta and other UIN, authorized open course, both of science humanities, social, technical and religious faculty. Referring to the Haught and Golshani's views, there are three approaches in the development of Islamic science in UIN; First, science aims to find the meaning of Allah (ontological); second, dismantle and re-test the findings of the medieval Islamic scientists (epistemological); Third, utilizing science to build a better civilization (axiological). Thus, UIN's existence in the future is largely determined by the success or failure of these institutions to develop the three areas of science Islam.

Keywords: Integration, Science, Religion, State Islamic University

## ABSTRAK

*[Artikel ini bertujuan mengkaji pandangan keilmuan Universitas Islam Negeri di Indonesia yaitu konsep 'integrasi sains dan agama'. Teori yang digunakan untuk mem bahasannya adalah 'teori teologi evolusi' dari John F. Haught dan teori Sains Islam dari Mehdi Golshani. Universitas Islam Negeri seperti UIN Sunan Gunung Djati Bandung, Syarif Hidayatullah Jakarta dan UIN lainnya, diberi kewenangan membuka program studi, baik sains humaniora, sosial, teknik, keagamaan dan kealaman. Merujuk kepada pandangan Haught dan Golshani, ada tiga pendekatan pengembangan sains Islam di UIN; pertama, sains bertujuan mencari makna Allah swt (ontologis); kedua, membongkar dan menguji coba ulang temuan para saintis Islam abad pertengahan (epistemologis); ketiga, memanfaatkan sains untuk membangun peradaban yang lebih baik (aksiologis). Berarti, eksistensi UIN di masa depan sangat ditentukan oleh berhasil tidaknya lembaga ini dalam mengembangkan tiga wilayah sains Islam tersebut].*

*Kata Kunci: Integrasi, Sains, Agama, Universitas Islam Negeri*

## INTRODUCTION

This paper is an attempt to explore significant issues emerging in scientific development with correlation to an effort of strengthening the Islamic Higher Education (Perguruan Tinggi Agama Islam) in Indonesia; that

is about the integration of Science and Religion, particularly in the context of the development of Science and Technology that is rapidly increasing now. The change of several State Islamic Higher Educations (PTAIN), such as State Islamic Institute (IAIN) becomes the State Islamic University (UIN), is one of the tangible evidence of how the encounter of two entities of knowledge (Religion and Science) has resulted in a process of metamorphosis that is very interesting to be analyzed. On the other hand, many Islamic Higher Educations (including Private Islamic Higher Education/PTAIS) that provide public courses such as psychology, sociology, engineering and others during this postscript viewed as '*deviant*' from Islamic Higher Education philosophical foundation itself and it is a proof that the process of metamorphosis has been '*infected*' Islamic Higher Education (PTAI) in Indonesia. A pretty deep anxiety is how to interpret integration itself and this study (research) is an attempt to understand the contemporary integration of Religion and Science well and comprehensively.

The author traces the dimensions of integration with dismantling the thought of two influential scholars at this time. The figures are John F. Haught and Mehdi Golshani. John F. Haught is a Christian theologian of the United States who is often referred as one of the leading systematic theologians. While, Mehdi Golshani is an Iranian physicist who in recent times begins to show great attention to Religion, especially when he struggled to correlate Science to Religion which he believes in. The choice of study on John F. Haught and Mehdi Golshani's thought is because of their recent strong influence in the integration discourse, both in the West and in the East. Besides, the two figures are quite realistic in locating Religion intersecting with Science. Both of them closely follow the development of Science, but at the same time they still remain critically and stay being religious men. It is a kind of difference from the thought that tend to try to force Science to return in pristine shape as idealized by Seyyed Hossein Nasr. Against such that, the integration project between Science and Religion is expected to become a trending big project ahead (futuristic orientation).

This paper comprehensively outlines a few basic things of the thought of Haught and Golshani. To facilitate the tracking more easily, in every character it explores, it is approached by four basic thing discourses: *First*, it shows how Religion and Science are interpreted by each character (either Haught or Golshani) and what happens when Religion should meet with Science; whether Science and Religion look hostile glasses (conflict), aloof but not hostile to each other, exchange mutually equal, or even merge with each other and unite themselves? *Second*, combining the basic assumptions used by Haught and Golshani in integrating Science and Religion. This assumption is an important part that can integrate scientific justifications

with descriptions of Religion. *Third*, it discusses the discourse of the real form of integration where John F. Haught offers *a Theology of Evolution* and Mehdi Golshani with *Islamic Science*. This description would clarify the form (model) of integration offered. The third pattern is the approach chosen to facilitate the mapping of thought as well as the materials to be able to see with clarity of thoughts that proposed by each scholar. *Finally*, this paper connects and at the same time combine the two men thought in the context of the development of Islamic higher education (IHE) in Indonesia, with the hope of Islamic Higher Education (PTAI) in Indonesia can be more acceptable and dynamic in with the times, without losing its vitality roles as an institution of Islamic education committed to the development of Islamic values in the stage of world civilization. Borrowing the language of Rahman (1996, p. 27), Islamic Higher Education (PTAI) is not just participant, but more than that, as one of the driving forces of world civilization that is able to 'grounded' as well as 'offers' the values of *rahmatan lil 'alamin* more elegant, so it is able to survive continually and exist in today's global competition.

## DISCUSSION

John F. Haught is a Roman Catholic theologian in USA as well as a Senior Research Fellow at the Woodstock Theological Center at Georgetown University. His area of expertise is systematic theology, with a special interest in issues of Science, cosmology, ecology, and reconciling evolution and Religion. Haught testifies against teaching intelligent design in schools because of religious nature in the case of Kitzmiller Dover Area School District. He was also involved with a controversy on the publication blocking the video of the public debate related to the compatibility of Science and Religion. As the founder of the Center for the Study of Science and Religion at Georgetown, he became the Chairman of the theology department of Georgetown from 1990 to 1995. At his creationic evolution, Haught's views on Science and Religion are at two different levels, but the explanation is not competing one to another, while emphasis on "*Science and Religion can not logically exist in a competitive relationship with each other.*". Haught graduated from St. Mary Seminary University in Baltimore and later received his PhD in theology from The Catholic University of America in 1970. He is the winner of the *Owen Garrigan Award* in Science and Religion in 2002 and *Sophia Award* in 2004 for Theological Excellence. In addition, in 2009, in recognition to his work on theology and Science, he was awarded a Doctorate Honoris Causa by the University of Leuven (Haught, 2000, p. 315).

In the same context with Haught, Mehdi Golshani is an influential scholar and a Muslim expert in the field of Physics. He was born in Isfahan, Iran in 1939. He completed his undergraduate degree from the University of



Tehran with a specialization in Physics in 1960 while he also obtained his MA and PhD from University of California in the same field of study, Physics. During his career as an academics, he has produced more than 20 books and 100 international scientific articles which are so appreciable leading him to get a number of individual awards, both academic and governmental ones. Among the major awards he earned as the professor of Sharif University of Technology, Iran Tehran is *the John Templeton Award for Progress in Religion* (World's Largest Monetary Award) in 2002, and so forth. His idea of the magnitude of the Islamic Science is so visible in the 2 landmark works; *The Holy Quran and the Science of Nature* and *Can Science Dispense with Religion?* It took him to the height of the popularity of international academics which was highly respected by the scientists of the world.

### **The Integration of Science and Religion in the Perspective of Haught**

Haught (2000, p. 31) divides the relationship patterns of Science and Religion in four forms; 1). *conflict*, 2). *contrast*, 3). *contact*, and 4). *Confirmation*. The first relation places Science and religion as two opposing entities at different angles; contentially, historically, and methodologically. In this relationship the pattern flows in the corridor of scientific skeptics as power which strongly affirms no necessary religious explanations anymore with literal group (Biblical Literalist) who understands the Bible as the only source of truth. In encountering of two different entities, it is mutually asserted that conflict raises no denouncement.

In contrast relation, Haught (1995, p. 21) suggests to make a clear distinction between Science and Religion so there is no conflict. This restriction is intended as an explanatory that each has a different area, so it should not justify Religion, for example, with the categories that are owned by Science. This contrasting pattern of relationships is important because conflicts often arise when there is '*fusion*' (conflation), namely the collapse of differences of Science and Religion as the result of the loss elements that distinguish the two. Of course, this '*fusion*' (conflation) occurs, both in Religion and Science. The death punishment of Galileo's story was an error of identifying Religion areas that are imposed on the Science.

The next pattern is contact. With this relation, Religion and Science are directed to communicate each other without losing its boundaries. This departs from the fact where they often meet and mutually are conditioned to express their own opinions.

The last form of relationship, which clearly indicates the main project of Haught, is confirmation. He defines confirmation as '*strengthening*' or '*support*', that Religion is fully support to the efforts of understanding the

universe undertaken by Science. In other words, he says: "*Religion is in a very deep way supportive of the entire scientific enterprise,*" (1995, p.21). The confirmation form of integration of Religion and Science is not because Religion provides a set of knowledge about the universe such as those offered by Science; religion does not provide details of knowledge about particle physics or genetic code. This attitude is due to principally support the views of Religion about the universe is limited, coherent, rational, and regularly, providing a common view of consistently maintaining a scientific quest and liberating Science from all forms of ideology that are imprisoned. For Haught, religious-based searching would lead to higher awareness than the materialist worldview that stops searching on the material realm only.

When Haught states that Religion support Science with the pattern of confirmation, then the question arises is "what does underly it all?" Whether the building could justify that Science has a closed connection with Religion? In the view of Haught, Science can not fulfill itself (*self-sufficient*) in conducting scientific development. Science always refers to or is rooted in the faith: "Science, to be more specific, can not even get off the ground without rooting itself in a kind of a priori "faith" that the universe is rationally ordered totally of things." (Haught, 1995, p. 23). Therefore, Science can not stand alone, but it depends on the permanent entity. Haught defines the permanent value as a source of inspiration that eventually turns on and develops further scientific exploration. Things that are fixed and always underlying Science is '*faith*' that the universe is orderly (and its accompanying laws) and rational. To build an integrative building between Science and Religion, Haught offers epistemological reading that Science is always rooted in the faith from which Religion gives a very clear definition. Science would not want to say that its existence depends on a permanent order in the universe. For Haught, '*faith*' gets meaning when associated with Religion as the '*spirit*' of faith. Similarly, Ogden understands Religion as a '*guarantor*' (*re-assurance*), as the most essential part to build confidence when the spirit is gone (Haught, 1984, p. 4).

In addition to its function as the first category of the scientific process, faith is the entity that is fundamentally capable of carrying humans toward a comprehensive knowledge (overall). This happens because of the limited human ability to understand the reality requiring the entity that place faith as a source of knowledge. As stated by Haught (1984, p. 7), "Faith is an attitude of acknowledging the limits of comprehension and of opening ourselves to being comprehended by that which transcends us".

Therefore, Science would not be able to achieve the comprehensive nature when limiting itself in the realm of sheer material. Science should involve knowledge that comes from Religion and God as a manifestation of

the nature of transcendence. But Science tends to regard such entities as the faith as knowledge that can not be decomposed by the principles (methodology) Science. Haught convinces that the presence of faith as a form of metaphysical worldview inspired by Religion would lead to a deep understanding of evolutionary events. For him, any concept and understanding of Science, a scientist is always shaped by the general vision of reality that he has. "... This theological Metaphysics is a superior to the materialist alternative," Haught says (Barbour, 2000, p. 54). So the Haught's proposal is to make theology (Religion) as the foundation or roots of Science. Above this basis, the integration can be realized. If it is described as the body of a tree, then theology (Religion) is the root, while the stem is the structure of Science.

After seeing the integration patterns that have developed between Science and Religion, Haught tries again more concretely by examining the integration on the theory of evolution and Religion which he calls *theology of evolution*. It is a theological response to the lack of reviews in evolution. In many religious view, the theory of evolution is accused as the most dangerous force for the existence of Religion. But behind the concerns, there are still very few critics to bring the theory of evolution in theological perspective. Here, Haught boldly offers a very explorative readings, it is how to lead the theory of evolution in order to charge theology.

Haught's criticism leads him to the theory of evolution, because of pretty extreme evolution development. Currently, biology is a fortress of materialism. As quoted by Haught, Russell says that Darwinism is the perfect incarnation of materialism theory (Haught, 2003, p. xii). Furthermore, dramatically Darwin's theory, in contrast to other modern scientific advancement, has pushed Religion placed solely in the illusion of space that has no roots of truth. Besides, there is no theory that is so threatening human understandings about the goal of universe except the theory of evolution.

Haught's concern is how to read or interpret texts in the light of Darwinian scripture (2003, p. xv). He set out in *God After Darwin* (Haught, 2000, p. 121) that biological evolution is not only not against Religion but more than that it is also a valuable gift to theology. In a very convincing words, Haught asserts:

"Darwin has gifted us with an account of life whose depth, beauty, and pathos-when seen in the context of the larger cosmic epic of evolution-expose us afresh to the raw reality of the sacred and to a resoundingly meaningful universe" (Haught, 2000, p. 135).

A part of what makes evolution is not in harmony with the idea of God and not as shocking news of Darwin's natural selection process, but due

to the inability of theology reflects deeply about the plight of divine dimension. Understanding of God as the source of order which determines all events in the universe is no longer able to give satisfaction. Haught offers readings about God not merely as an agent who arrange everything to run accordingly to its function, but he also understand as a form of appearance of disharmony. For Haught, theory of evolution is a light that can illuminate and ultimately recognize a deeper meaning of Religion and God. In fact, he calls the theory of evolution as the deepest intuition because the light of evolution would bring theology to stepping further in understanding '*the ultimate reality*'.

Haught describes the relation between Religion and evolution as an '*engagement*' in which Darwin's thought is seen not as dangerous idea to understand theology. Instead, he is placed as a source to reflect the meaning of life, God, and universe. There are two effects that significantly affect theology (Haught, 2000, p. 159): *first*, the emergence of a new interpretation of the character of '*natural theology*' (a search for evidence of the existence of God in the universe). The real form of natural theology is the emergence of theory of '*intelligent design*', the theory states that the creation process has been designed in such a way that raises life. Therefore, Haught focuses his great attention to *the second effect*, '*the evolutionary theology*', one concept that is enriched because of its encounter with the theory of evolution as an understanding about divine power. Haught uses theology process to make sense of the process of evolution where evolution comes as an early form of creation because of the power of God and the actions taken against the world in *a persuasive love* rather than forcing power. God's power is not coercive but inviting, as if the force, it would be contrary to the very nature of love. From here, it is clearly known that the figure Haught is a theologian trying to integrate the Science (*theory of evolution*) and Religion.

### **The Integration of Science and Religion in The Perspective of Golshani**

At the beginning of each book written by Golshani, he always starts with the assertion that Islam does not distinguish between Science and Religion. It is because each oriented to understand God. God is the center of all human activities, although the activities are not in the form of formal worship, but when it becomes the cornerstone and main purpose of Science, then the Science is to have an equal footing with Religion (2003, p. 39). Golshani looks for this activity, as a physicist, as a part of worship. Then in his view there is no conflict or independence in Science and Religion (Richardson, et al., 2001, p. 121).

This understanding departs from a hadith which states that every Muslim is obliged to seek knowledge. According to Islam, the criteria of valuable knowledge or not depends on its usefulness and capacity to deliver an understanding towards God. Therefore, any form of knowledge that is useful and has the capacity to reach God is a part of worship and of course it is a must to learn (Golshani, 1997, p. 5).

Science has brought a number of functions for mankind and to encourage people to be more familiar and closer to their creator. Scientific significance for Muslims, among others, are: *first*, Science is able to improve understanding toward God. *Second*, Science is effectively able to develop the Islamic civilization and to implement the ideals of Islam. *Third*, Science serves as a guide to mankind in the face of life's challenges (Golshani, 2003, p. 49). If the presence of Science covered by such above understanding, no doubt he is not opposed to Religion, even Science is part of the Religion itself. With it, Science is also being sacred and away from the values that are contrary to Religion (*divinity*). Diverse knowledge is not foreign to each other because of the way, each tries to make sense of God's creation that spreads widely in this universe.

Golshani (2003, p. 163) defines Science as a tool to understand natural phenomena which is used to enrich or deepen the knowledge of the people who believe in God. There are more than 750 verses in the Qur'an that mention about natural phenomena and most of them are in the form of an order to learn and reflect on this phenomena. In the perspective of the Qur'an, phenomena occurring in the universe can not be separated from the existence of God. Therefore, God must always be the end point of the process of scientist reflection. Knowledge of human creation, the heavens and the earth is an important part of God's presence. Golshani (2003, p. 165) cites the following Qur'anic verse:

"And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned (QS. Ar-Rūm: 22)".

Science in Gholshani's view must always be connected with divinity entity that encourages a scientist to know his creator. He also affirmed that the statements include in the Qur'an is not a detailed description of natural phenomena, '*Scripture is not an encyclopedia of Science*,' says Golshani. Scriptural descriptions of the process of day-poor, rain, and human creation are signs of God's order for humans to reveal these phenomena (Golshani, 2001, p. 126).

Golshani looks at the phenomenon of separation of Religion from Science (in the Islamic world) to the emergence of Western Science (starting

from the Renaissance) to infiltrate the Islamic world. While until the end of the first millennium, the philosopher and physicist Avicenna does not do the separation between Mathematics, Physics, and Theology. Philosophy in the view of Golshani is not only limited to the region of ratio or the mind, because to be able to understand God, it is needed another way, namely *revelation*. In other words, there must be a combination of the two domains in order to achieve the goal. As one who deals with Physics, Mehdi Golshani acknowledges that modern Science has given wider space to increase awareness of the presence of the planner (*master mind*).

For Golshani, the important thing is cautious on scientific discoveries that interpret empirically or materialistically. Whatever the form of scientific discovery: *the big bang theory*, *the theory of evolution*, and so forth, should be integrated with the metaphysical framework that is consistent with the philosophy of Islamic worldview. He (Golshani, 2004, p. 125) says:

"Scientific knowledge can reveal certain aspects of the physical world; but, it should not be identified with the alpha and omega of knowledge. Rather, it has to be integrated into metaphysical framework-consistent with Islamic worldview".

Golshani's anxiety about modern Science which tends to have conflict with Religion is when the process of Science interpretation does not involve the metaphysical framework of Islam. Therefore, the function of Religion for Science is as a medium to interpret scientific data. This involvement is important to avoid negative impacts posed by the interpretation of scientific materialism that provide distance from value judgments.

The emergence of tendency of scientists by not discussing Metaphysics in their works begins when Modern Science began to praise absolutely empiricism as the most primary ways in the knowledgeable process. Empiricism believes that the empirical data is the only source of knowledge, so that Science should issue any Metaphysical concepts because it is not rooted in sensory experience. This view has been dominating the first half of the community of scientists from the late 20th century to the present. The influence is still strong in the academic world. But in the last 20 years, it is observed that empirical approach is superficial and not supported by properly study of the history of Science.

For Golshani(2005, p. 21-22), nothing is pure tangible empirical Science, because in every time of interpreting experimental data and even when testing the accuracy of the data, it always depends on the initial conception (*preconception*) and the scientists assumption. Einstein also said that the fundamental concepts and postulates of Science can not be referred to the sensory experience or induction process, but it can be traced in the

human mind with every imagination and motivation owned. Golshani rejects the notion that a theory as a direct result of experimentation. Such inference can not be directly from the experiments but it can verify the truth. Agreement between theory and experimental facts is not necessarily so, because it is logically an inference that can be drawn from a variety of premise.

Golshani's tracking shows the presence of Metaphysics in an attempt to bring a lot of leaders in Physics for a more detailed description of the theories that can be expressed in his book *From Physics to Metaphysics*. All of which confirms that the Science building is not solely derived from empirical data and experimentation, much of it necessarily involves assumptions, preconceptions and presuppositions of the scientists. This space is often not considered by Science that has already been absolute in empiricism, as the most valid reading patterns ( Golshani, 2004,p. 49).

It has been described that Metaphysics does not conflict with Science, but whether the function of Metaphysics? Metaphysics in the thought of Golshani is not only interpreted as aspects of non-physical involved in Science, but he makes a more specific categories by locating preconceptions or outlook on life as a metaphysical realm. In the presumption that every imagination, values, and outlook on life intensely involved. All forms of the trend and the way of life rooted in or based on Religion. Here it lies Religion as a reference of the Metaphysics building that finally put it as the basis of the Science (Bagir,et. al., 2005, p. 58). Integration between Religion and Science become interwoven when metaphysical framework becomes the foundation of Science. The connection of Science and Religion has become possible due to the Metaphysics that underlie integration contains values or Religion views.

### **The Integration Form of Science and Religion (*Islamic Sciences*)**

The real form of the integration of Science is built by Metaphysical presumptions that eventually lead to the presence of Religion suggesting that religiosity charge of someone become a crucial entity. If a scientist is a Muslim, the Islamic values that he has would influence the orientation of Science. This is where the importance of Islam as a worldview that participating in the construction of Science. Golshani offers Islamic Science, as a concrete form of union that puts Science and Islam as a complementary building. An example that arises is how to define precisely what the meaning of Islamic Sciences is. Golshani rejects the view that Science is value-free, so it might not include the concept of Islamic Science to be an independent building. Thus, he does not agree with many people since he refers to the Islamic Science as a discipline which could address to the miracle of Qur'an

or Islamic tradition as a way to prove the existence of God. In addition, it is not true that Islamic Science emerged because it is only viewed that Science came from the Muslim scientists.

He believes in the workings of Science, such as the selection of theory, which relies heavily on what he calls a Metaphysical presumption of scientist. In his explanation, Metaphysical commitment also plays a very important role in the development and interpretation of a theory. Here, it lies where the value of a person's Islamization greatly affecting work patterns and how interpretation is carried out. So, Golshani (2004, p. 51) asserted: "If Science was simply based on simple observation, then there would be no difference between Islamic or non-Islamic Science."

Metaphysical outlook of Science about nature or physical reality clearly affects theory or scientific outlook made. And it is shaped by philosophical or religious commitments owned by scientists. In Golshani's note there is a fact that religiosity ideas provide impacts to the action, selection process, and evaluation of a theory. This view brings him to the view that Islam should be an integral part of the development of Science. Here, Golshani calls *Islamic Worldview* as the key to know how Science is shaped by Religion. Golshani (2005, p. 82-87) mentions three elements of the Islamic World view affecting knowledge and Science in particular. These elements include:

1. Singular nature of God (*al-tauhid*). This has resulted in the emergence of the concept of creation unity and the views associated with each other among the various creatures that exist on earth. Also with the knowledge, all forms of knowledge are a manifestation of the unity of creation or everything that exists on earth. Therefore, scientific quest must be synthesized for the realization of a harmonious world.
2. Faith in the supernatural and the limitations of human knowledge. This view confirms that reality consists not only of a physical nature alone, but there is a reality that is not covered by the human senses. Faith in the reality of the supernatural and human limitations will produce understandings at the level of sensory, non-sensory as well as certain infinite.
3. Commit to moral values. The development of Science must be accompanied by knowledge of ethics. Science without accompanied by ethical considerations will encounter a lot of problems. Ethics education becomes very important to cultivate moral concern and responsibility.

The three categories are the values in principle held by the *Abrahamic Religions* that show similarity of views between Islam, Christianity and Judaism. Therefore, Golshani (2004, p. 57) puts these characteristics in terms of '*theistic religion*'. With the advance of Islam in the construction of Science, it does not mean that it would change the Science construction that has been



agreed upon by the scientific community. Therefore, he rejects the definitions of Islamic Science that comes out of the concepts he proposed, among other things; 1) the scientific activities (testing, observation, theorization) would be conducted in a new pattern; 2) Physico-chemical research should refer to the Qur'an and Sunnah; 3) entering the wonder dimensions of the Qur'an in Islamic Science; 4) Science returns to the old scientific theory; and 5) all forms of Science and Technology that emerged in the last century, must be halted (Golshani, 2004, p. 61-62).

This pattern also shows the totality of Science, where Science is not just made up of experiment and observation, but it is equipped with Metaphysical considerations that would make Science to become a comprehensive search. So complex realities that can not be captured only by the ability of human cognitive or sensory but it must be also equipped by an understanding of immaterial realities that always underly human mind in interpreting something. This is where *Islamic Worldview* get the place.

### **The Intersection of Haught's and Golshani's Thought in The Construction of Science and Religion**

In the context of the relationship of Science and Religion, Metaphysics lies the Science epistemological structure that serves as the foundation for the existence of Science. A concrete form of Metaphysics is *'faith'*. Like a door, faith is the key that allows humans venture further into the house. Therefore, faith serves as the first step that must be passed to the secrets of reality. Through faith, human consciousness knows its limitations and the same time lead to the knowledge of higher dimension or depth dimension.

In scientific exploration, a scientist has to commit to the belief that "The universe can be understood (the universal is intelligible) or truth is worth seeking." According to Haught (2000, p. 111), the commitment of scientific belief has conformity to the vision of Religion. Furthermore, Science has a deeper meaning when it is paired with the context of Religion. Metaphysical theological framework would bring discoveries of Science more understandable (intelligible).

Haught clearly defines Metaphysics as a common vision to see something, so he puts Religion as a building that could fit into it. Religion could bring general principles influence on how Science should be interpreted. On the other hand, Haught claims that Religion is the most powerful entity could be a framework of Science (evolution) disproved by Richard Dawkins. For Dawkins(2004, p. 21), since the discovery of the theory of evolution, Religion has no longer a significant place in the building of Science. He interpretes natural selection as *a Blind Watchmaker*, it is called blind because it is not looking forward and not struggling that is being

evidence of no role of the Religion there. Religion views that the universe aims where everything is in God's authority that is no longer significant (Illis, 1996, p. 266).

For Illis (1996, p. 269) what Dawkins has been out of from the realm of Science because Illis has done metaphysical-philosophical justifications. It is also alleged by Haught (1995, p. 17), where that sort of thing is categorized as scientism. The affirmation of Haught even his understanding of Science must be accompanied by a theological concept arise because for him, the theological building is superior or satisfying than explanations offered by Materialism. There are two fundamental things why Metaphysics with the theological charge has a deeper frame. It is an understanding of power and the dimension of power when it is connected to the autonomous nature of the evolution of science. Here, he gives an example of the character of God's humility as a theological character that allows true novelty that arise spontaneously. This is contradictory to the Materialists that view the phenomenon interpreted deterministically. Haught also does not agree with the view that the universe as an eternal and permanent (fix) stretch. From the above discussion, it shows that the theological building offered by Haught is a theological building inspired by the theory of evolution so that the un-evolutive theological building is not being an ideal theological building. It is usually reflected in the form of *'intelligent design'*.

The view of Haught about the integration foundation of Science and Religion has similarity to Golshani's thought, mainly about the meaning and function of Metaphysics. Golshani's is often called Metaphysics which is in line with *worldview*, a world that has the same meaning to a general vision or perspective.

A worldview is a framework within our minds operate. It includes our metaphysical and epistemological presuppositions about God, the universe and humanity. Our worldview affects our decisions, priorities, values and goals. It brings our thoughts to a unified whole (Golshani, 2005, p. 82).

The thing that becomes main concern of Golshani is Science that can never be neutral without being influenced by the worldview of scientist. He explains in depth how the Science is not neutral or value-free. Science is always influenced by the trends that are owned by a scientist. Here, he categorizes the space as *a metaphysical presumption*. He denies the suggestion that says if Science can be entered by ideology, Religion, or other values that are beyond the structure of Science, then Science is not universal anymore. For Golshani, definition for universal Science or neutral Science does not

exist in principle, if there is then the Science which is limited only to the process of mere description. Golshani (2005, p. 88) says:

..... Science could be a universal enterprise, if the findings of empirical Science were not extended beyond their context of discovery and if Scientists stopped at the description of the phenomenon.

In line with the views of Golshani who perceives Science can not stand alone especially in the process of interpretation or verification, Kuyper asserts the same thing. For Kuyper, on the level of representation, a view of life is not involved or neutral, but when it is associated with the decomposition of theory, then it involves interpretive assumptions which are outside of the body of Science. It is the metaphysical dimension worldview (Religion), which shape the construction of Science. In fact, he puts the Bible as a way of life that should form the Science because it (Religion) does not create conflict with Science, especially in the realm of theoretical aspect. The most fundamental of similarity that exists is that Golshani and Kuyper put commitment (guiding commitment) as an entity that has a big contribution early in the development of Science (Goshlani, 2005, p. 126).

Therefore, Haight and Golshani in the context of integration basis tends to have a lot of similarities in common. The fundamental similarity of the two figures are both using the metaphor of '*roots*' to combine Science and Religion. Haight tries to take root of Science on the religious views about reality. Similarly, Golshani puts the root Science in Religion views. In its position as the root, Religion gives assurance that nature which is being the study of Science is a rational natural, orderly, and has laws. Without the belief in the existence of law on a regular basis, there would be no conceptual fondation for development of scientific theories. here, they make Religion as the basis of scientific work (Bagir, 2005, p. 23).

### **The Contribution of Haight and Golshani's Thought to The Existence of Islamic Higher Education (PTAI) in Indonesia**

From several common fundamental intersections, both integration view of Haight and Golshani can be also elaborated substantively in a more academic-operational dimension as an effort to strengthen the existence of Islamic Higher Education (PTAI) in Indonesia. Islamic Higher Education (PTAI) as witnessed in recent years has been experiencing an outstanding academic confrontation with the development and progress of worldly Science and technology which '*force*' it to make the very resistense process of metamorphosis to balance itself with the development of Science and technology (IPTEK) as similarly to the efforts of continuing to '*live*' in the arena of higher education world competition that is getting hilarious. On the other hand, the two men's thought is very possible to be adapted in the

academic arena of Islamic Higher Education which substantively has similar characteristics so as to be achieved, namely the development of Science and Religion that is more integrated, regardless of the spirit of their different religious background.

The Change of a number of State Islamic Higher Education (PTAIN) to become State Islamic University (UIN) and so many Islamic Higher Educations (including Private Islamic Higher Education/PTAIS) that provide public courses, such as Psychology, Sociology, Engineering and others during this postscript is viewed as '*deviant*' from Islamic Higher Education philosophical foundation itself as a proof that the process of metamorphosis has been '*infected*' Islamic Higher Education (PTAI) in Indonesia (Thoyib, 2012, p. 48).

Regardless of substantial debates in the academic arena, according to the author there are some urgent things of the two men's thought which can be served as the basis of philosophical and academic foundation for Islamic Higher Education in Indonesia. This is to strengthen the process of metamorphosis to fit the existing of Science and technology development, without losing identity themselves as '*Islamic morality and social-cultural institution*', as once defined by Azra. Some fundamental things are (Azra, 2000, p. 51);

1. The development of scholarly study in Islamic Higher Education (PTAI) always allows to continue to follow the development of Science in the context of globalization of Science which continuously follow the growth that relies on the development process of philosophical values of Islam so as to the spirit entities of Science and technology developed not out of the corridor of religious ethics. It is as the basic theory of evolution theology as defined by Haught, who is viewed relevantly in accordance with the author; its is seen as *Islamic Micro Design of the integration of Religion and Science*. To strengthen the development as well as to enrich the wealth of the scholarly study, it is also necessary to explore a number of knowledge independently associated with the Science includes in the Qur'an and the Hadith, or the reality of *Sunnatullah* that would allow the increasing number of Science (*new discoveries of Islamic Sciences*) that will be born from the Islamic Higher Education world (PTAI) as a basic view of Islamic Science theory initiated by Golshani, which the author considers as *Islamic Macro Design*. With the integration of two approaches, it would allow Islamic Higher Education in Indonesia to not only be able to survive and exist in global competition arena of higher education, but more than that would be able to be a primary locomotive of *Islamic Civilization Renaissance* that would be born in Asia, as many pointed out by Islamic and the West thinkers, such as Fazlur Rahman, Rajak Ahmad al-

- Faruqi, Naquib al-Attas, Daniel S. Lev, and so forth (Zuhdi, 2012, p. 104).
2. The efforts of development of Science and Religious Studies integratively on Islamic Higher Education (PTAI) in Indonesia, need to be done on the basis of the values of religious morality that '*live*' in each of these studies perpetrators. In that context, of course, all components of the existing academic community of Islamic Higher Education, especially the leaders and teachers as well as the basic theory of Haught and Golshani stressed the importance of perpetrators religious belief as the root of all the processes and findings of Science around there. With such principles, Science and Technology developed by Islamic Higher Education in Indonesia would not always only live in the hearts of its academic community but more than that it would form the high morality civilization because based on strong religious foundation. As a matter of fact, the process of metamorphosis has been done by Islamic Higher Education as being State Islamic University (UIN) also left a number of issues and concerns that quite fundamental. Of which, with the change, UIN is being considered as institution that increasingly tries to touch values of religious praxis, even though it is basically the knowledge of Religion born from the institution itself (Zuhdi, 2012, p. 128). On the other hand, with that change, an issue raises concerning that public interest against the Religion faculty also undergo a metamorphosis that actually is contradiction, where Religion faculty is seen as '*Second Class*', not the top choice, as a result, many Religion faculties are forced to '*shut down*' due to the absence or lack of students. These issues and concerns should be taken seriously by the Islamic Higher Education (PTAI) in Indonesia by trying to formulate ideas of integration values of Science and Religion from Haught and Golshani in the application of scientific development in the institution. Finally, Islamic Higher Education in Indonesia is not only large in quantity, but it is balance in the quality as well.
  3. As a paradigm of Golshani and Haught who see Science is value-free dimension (neutral), then the efforts to develop Science and Religion in Islamic Higher Education should be integrated since the beginning has been based on religious values, so that Religion would be the soul for Science construction and Technology that would be explored and developed by Islamic Higher Education. With such view, Islamic Higher Education (PTAI) is not only able to develop Science and technology in a more innovative, but also able to establish '*Islamic brand design*' of the characteristics of Science and Technology development, as efforts to strengthen the existence of Islamic Higher Education (PTAI) in

Indonesia as well as a representation of the Islamic civilization in Southeast Asia that have its own characteristics, without losing the competitive values and excellence that are expected to be able to speak a lot in the context of higher education global competition.

## CONCLUSION

Haught '*sees*' and '*interprets*' the integration of Science and Religion as '*two faces of epistemology*' that are touching each others and bringing out the enlightening complementation. This shows how Science and Religion dig into the depth so that each can meet in the same estuary. While, Golshani does not try to offer movement space for Religion. For him, Religion occupies an area of metaphysical worldview that does not need to accelerate with the discoveries of contemporary Science. Haught's courage for elaborating evolution for Religion compatibility is a kind of courage because it necessitates the reading of theological shift. While Golshani judges Religion into the corner of conducting scientific orientations as well as guidance in applying Science in accordance with Islamic values. Haught's integration model spawned from *evolution theology* that is a building of theological epistemology '*faceless*' of modern reconstructionists who take Religion so much for its sake of conformity with the development of Science. In other words, theology is a barometer of scientific theories. While the integration model of Golshani births '*theology of structural integration or Islamic Science*' where there is no Science that is neutral or value-free, Science has always been shaped by the metaphysical foundation of a scientist. The inclination to incorporate Islamic entity in the structure of Science. The Contribution of Haught and Golshani may serve as a philosophical foundation in the effort to strengthen the existence of Islam Higher Education (PTAI) in Indonesia, through; 1) the development of scientific discourse in the Islamic Higher Education should be carried out by continuously following the development of Science and globalization of Science relying on the development process of Islamic philosophical values. Thus, the spirit entity of Science (technology) is not out of the corridor of religious ethics as a new discovery of Islamic Sciences in the Islamic Higher Education (PTAI); 2) the efforts of development of Science and religious studies should be implemented integratively at Islamic Higher Education (PTAI) in Indonesia, which are needed to be done on the basis of the values of religious morality that '*live*' in both perpetrators of these studies; 3) the efforts of development of Science and Religion should be implemented integratively in Islamic Higher Education (PTAI) in Indonesia. Since the beginning, the efforts should have been based on religious values, so as to the Religion would become the spirit of constructing the integrated model of Science and technology that would

be explored and developed by Islamic Higher Education in Indonesia genuinely.

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# THE SCIENTIFIC VIEWPOINT IN STATE ISLAMIC UNIVERSITY IN INDONESIA

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## ABSTRACT

This paper aims to reveal that this family of general (secular) scientific and religious scientific can be integrated into such a view of the epistemology of science as applied institute non-dichotomous state Islamic University or UIN. Basically is Law No. 12 in 2012 and the decision of the Director General of Islamic Education No. 3389 Year 2013 The method used is content analysis approach to the study of philosophy and Islamic education policy. The analysis showed that the Islamic colleges that have shaped the university can be in organizing educational and scientific development of both general and religious clumps. This is called the integration and interconnection (non-dichotomous) scholarly knowledge of Islam among the general sciences. Scientific form of integration is reflected in the naming of the faculty (eg. Tarbiyah and Teaching Science, Adab and Humanities, Faculty of Da'wa and Communication) and the distribution of subjects. In essence, in each course served at UIN containing core Islamic sciences, both normative and descriptive.

Keywords: Integration, Interconnection, State Islamic University

## ABSTRAK

*[Paper ini bertujuan mengungkap bahwa rumpun keilmuan keagamaan dan umum (sekuler) dapat diintegrasikan sedemikian rupa ke dalam sebuah pandangan epistemologi keilmuan nondikotomis lembaga sebagaimana diterapkan di state Islamic University atau UIN. Dasarnya adalah UU No. 12 tahun 2012 dan Keputusan Direktur Jenderal Pendidikan Islam No. 3389 Tahun 2013. Metode yang digunakan adalah analisis konten dengan pendekatan filsafat dan studi kebijakan pendidikan Islam. Hasil analisis menunjukkan bahwa perguruan tinggi agama Islam yang sudah berbentuk universitas dapat menyelenggarakan pendidikan dan pengembangan baik rumpun keilmuan umum maupun keagamaan. Inilah yang disebut dengan integrasi dan interkoneksi (nondikotomis) keilmuan antara ilmu agama Islam dengan ilmu umum. Bentuk integrasi keilmuan ini tergambar dalam penamaan lembaga fakultas (contoh: Tarbiyah dan Ilmu Keguruan, Adab dan Humaniora, Fakultas Dakwah dan Komunikasi) dan sebaran mata kuliah. Intinya, dalam setiap mata kuliah yang disajikan di UIN mengandung core keilmuan Agama Islam, baik secara normatif maupun deskriptif].*

*Kata Kunci: Integrasi, Interkoneksi, Universitas Islam Negeri*



## INTRODUCTION

The Act of Higher Education of Republic Indonesia (UU RI) s. 12. 2012 makes the status of Islamic Higher Education in Indonesia be clearly varied. There are three types of Islamic Higher Education in Indonesia, ie. UIN (State Islamic University), IAIN (State Islamic Institute) and STAIN (State Islamic College). UIN was authorized to develop both a general science and religion science, integrated and interconnected. IAIN not only can develop Islamic religious knowledge alone, but also can develop more religious faculty, while STAIN develops one type of Islam faculty only and can open some religious department (General Director Decision of Islamic Education No. 3389 in 2013).

The Article 10 paragraph 2 of The Act of Higher Education of Republic Indonesia (UU RI) s. 12. 2012 states that the branches of science and technology consist the branches of religion sciences, humanities, social sciences, natural sciences, formal sciences, and applied sciences. The explanation of the Act from article 10 paragraph (2) letter a, b, c, d, e, f states that:

Letter a:

“The branch of religion science is a branch of science which studies the beliefs of God or monotheism as well as sacred texts, among other things ushuluddin science, sharia science, adab science, dakwah science, tarbiyah science, philosophy and Islamic thought, Islamic economics, education science of Hinduism, information science of Hinduism, philosophy of Hinduism, educational science of Buddhism, information science of Buddhism, philosophy of Buddhism, education science of Christianity, education science of Catholic, theology, missiology, pastoral counseling, and science education of Kong Hu Cu”.

Letter b:

“The branch of science humanities is a branch of science that examines and explores human values and human thought, including philosophy, history, linguistics, humanities, arts stage, and the science of art”.

Letter c:

“The branch of social science is a branch of science that examines and explores the relationship between humans and the various phenomena of society, including sociology, psychology, anthropology, political science, archeology, regional science, humanities, economics, and geography”.

Letter d:

“The branch of natural sciences is a branch of science that examines and explores the universe other than humans, including space science, earth science, biology, chemistry, and physics”.

Letter e:

The branch of formal science is a branch of science that examine and explores the theoretical formal systems, such as computer science, logic, mathematics, statistics, and systematically.

Letter f:

The branch of applied science is a branch of science and technology which reviews and explore the application of science to human life such as agriculture, architecture and planning, business, education, engineering, forestry and environment, family and consumer, health, sports, journalism, mass media and communication, law, library and the museum, military, public, social workers, and transportation.

Based on the Act of Higher Education, UIN can organiz, develop and make the religion and nonreligion science as a material studies as well as technology. That is why the establishment of UIN in 2002 brought the epistemology of integration between the science of religion and nonreligion. But, nonetheless, within this epistemology, the science of religion was the basis for all scientific of State Islamic University in Indonesia (UIN).

This article intends to study the meaning of the concept of 'integration of science' that serve as the foundation of scientific epistemology of UIN. However the relation between religious knowledge and general ('seculer') knowledge, each of which needs to be explained that the autonomous status and position, especially in the implementation of the curriculum. The method used is content analysis, which is the vision and mission as well as the scientific view of such UIN discussed both by the philosophy of science and philosophy of Islamic education.

## **DISCUSSION**

The dichotomy between secular science and religion science in Islamic world has a long, since the 14th century, since the fall of Granada, in Spain to the Christians. Since the century concentration of Muslims in learning science focus more on religion than science science of nature. Figures of the same level with Ibn Nafis (1213- 1288), Omar Khayyam (1048-1131) and Ibn al-Haytham (965-1040), which is known as a pioneer of science, not popping up anymore (Iqbal, 2007). This continues until the course of European colonialism in the Islamic countries, in the 18th century.

In the early 18th century, movement was born that seeks the face of emerging European colonialism. The movement was known as pan-

Islamism. One of the characters leading the way was Jamal al-Din al-Afghani (1839-1897). The movement later inspired Muhammad Abduh and Ismail al-Faruki to create a new movement of 'Islamization of science'. The purpose of science is to reformulate Islamization of science to study the universe with technology applications that tend to be secular in order to return to the principles of Islam (Irawan, 2012, p. 2).

For that, the effort to "Islamize science" at above is a necessity that cannot be negotiable (Hamdi in Bagir et al, 2005, p. 182). However, it remove the dichotomous of knowledge in Islam. Islamization of science also implies that Muslims should be encouraged to own, control and develop the science to be able to contribute to the culture of the world like in the glorious day of Islam. The change of IAIN/STAIN into UIN in Indonesia, is considered as one way to remove the dichotomous that would be the one hand Muslims delivers faster mastering science and on the other hand also have faith and fear of Allah swt (Bakar, 1995, p. 234 and Mas 'ud, 2002, p. 4).

Until 2014, there were 8 UIN's in Indonesia. In this article there are four UIN will be discussed the scientific epistemology; The first UIN Syarif Hidayatullah Jakarta (established in 2002), UIN Sunan Kalidjaga Yogyakarta (established in 2004), UIN Maulana Malik Ibrahim Malang (established in 2004), and UIN Sunan Gunung Djati Bandung (established in 2005).

#### 1. UIN Syarif Hidayatullah Jakarta: *The Reintegration of Sciences*

According to Azra (2000, p. 13), the idea of establishmant UIN was based on several problems encountered IAIN at that time, namely: *First*, IAIN did not play an optimal role in the academic, the bureaucracy and the people of Indonesia as a whole. Among these three area, it seems that role of IAIN in society is greater, because dakwah orientation is stronger than developing of science. *Second*, the curriculum of IAIN has not been able to rescore the science and technology in complex society. This is because the field of religious studies at IAIN, is less interaction to the secular sciences, and even still tends to be dichotomous.

From that two reasons, IAIN Jakarta adopted the concept of "IAIN with wider mandate". In this concept, education at IAIN is no longer limited to formal credentials in religious sciences whith in the humanities, but it also develop other mandates in the fields of humanities, social sciences and natural sciences. Here, the "core" of IAIN in the field of religious sciences is maintained, but at the same times formed new departments and faculties entirely. Taking into account the various constraints that exist, the importance of Islam as the core of all science, and then historical considerations, the concept of IAIN with wider mandate is chosen. Therefore, the development of IAIN Jakarta is intended not only to teach the

Islamic sciences, but also teaches other humanities, social sciences and natural sciences (Azra, 2000, p. 16-17).

The change of IAIN's institution to be UIN formula get recommendations from government with the signing of the Joint Degree (SKB) between the Minister of National Education and Minister of Religious Affairs dated on 21 November, 2001. This was then followed up with the release of Presidential Decree No. 031 dated May 20, 2002 on Amendment of IAIN Syarif Hidayatullah Jakarta to be UIN Syarif Hidayatullah Jakarta. In response to the signing of the decree, Azra judged that "This signing marks a new history of IAIN Jakarta. We are committed to eliminate a dichotomy between secular sciences and religious sciences" (Fathurrahman, 2002, p. 323).

With a vision to be "the leading institution in developing and integrating aspects of Islamic religion, scientific, humanitarian, and Indonesian", UIN Jakarta expands the integration agenda, namely: 1) to reintegrate sciences at the level of ontology, epistemology, and axiology, so there is no longer a dichotomy between secular sciences and religious sciences; 2) to provide the moral basis of the development of science and technology in the enlightenment of faith and piety so that it can be aligned; and 3) to articulate Islamic teachings scientifically in the context of the community life, so there is no distance between the religion values and sophistication of society (Karni, 2009, p. 309-310).

The concept of reintegration above for the first time was initiated by Azyumardi Azra. According to him, the challenges of Muslims today are: (a) the existence of separated sciences from spiritual values and ethical Islam. Sciences should be muted with religious values and spiritual, in order to bring benefits to humans; (b) the existence of marginality sciences when dealing with "religious sciences". Here, UIN just required the reconciliation and the reintegration between the two, which means returning to the transcendent unity of all science. Therefore, UIN Syarif Hidayatullah Jakarta orients itself on this model of integration, based on the beliefs, knowledge and piety, which later became the basis for the university to develop its scientific (Azra, 2005, p. 210-211).

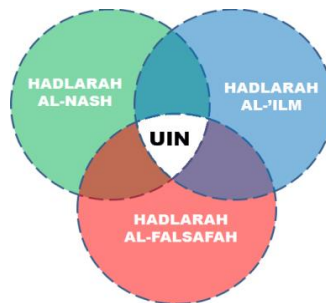
## 2. UIN Sunan Kalijaga Yogyakarta: *Integration of The "Spider Web"*

The transformation of IAIN Sunan Kalijaga into UIN Sunan Kalijaga was under Presidential Decree No. 50 Year 2004 Dated on June 21, 2004. The change of institute to university launched a new paradigm in the study of religious sciences and secular sciences, namely the paradigm of integration-interconnection that tried to integrate and connect the two kind of sciences

that are previously dichotomy diametrically (<http://www.uin-suka.ac.id> accessed on December 12, 2013).

With the vision of “Excellence and lead in the integration and the development of Islamic studies and sciences for civilization”, UIN Sunan Kalijaga has the core value, which is the epistemology of integration-interconnection. This epistemology is the idea of Amin Abdullah when he became Rector of UIN Sunan Kalijaga. According to Abdullah (2006, p. 92-93), some barriers between “science” and “religion” containing its own territory in terms of object, methods of research, the criteria of truth, were very complicated. In order to make clear a relation between the secular and religion science the integration-interconecion paradigm seeks to reduce these tensions by trying to get a new harmony to each other.

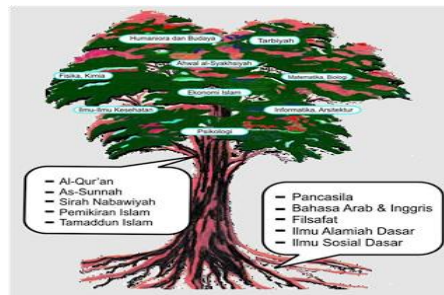
In the epistemology of integration-interconecion, the are three principal areas of science, i.e.: the natural sciences, social sciences and humanities, are no longer stand alone, but it will be interlinked with each other (Abdullah, 2006, p. 370). Between *Hadlārat al-'Ilm*, the empirical sciences in the category of science and technology, *Hadlārat al-Falsafah*, the rational sciences such as philosophy and culture, and *Hadlārat al-Nās*, the textual normative sciences such as fiqh, kalam, sufism, tafsir, hadith, philosophy, and lughah, will be integrated and connected in a scientific integration (Abdullah, 2006, p. 402-405).



With the integration model of sciences above, the three areas of Islamic studies are integrated-interconnected. The development of three scientific areas is aim to reunite between the modern sciences and Islamic sciences in the schema of integrated-interconected paradigm, which appeared in the “Spider Web” as follows:



putting religion as the basis of science. Finally, Suprayogo (2006, p. 57) found the format of the integration of science with the model of “Tree of Science” as follows:



From the picture above, it is known that the scientific structure of UIN Malang is based on the universality of Islam. The metaphor used is a the solid tree, branching shady, leafy fertile and fruitful because it is supported by a strong root. The roots of the tree describe scholarly foundation of university, namely Arabic and English, philosophy, natural Sciences, social Sciences, and the Pancasila and citizenship education. Mastery of this scholarly foundation be authorized for students to understand all aspects of Islamic scholarship, which is described as the principal tree into self-identity of students of this university, namely: *Qur'an and Sunnah*, *sirah nabawiyah*, Islamic thought, and insight of Muslim community. The branches and twigs representing the fields of science in this university are constantly growing and evolving. The lowers and fruit describe output and benefits of education process in this university, namely: faith, piety, and science.

#### 4. UIN Sunan Gunung Djati Bandung: *Integration of the "Wheel of Science"*

Based on the Decree of the President of the Republic of Indonesia No. 57/2005 dated October 10, 2005, the status of IAIN Bandung converted into UIN Sunan Gunung Djati Bandung. With the vision of “Being the excellence and competitive Islamic university”, UIN Bandung sought: (1) organize and manage higher education professional, accountable, and competitive at national and international level, which is needed by the users of the higher education service and meet the expectations of the community; (2) conducting research and scientific studies are able to develop science, technology, and art, and able to meet the needs of communities; and (3) holding a public service that is able to develop and empower themselves to order civil society, democratic, and equitable (<http://www.uinsgd.ac.id>. accessed on May 2, 2014).

Natsir (2006: 32) who had initiated the integration model for UIN Bandung scientific with the “Wheel of Science” metaphor as follows:





The four UIN epistemologis above shows that UIN scientific has made the revelation (*Qur'ān* and *Sunnah*) as a core or base for the development of science. This models was developed by the Muslims at Classical periode. In this period, any Muslim intellectual expertise, both in the fields of natural sciences, social sciences or humanities, always make the source of Islamic teachings (*Qur'ān* and *Sunnah*) as the basis and core for the scientific spirit, so that the Muslim intellectualism reached its golden era, thanks to enthusiasm and encouragement of the first revelation, which has animates the life of the Muslim community at the time (Suharto and Abdullah, 2006, p. 4).

### Development of UIN Scientific Viewpoint

For the academic year 2014-2015, the entire UIN in Indonesia is ready to accept new students. Under the admissions website (PMB) from the fourth UIN, study programs/majors are offered as follows:

1. UIN Syarif Hidayatullah Jakarta (<http://akademik.uinjkt.ac.id/599/> accessed on May 2, 2014)

No.	Faculties	Departements
1.	Tarbiyah and Teacher Training	Islamic education
		Arabic Education
		Indonesian language and Literature Education
		English Education
		Social Science Education
		Education Management
		Elementary Teacher Education
		Kindergarten Teacher Education
		Biology Education
		Chemical Education
		Physic education
		Mathematics Education
2.	Adab And Humaniora	Arabic Language and Literature
		History and Culture of Islam
		Translation/ <i>Tarjamah</i> (Arabic )
		Library Science
		English Language and Literature
3.	Ushuluddin	Comparative Religion
		<i>Aqidah</i> dan Philosophy
		<i>Tafsir</i> Hadith
4.	Sharia and Law	Comparison of School and Law

No.	Faculties	Departements
		Islamic Family Law
		Criminal Law and Procedure of the Islamic State
		Law of Islamic Economics
		Law Studies
5.	Dakwah and Communication	Islamic Guidance and Counseling
		Dakwah Management
		Islamic Communications and Broadcasting
		Development of Islamic Community
		Social Welfare
6.	<i>Dirāsah Islāmiyah</i>	<i>Dirāsah Islāmiyah</i>
7.	Psychology	Psychology
8	Ekonomic and Business	Management
		Accounting
		Economics and Development Studies
		Islamic Banking
		Islamic Economic
9.	Science and Technology	Agribusiness
		Information Systems
		Technical Information
		Mathematics
		Biology
		Chemical
		Physics
10.	Medicine and Health Sciences	Public Health
		Pharmacy
		Medical Education
		Nursing
11.	Social and Politic Studies	Sociology
		Politic Studies
		International Relations
12.	Natural Resources and Environment	Geology Engineering
		Petroleum Engineering
		Mining Engineering

2. UIN Sunan Kalidjaga Yogyakarta (<http://pmb.uin-suka.ac.id/program.html> accessed on May 2, 2014)

No.	Faculties	Departements
1.	<i>Adab</i> and Culture Science	Arabic Language and Literature
		Islamic Culture and History
		Library Science
		English Literature
2.	<i>Dakwah</i> and Communication	Islamic Communications and Broadcasting
		Islamic Guidance and Counseling
		Development of Islamic Community
		<i>Dakwah</i> Management
		Social Welfare Studies
3.	Sharia and Law	Islamic Family Law
		<i>Mazhab</i> Comparison
		Constitutional Law and Political Islam
		Islamic Civil Law and Business Law Studies
4.	<i>Tarbiyyah</i> and Teacher Training	Islamic Education
		Arabic Education
		Islamic Education Management
		Elementary Teacher Education Kindergarten Teacher Education
5.	<i>Ushūluddin</i> and Islamic Thought	Philosophy of Religion
		Comparative Religion
		<i>Qur'an</i> and <i>Tafsir</i> Studies
		Religion Sociology
6.	Science and Technology	Mathematics
		Physics
		Chemical
		Biology
		Technical Information
		Industrial Engineering
		Mathematics Education
		Physics Education
		Chemical Education
Biology Education		
7.	Social and Humaniora	Psychology

No.	Faculties	Departements
		Sociology
		Communication studies
8.	Islamic Bisnis and Economics	Islamic Economics
		Islamic Banking
		Islamic Finance

3. UIN Maulana Malik Ibrahim Malang (<http://pmb.uin-malang.ac.id/program-studi/> accessed on 2 Mei, 2014)

No.	Faculties	Departements
1.	<i>Tarbiyyah</i> and Teacher Training	Islamic Education
		Social Education
		Elementary Teacher Education
		Arabic Education
		Kindergarten Teacher Education
		Islamic Education Management
2.	Sharia	Islamic Family Law
		Islamic Bisnis Law
3.	Humaniora	Arabic Language and Literature
		English Language and Literature
4.	Psychology	Psychology
5.	Economic	Management
		Accounting
		Islamic Banking
6.	Science and Technology	Mathematics
		Biology
		Chemical
		Physics
		Technical Information
		Architectural engineering
		Pharmacy

4. UIN Sunan Gunung Djati Bandung (<http://www.uinsgd.ac.id/front/arsip/page/kampus/info-pmb> accessed on 2 Mei, 2014)

No.	Faculties	Departements
1.	<i>Ushūluddīn</i>	Aqidah and Philosophy
		Comparative Religion
		<i>Tafsir</i> Hadith

No.	Faculties	Departements
		Tasawuf and Psychoterapy
2.	<i>Tarbiyyah</i> and Teacher Training	Islamic Education Management
		Islamic Education
		Arabic Education
		English Education
		Mathematics Education
		Biology Education
		Physics Education
		Chemical Eeducation
		Elementary Teacher Education
3.	Sharia and Law	Judicature and Islamic Family Law
		Sharia Business Law and Islamic Banking
		State Laws and Political Islam
		Comparison of Mazhab and Law
		Legal Studies
		Islamic Criminal Law
		Islamic Financial Management
4.	<i>Dakwah</i> and Communications	Islamic Guidance and Counseling
		Islamic Communications and Broadcasting
		<i>Dakwah</i> Management
		Development of Islamic Community
		Communication Studies
5.	<i>Adab</i> and Humanities	History and Islamic Civilization
		Arabic Language and Literature
		English Language and Literature
6.	Psychology	Psychology
7.	Science and Technology	Mathematics
		Biology
		Physics
		Chemical
		Technical Information
		Agriculture/Agro-technology
		Electrical Engineering
8.	Social and Politics Studies	Sociology
		State Administration

No.	Faculties	Departements
		Management

The faculties and departments offered by the four UINs above explain that UIN scientific has developed significantly. The significance of this development of UIN scientific is evidence that IHE mandated by the Act of Higher Education provide education in the area of study called “clump of religion science“ are it has been able to “overshoot” this mandate. This “overshoot” happens because of using epistemology of integration which becomes the basis for its scientific development. The integration epistemology of UIN has been able to open up and offer a diverse faculties and departments to its students.

Thus, Article 10 paragraph 2 of the AHE mandates that IHE is authorized to conduct the study at areas called “clump of religion science”, namely: (1) ushuluddin faculty; (2) sharia faculty; (3) adab faculty; (4) *dakwah* faculty; (5) *tarbiyyah* faculty; (6) faculty of philosophy and Islamic thought, and (7) faculty of Islamic economics, so the UIN scientific today has been far beyond of this seven areas. There are some UIN faculties outside the mandate of Article 10 paragraph 2 of AHE, i.e. faculty of psychology, faculty of science and technology, faculty of medicine and health sciences, faculty of social and political sciences, as well as faculty of natural resources and environment.

The existence of five faculties of UIN which is outside of the IHE studies suggests that Article 10 paragraph 2 of AHE would have not implementable for the UIN scientific. As it is know that according to Article 5 of the Act Number 12 of 2011 on the Establishment of Legislation Regulation, ones of the principles of the formation of legislation is implementable. In this context, the Article 10 paragraph 2 of AHE is not enough implementable for the UIN scientific.

The success of UIN in developing its scientific is based on epistemology of integration that is sourced from the universality of Islam. According to Kartanegara (2006, p. 119), the Qur'an is the main book of science, in which no one misses anything. Everything has been covered in the Qur'an, both of which regulate the human relationship with God, man's relationship with his fellow man, or man's relationship with the nature and the environment. Achmad Baiquni (1997, p. 17) asserts that: “Actually, all human knowledges are available in the Qur'an”. Thus, the Qur'an can be a source of inspiration for the birth of a variety of sciences, both social sciences, cultural sciences and humanities, natural sciences, especially the religious sciences. In the Qur'an, many verses found that inspired the development of UIN scientific (Suharto and Suparmin, 2014, p. 64-114).

This is the meaning of the integration of UIN scientific in Indonesian derived from the revelation.

## CONCLUSION

Based on the above explanation, this paper can be summarized in the following points; *First*, the Act Number 12/2012 on Higher Education, has been the constitutional basis for the implementation of UIN in Indonesia, namely by integrating between religion science and secular science as part of a the branches of science and technology. There are seven areas mandated for UIN to conducted its education, namely: 1) *Ushuluddin* and Philosophy Faculty; 2) Sharia and Law Faculty; 3) *Adab* and Humaniora Faculty; 4) Dakwah and Comunication Faculty; 5) *Tarbiyyah* and Instructional Teaching Faculty; 6) Faculty of Philosophy and Islamic Thought; 7) Faculty of Islamic Economics; 8) Science and Technology; 9) Healts and Medcine Science; 10) Psychology Faculty; 11) Social and Politic Faculty; and Faculty of Natural Resources and Environment. *Second*, the birth of UIN in Indonesia since 2002, is more driven to eliminate the dichotomy between religion and science. The UIN has developed the epistemology of integration, as seen in four cases of UIN. *Third*, based on the epistemology of integration, UIN has offered faculties and departments in diverse. In developing and implementing the scientific viepoint of integration, UIN is based on the nature of the universality of the teachings of Islam, namely, that all knowledges belong to Allah swt. Therefore all knowledges are required to be studied seriously and practiced as possible for the welfare of mankind and nature.

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# THE CONCEPT OF TOLERANCE IN ISLAMIC EDUCATION

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## ABSTRACT

This article aims to discuss comprehensively the concept of tolerance in Islam later thought in such a way that the concept can be applied operationally in Islamic educational institutions such as madrassas, Islamic boarding schools and colleges. Methods and approaches used to address this issue are philosophical (phenomenological) and the sociology of education, one of which is the theory of inclusivism Mircea Eliade. In Islam, different thoughts, tribes, and even religion (adherents) refer to *fitrah* and *sunnatullah* of God's will. For this reason, then, *tasāmuh* (tolerance) becomes an important doctrine in every religion treatise, including in Islamic education system i.e; 1) to have responsive toward modernization which has been existed in general school institutions under Ministry of Education; 2) to develop sensitive character toward the change through appropriate learning strategy and developing children psycho-social condition, modernizing learning facilities, environment, and other supporting factors including the involvement of parents, government, society and other education stakeholder; 3) to implement a model to strengthen inclusive Islamic education system which is opened, dialogic, and student-centered; 4) to bear a strong and tough human resource with high tolerance who will act to occupy and create new civilization emphasizing on religion, spiritual and humanism values; 5) to develop networking and corporation both national and international to expand information access, funding, and other international supports.

Keywords : Pluralism, *Tasāmuh*, Inclusive Islamic Education

## ABSTRAK

[Artikel ini bertujuan membahas secara komprehensif konsep toleransi dalam Islam kemudian berpikir sedemikian rupa bahwa konsep dapat diterapkan secara operasional di lembaga pendidikan Islam seperti madrasah, pondok pesantren dan perguruan tinggi. Metode dan pendekatan yang digunakan untuk mengatasi masalah ini adalah filsafat (fenomenologi) dan sosiologi pendidikan, salah satunya adalah teori inklusivisme Mircea Eliade. Dalam Islam, pemikiran yang berbeda, suku, dan bahkan agama (penganut) mengacu pada *fitrah* dan *sunnatullah* dari kehendak Tuhan. Untuk alasan ini, maka, *tasāmuh* (toleransi) menjadi doktrin penting dalam setiap risalah agama, termasuk dalam sistem pendidikan Islam yaitu; 1) responsif terhadap modernisasi yang telah ada di lembaga sekolah umum di bawah Departemen Pendidikan; 2) mengembangkan karakter sensitif terhadap perubahan melalui appropriate strategy belajar dan mengembangkan anak-anak kondisi psiko-sosial, modernisasi fasilitas belajar, lingkungan, dan faktor pendukung lainnya termasuk involvement orang tua, pemerintah,

*masyarakat dan pemangku kepentingan pendidikan lainnya; 3) menerapkan model untuk memperkuat sistem inklusif Islam pendidikan yang dibuka, dialogis, dan berpusat pada siswa; 4) menanggung resource manusia yang kuat dan tangguh dengan toleransi yang tinggi yang akan bertindak untuk menemati dan menciptakan peradaban baru yang menekankan pada nilai-nilai agama, spritual dan humanisme; 5) mengembangkan jaringan dan perusahaan baik nasional maupun internasional untuk memperluas akses informationn, pendanaan, dan dukungan internasional lainnya].*

*Kata Kunci: Pluralisme, Tasāmuh, Pendidikan Islam Inklusif*

## INTRODUCTION

Recently, an emerge phenomenon in national and religious life is by facing a big challenge due to intolerance action (*nirtoleran*). The nation which is known as having civilized, religious, and qualified in unity as well as high and strong tolerant characters, is getting eclipsed slowly by various national and local incidents from, a bombing case by terrorist group which always be on behalf of “religion struggle” (jihad) to the fight among students or citizens. Those incedents have become a serious attention of President Susilo Bambang Yudhoyono, which lately revealed it when he opened *Musyawarah Perencanaan Pembangunan Nasional (Musrenbangnas)* on 28th April, 2011 in Wisma Bidakara Jakarta Selatan. The President said that “security disturbances due to terorism, horizontal conflict, and radical movement motivated by religion have become a serious threat. Therefore, citizens are invited to be responsible to save national character especially for young generation”. Furthermore, the president stated that “the prevention of security disturbances cannot be submitted to Polri and security apparatus. Regent and mayor must also play an active role to observe such anomaly in the society”. (Pikiran Rakyat, 2011, p. 1).

It is realized that Indonesian people are pluralistic society which cannot be avoided from reality. This diversity is admitted in constitution which guarantees all different religion adherents to do their doctrines based on their faith. However, the diversity of religion adherents and cultures can have a potential conflict that leads to be a disaster. As in social reality, this religion plurality sometimes become a problem in which in one side, religion is considered as an autonomous personal rights, on the other hand, this right has a complex social implication in society life. Each religion adherent believes that their doctrines and values must be proclaimed in society and national life (*claim of truth*). In this context, religion often become a potential conflict in the society. Based on these empirical-historical facts, religion plurality is impossible to be avoided. Nurcholis Madjid attempted to remind that plural value system is God’s rule (*Sunnatullāh*) which cannot be changed,

fought, and denied. Those who try to deny culture diversity law, it will cause continuous conflict phenomenon (Madjid, 1995, p. 47).

Based on religion plurality, recently, the big problem in religious life is how a particular theology can define itself among other religions. The understanding on religion plurality is getting developed more and more. This leads to the development of ideology known as *teologia religionum*, i.e., an ideology which emphasizes on the importance to understand theology in religion contexts in this era (Kartika and Mahendra, ed., 1999, p. 129-130) but at the same time, it still preserves its faith and truth. This shows that religion faith is an unnegotiable matter, moreover, it cannot be changed. Religion is not like house or clothes which can be changed anytime. If someone has particular faith, then, its faith will not be separated from him. He will be involved with his religion faith (Rasyidi, 1968). Thus, the understanding on plurality is not always related to theology matters or faith but it only gives a place and confession for other religion existence. Pluralism's view does not refer to the truth in other religion. Indeed, It definitely does not discuss about it. Furthermore, it does not consider the mistakes on other religion theologies.

In context of religious plurality life as mentioned previously, in order to preserve diversity on religion faith in harmony context, it is needed to have mutual understanding and respect atmosphere among all various religion adherents. One of the ways to have all of them is by doctrine regarding different religion and faith principles. Each religion, especially Islam, has owned these basic principles. This religion tolerance is not only refers to norms in each religion but also it comes from personal experience of religion adherents both directly and indirectly of religious phenomenon.

This article aims to explore the concept of tolerance in Islam later thought in such a way that the concept can be applied operationally in Islamic educational institutions such as *pesantren*, madrassas, Islamic boarding schools and colleges as well as Islamic University. Methods and approaches used to address this issue is phenomenological philosophy and the sociology of education, one of which is the theory of inclusivism Mircea Eliade.

Phenomenologically, religious pluralism refers to the fact that religious history shows a plurality tradition which has variants on each tradition. Meanwhile, Philosophically, religious pluralism refers to particular theory of relationship among those various traditions. The theory is related to the relationship among religions in the world which shows conception, perception, and respond to the only one *ultim*, a full mystery of God's reality. In addition, such theory is approached at least by two main methods, exclusivism and inclusivism (Eliade, 1987, p. 331). In other words, pluralism cannot be understood by saying that our society is plural or diversified which

has various tribes and religions. This, of course, bears a fragmentation image, not a pluralism. Moreover, pluralism cannot be realized as a negative good which only views on its function to remove fanaticism. However, pluralism must be understood as “a pure relationship of diversity in refinement bond.” In fact, pluralism becomes a must for human’s salvation, especially, through monitoring and balancing mechanism (Rahman, 2001, p. 31).

## DISCUSSION

The term of tolerance comes from English “tolerance” or in Latin “*tolerantia*”. In Arabic, it refers to *tasāmuh* or *tasābul* means; *to overlook, excuse, to tolerate, to be indulgent, tolerant, forbearing, lenient, merciful*. The word *tasāmuh*; has meaning *hilm* and *tasābul*; meaning *indulgence, tolerance, toleration, forbearance, leniency, lenitt, clemency, mercy* and *kindness* (Baalbaki & Al-Mawrid, 2004, p. 314). Related to another religion, historically, the term tolerance is also called “toleration”, which was analyzed for the first time by John Locke (1963) in the context of relation between church and nation in England. Toleration, here, refers to the readiness no to interfere one’s faith, attitude, and action although he is not liked by other. The nation cannot be involved in one’s religion affair and it cannot be handled by particular religion group (Mujani, [n.d], p. 159). Meanwhile, the term “harmony” in *Kamus Besar Bahasa Indonesia* published by Department of Education and Culture, is defined as “live together in the society with heart unity and agreement not to create a conflict.” Harmony is the term containing “good” and “peace” meaning. The point is to live together in society with united heart and agreement by avoiding a conflict (Depdikbud, 1985, p. 850). If this definition becomes a reference, “harmony” will be something ideal and coveted by human beings.

In Islam, the term *tasāmuh* is not basically the same meaning with the word *tolerance*, because *tasāmuh* has meaning to give and to take. *Tasāmuh* includes giving action and demand in particular limitation. *Tasāmuh* contains hope in one side to give and take at once. The subject does *tasāmuh* in Islam namely *mutasāmihin*, meaning “forgiver, taker, offerer, giver as host to guest”. In the implementation, a person who does *tasāmuh* is not only doing to give that will push his rights and obligation. In other words, *tasāmuh* attitude in religious life has definition not to break the limit, especially related to the faith limit (*aqḍab*). Although *tasāmuh* has the meaning mentioned above, in many context, this word is often the same with tolerance. Holy Qur’an never mentions the word *tasāmuh*/tolerance in its letter and verses. However, holy Qur’an explain explicitly the tolerance concept with all of its boundary. Thus, in the implementation, the verses related to tolerance concept can be a reference for our life.

In Indonesian dictionary written by Poerwadarminta, the word tolerance shows meaning “sincere (to like everyone, to let everyone give opinion or have another arguement, not to disturb one’s freedom of thought and faith)” (WJS Poerwadarminta, 1996, p. 4010). In this context, tolerance can be formulated as one of openness attitude to listen different view which functions two ways, i.e., to give opinion and take another opinion and not to disturb other’s faith in the agreement scope.

The definition of tolerance above has the same meaning for the word tolerance in UNESCO-APNIEVE book for teacher education and higher education in which “tolerance is a respect, gift, award of richful diversity for our culture, our expressions, and our ways of life as human beings”. This definition means that it is needed knowledge, openness, communication, conscienceness, and trustworthiness in order to realize and preserve tolerance. Therefore, tolerance is “harmony in difference” which not only requires moral obligation but also politic and law requirement (UNESCO-APNIEVE and UPI, 2000, p. 154).

In the relation to political and law actions, tolerance sues fair and impartial Acts, law establishment, court and administration processes. Excommunication and marginalization can lead to frustration, hostility, and fanaticism. To make society has tolerant attitude and action, UNESCO suggests that every country ratifies the available convention of international human rights and composes new Acts to guarantee an equal treatment and opportunities for all of groups and individuals in the society (UNESCO-APNIEVE and UPI, 2000, p. 155).

In religious life, tolerant attitude becomes one of primarily requirements for each individual who wants to live together securely and respectfully each other. Thus, it is expected to realize a good interaction and understanding in the religious society regarding their rights and obligation boundaries in social life which consist of various different tribes, races, religions and faiths. Nevertheless, the implementation is not simple as it is although the explanation of tolerance definition has contained formulation of appreciation for other’s existence. There are still many problems on which approach should be applied in creating a harmony society especially related to different religion and faith problem. Thus, it can be concluded that this tolerance leads to openness and willingness attitudes to admit the diversity of tribes, skins, languages, traditions, cultures and religions.

In sociological, Islam doctrine related to tolerance is conformable with the reality of religious plurality existence. Different faith is social reality which cannot be denied. The acknowledgement of religious plurality in sociological becomes the simpler tolerance admission but this admission

does not contain of admission toward the truth theology of another religion (Q.S., 2: 251).

Schumann (2006,p. 84) mentions that there are five dimensions of tolerance among religion adherents which have related to each other, they are; 1) social practical dimension, the openness to accept empathically the existence and activity other religion adherents in all aspects of life which are guided by ethic-moral doctrines in each religion; 2) religious ritual dimension, the openness to accept empathically the ways and methods of symbolic ritual expressions in religious life from other religion adherents; 3) doctrinal dimension, the openness to understand empathically the statements and doctrinal/*aqidah* claims which are believed by other religion adherents which are sourced from holy book and religious traditions that are getting actualized and developed became; (a) pilgrimage of religious life dimension. The openness to admit each other that every religion adherents is doing a pilgrim or religious life, beginning from primarily generation of each religion based on its social context history and continuouing by each contemporer religion adherent creatively and dinamically based on its social context; (b) spirituality and religiosity dimension. Every part in relations of religion adherents requires to meet closely and intimately with transcendent Reality, i.e., spiritual reality, which becomes the center of spiritual that brings motivation for life in goodness and affection to human beings—motivation which makes tolerance among religion adherents as a spiritual duty.

Besides several problems causing inharmony among religion adherents, other factors that becomes barrier of tolerance come from the internal religion adherents which influence the intercommunication among them. Those factors are described as follows;

1. Religion understanding. Most of the emerge religion problems lie on interpretation problem or understanding and it is not based on the truth of religion or God's revelation itself (Andito, 1998, p. 58). Thus, the religious harmony including dialogue among religion adherents must be a sociological discourse by placing religion doctrines as the basic for precious humanity development. According to Ninian Smart, the increase of knowledge or understanding will cause to weaken hostility and in this stage, it means to increase agreement (Permata, 2000, p. 151);
2. Truth claim. Every religion has owned the truth. This faith of truth is based on God as the only source of truth. In sociological, truth claim is changed to be a religion symbol which understood as subjective personally by each religion adherents. Apparently, everyone is difficult to release a subjectivity frame when personal faith is faced to another different faith. even though it is natural, it is impossible that everyone can put two contradictory things in his heart deeply. Therefore, every

religion adherent cannot force his inclusivism to another one which is considered exclusive to us.

3. Double standars. Hugh Godard, as quoted by Rahman (2001, p. 34), a Christian and an expert on Islam theology in Nottingham University, England, gives an example that “the relation between Christian and Islam which is developed into misunderstanding, in fact, it creates a threat situation between them is a condition of double standard. Both Christians and Moslems always apply different standards for themselves whereas they use another standard which is more realistic and historic to another religion. For example, in theology problem, there is a standard that creates truth claim problem: “Our religion is the most truth one because it comes from God but other religions are just human’s creation. They may come from God but it has to be damaged and faked by human beings”. In history, this double standard is usually used to judge another religion in validity degree theology under its religion. Through this double standard, we can see some emergences of theology prejudices which can disturb the relation among religion adherents.
4. To exaggerate differences. Nowadays, the religion challenges become problem and barrier for having a harmony atmosphere and dialogue among religion adherents. In viewing and understanding the development of religious plurality life now, it is generally perceived its different rather than its common. However, the tendency to perceive such view cannot be blamed because every religious person always wants to seek, to hold, and to defend his truth based on his knowledge and tradition. Such attitude is very excellent as long as it will not cause destructive social situation (Andito, 1998, p. 97). Emphirically, it is impossible if we idealize the emerge of the only one truth by only one format and wrap and then it is caught by human beings with the same and only undersanding and faith. Thus, the challenge which is always faced is how to formulates constructive step operationally to reconcile all religions which tends to bear arguments among human beings in the name of God’s truth.

### **Tolerance in Islam Perspective**

Islam views that those differences mentioned above are *fitrah* and *sunnatullah* or it has become God’s will. This theoretical foundation is based on Allah Swt’s commandment (Q.S., 49: 13). As God’s will, this difference and plurality must be accepted by all human beings. Such acceptance must be properly appreciated by sincerely to follow God’s guidance. Those who cannot accept plurality means denying God’s will. For this reason, tolerance becomes an important doctrine in every religion, including Islam theology system. According to Ismail R Faruqi in his book edited by Altaf Gauhar

(1983, p. 120-121), it is said that Islam has its own norms to have a direct dialogue among other religions. This dialogue is not only for changing information, ceremonies or politeness but also it must have religious norms that can conciliate various differences among religions. According to him, Islam finds this norm in *din al-fitrah*. Based on this basic norm, Islam has strong theory with Jews and Christians which are not considered as “other religions” but they become part of itself. Abraham’s religion unity: Jews, Christian and Islam is based on Hanifi concept, *din al-fitrah*, which is a real possibility. Yusuf Al-Qaradlawi (1997, p. 274) states that Islam teaches dialogue when there is different opinion and in fact, different opinion is a *Sunnatullah* which has been set for all of his creatures. Islam not only teaches dialogue but also gives norms and ethics in dialogue by using good ways which is parallel to basic *dakwah* method (Q.S., 16: 125).

According to Azyumardi Azra, there are two things related to perspective on Islam theology regarding a harmonious life among religions and its consequences among religion adherents. First, Islam doctrine about the relation among human beings and the relation between Islam and other religions; second, historical experience of human beings themselves in the relation with other religions followed by people (2006, p. 92). In doctrinal, Islam essentially views human and humanity in very positively and optimistically. Based on Islam, human beings come from the same source, i.e., Adam and Hawa’s descent. From this root, human is developed into tribes, nations completed by its typical culture and civilization. This difference encourages human to know each other and to grow an appreciation as well as respect each other. In Islam perspective, the differences among human beings are not due to skin colors and nations but it depends on its *taqwa* level. (Q.S., 49: 13). This becomes basic Islam perspective for “human unity”, which encourages to develop solidarity among humans (*ukhummah insāniyyah* or *ukhummah basyariyyah* and *ukhawah wathaniyah*). *Ukhumah insāniyyah* is related to human brotherhood universally without differentiating tribes, races, nations, and religions and other special aspects; whereas *ukhawah wathaniyyah* refers to fraternity bounded by nationalism without differentiating religions, races, traditions, and their special aspects (Wahyudin et al, [n.d.], p. 93).

Concept of *tasāmuh* or tolerance in diversity of life basically is one of primary attitudes and behaviour acceptance toward God’s will. The religious tolerance does not mean to have freedom on following one particular religion for today and change into another religion in the next day. This does not also mean to have freedom on doing various practical and ritual religion without following the rules. However, it must be understood as an acceptance form toward the existence of other religions besides his religion



with all system forms and ways of worship; and it also gives freedom to do his faith without conflict in social life due to the faith difference.

The definition of *tasāmub* or tolerance in religious life offered by Islam is so simple and rationale. Islam obligates its followers to build a strict boundary in *aqīdah* and faith as well as keeping appreciation principle toward the existence other religion followers and respect their rights as individual and part of society. This strict boundary in *aqīdah* or faith shows Islam's effort to keep all their adherents so that they will not be trapped in syncretism (Hamka, 1983, p. 264). In the last verse of *Sūrat al-Kāfirīn*, it states firmness that tolerance attitude has boundaries especially in the relation of *aqīdah*. Islam doctrine strictly forbids its adherents to act as other religion adherents (QS. Al-Hadīd: 16). At the same time, Islam proclaims to respect and consider the religious differences as individual with all rights and obligations that must be appreciated. Islam forbids its adherents to scold other people, forbids any attitude forms that can harm life togetherness in a society (QS. Al-Hujurāt: 12).

Several verses on Holy Qur'an can be sourced as basic principle of tolerance (*tasāmub*). Besides that verse mentioned above, there are some other verses which show tolerance, among others QS. An-Nahl: 125, Ali-Imrân: 19, Yunus: 99, Al-Mumtahanah: 8-9, and Al-Kahfi: 29. The most important thing in understanding on tolerance compulsion in this religious life is by following attitude and behaviour of prophet Muhammad Saw in his entire life. There are some sunnah related to his command for his adherents in order to keep their attitude and behaviour so that they will not break humanity boundaries even though they have different faith. The agreement between prophet Muhammad Saw and Christians in Sinai Mountain is one of examples of tolerance attitude which admit the existence of religious plurality in the society (Rahman, 2010). Another example of Islam tolerance taught by prophet Muhammad Saw is when *fath Makkah* was conquered by Moslem in Ramadhan month. It took 21 years to release Mecca from *musyrikīn* authority. When Moslem celebrated their euphoria, there was a small group of prophet's comrade who did a parade by yelling a slogan *al-yaum yaum al-marhamah*. This slogan is intended to be a revenge for musyrikin's cruelty to the previous Moslem. Such incident was immediately anticipated by prophet Muhammad by forbidding the slogan and changing it into, *al-yaum yaum al-marhamah*, thus, Mecca's freedom can be realized without any violence incident. This is also supported by Said Aqiel Siradj that "Islam is open minded and inclusive faith. It is not an intolerant political ideology and it does not force human to be its adherents" (Republika, April, 14th, 2007).

If tolerance in religious life taught by Islam to its adherents is implemented appropriately, it will bear inclusive, open minded, friendly Islam

which is properly fitted with *nubuwwah* mission; Islam *rahmatan lil 'ālamīn* (QS. Al-Anbiya: 107). If this tolerant attitude is taught and implemented well, it will make people realized that there is no forcement in following particular religion (QS. Al-Baqarah: 256), moreover, the act to threaten someone's safety will not be occured. Similar to the aspect on not having forcement in religion, T.W. Arnold in his book *the Preaching of Islam* (1993, p. 279-280) stated that "forcing is not the only determinant factor in religion conversion, as it is showed by the good relationship between Christians and Arabic Moslems. Prophet Muhammad Saw himself did some agreements to the Christians by promising protection to them and guarantee their freedom to do worship, furthermore, to the Church, Prophet promised not to disturb their existence rights and authority". In other words, tolreance or *tasāmuh* is one of the primary doctrines which equals to other doctrines such as affection (*rahmah*), wisdom (*hikmah*), universal welfare (*maslahat al-ummah*), fairness (*adl*). Some of those primary doctrines in Islam are something called *qath'īyyāt* in *ushūl al-fiqh* meaning it cannot be cancelled by any reasons, and *kullīyyāt*, which is universal, passing space and time (*shālih li kulli zaman wa makān*). Shortly, the Islamic primary principles has trans-historic, trans-ideology, and trans-faith-religion characters.

Islam with this tolerance in continuity becomes a manifestation of universal Islam values as religion for all human beings. *Tasāmuh* which is taught by Islam will not destruct the holy mission of *aqīdah*, but it becomes a confirmation of Moslem personality in the middle of religious plurality life. Therefore, Islam in one side can be said to have more respect on individual who is responsible socially without leaving his primordial values as Moslem. If the core of religion doctrine is not to ally Allah Swt, to do good things, to have faith for final judgement day, thus, tolerance attitude is one of missions contained in that core of kindness. Therefore, there are many verses in holy Qur'an which is connected between faith and kindness, among others: "verily man is in loss, Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience" (QS. Al-'Ashr: 1-3).

Nurcholis Madjid has commented on the importance of tolerance as the realization of Islam *rahmatan lil 'ālamīn* in journal *Ulumul Qur'an* (1993, p. 16) which states that inclusivity views is required for nowadays since the development of knowledge and technology advance has taken human beings to live in global village. In that global village, as it has been mentioned, humans will be more intimate in knowing each other but also it will be easier to face a direct confrontation. That's why it is required to have mutual understanding attitude by seeking the similarity point or *kalimatun sawa'* as commanded by Allah in the holy Qur'an. Firmly, holy Qur'an forbids

forcement of particular religion to other people or community even though that religion has owned truth since only Allah at last who will guide someone personally. Nevertheless, for the sake of his happiness, humans must be opened to every doctrine or view, then, he is willing to choose the best one.

Tolerance principle which is realized in the form of harmony life, can be seen in several contexts: first, universal humanity brotherhood, i.e., all human beings are in the same descent. Second, Islam teaches that human was born in holy condition (*fitrah*). In his *fitrah*, everyone is blessed by potentiality and tendency to look for, to consider, and to understand the truth which finally make him be able to admit God as the truth source. These potentiality and tendency are called *hanif* (QS. Ar-Rûm: 30). Based on this principle, Islam proclaims that every human beings is *homo religious*.

Islam obligates its adherents to convey Islam's messages through *dakwah*, i.e., a summon of truth which makes human can reach salvation both in the world and afterlife (QS. An-Nahl: 125, Al-Hajj: 67 & As-Sajdah: 33). Since *dakwah* is a "summon", as a result, he cannot involve forcement – *lā ikrāha fī al-dīn* (QS. Al-Baqarah: 256). Clearly, Islam admits other religion life rights; and justifies other religion adherents to do their religion doctrines. This becomes the basic Islamic doctrine for religious tolerance (Sairin, 2006, p. 94). In addition, Islam obviously teaches tolerance which refers to holy Qur'an, tolerance is *al-sambah* meaning easy based on easiness. As it is stated in holy Qur'an that "Allah has chosen you and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim. (QS. Al-Hajj: 78).

In education context, tolerance principles which have very strong theology root can be transformed to learners comprehensively in the house, school and society environment which finally they can implement tolerance attitudes. Education is the most proper tool to avoid *nirtolerance* (UNESCO-APNIEVE & UPI, 2000, p. 156). The reason is because education teaches people about the rights and their freedom to respect and protect each other. Thus, education for harmony and tolerance must be viewed as urgent impertive doctrine. For that reason, it is required a systematic and rationale methods and materials for harmony and tolerance learning so that the harmony and tolerance values among religion adherents are not based on actions for "security stability" interest but it is more than that; the harmony and tolerance action must be based on religious awareness. The strengthening on internalization of tolerant attitude to learners will result tolerant, peaceful, and *rahmatan lil 'ālamīn* citizens.

## Implementation of Tolerance on Islamic Education

Some of basic values for harmony life among religion adherents, as it was stated previously, are synergized with basic Islamic education principles, namely, openness, affection, harmony, and integrity principles (Kodir, 1993, p. 154). These basic Islamic principles is primary idea born from the human's meaning ins Islam perspective which has an implications on practical education action. A further big task is how Indonesian Moslems have religious tolerance attitude who can build superior and modern civilization with full of peaceful without losing their culture root and cultural characteristics.

Islamic education system is developed by applying moderate Islamic understanding conceptionally so that learners have strong tolerance character. By understanding plurality society in the reality, the education concept developed in Islamic education institution is understanding, spirit, and management which are able to accommodate the difference and diversity without sacrificing each individual's faith religion.

Syamsul Maarif in his writing entitled "*Islam dan Pendidikan Pluralisme, Menampilkan Wajah Islam Toleran melalui Kurikulum PAI berbasis Kemajemukan*", a paper written in *Annual Conference of Islamic Studies*, Lembang Bandung, November 26th-30th 2006, stated that "Islam religion education cannot only be understood as "religion teaching" or its successful parameter of religion education is not sufficient to measure it only based on how learners can acquire cognitive things or only religion doctrine knowledge or religious rites. Moreover, the assessment is given through numbers based on how can the students acquire the material from handout book. Nevertheless, the more important thing is that how deep the religion values can be applied in their souls and how deep those values can be realized in the students' attitude and behaviors in daily routines. The real form of those values in daily attitudes and behaviors will bear good behavior (*al-akblāk al-karīmah*). Thus, religion education is an education for religion total growth of human being. This is also supported by Seyyed Hossein Nasr that Islamic education must concern to all humans to be educated. The aim is not only to train thoughts but also to train all personal forms. That's why Islam Religion education not only convey knowledge (*al-ta'lim*) but also to train all students' self (*al-tarbiyyah*). teacher has function as a *mu'allim*, knowledge conveyor and as a *murabbi*, soul and personal trainer.

In the reality, it is not a simple effort but it is a dynamic and full of challenge activity. In the process, education will always be changed according to era change. Everytime, education always be a center of attention and it is often to be unsatisfaction target since it relates to all of people interest. It does not only concern the investment and condition of future life but also it

involves the recent condition. That's why education always requires improvement and escalation efforts according to the higher needs and demands of society life (Fattah, 2004, p. 1). As an education institution, school becomes one of places in which educational process occurs. School has complex and dynamic system. It is not only a place for teacher and students' gatherness but also it exists in complex and related system. School is viewed as an organization which requires management. Moreover, the main activity of school organization is by managing human resource which is expected to result qualified graduates based on society demands and the school graduates are also expected to give contribution for national development (Fattah, 2004, p. 2).

Islamic education institution must be able to bring its students to the moderate religion understanding. As long as the religion understanding is in extreme edge, education will remain peripheral and marginal. To increase and form citizen character who is able to respect those difference, it is required an educational concept for pluralism and multicultural. In the context of plural Indonesian society, the understanding of pluralism reality, apparently, has been a necessity that cannot be ignored anymore. Since the use of "single paradigm" in solving many social problems is no longer effective. Pluralist/multiculturalist Islamic education is an education which develops character that is able to appreciate opinion and different habituals or contradictive with one's faith as well as to own flexibility in interaction with his surrounding environment.

Democratization education needs to be developed as an effort to create more democratic society. Such education will appreciate individual rights including freedom of thought, united, opinion, and fear. These efforts are urgently required to create national cohesiveness and citizen's commitment in developing democratic unity country. Democratization education initiated in Islamic education institution is intended to be more emphasized on implementing democratic, tolerant, open, sincere in accepting difference, and willingness to listen and to give opinion elegantly and politely as well as intelligently and maturely. This is similar to the condition of Indonesian people who face social crisis which is quite worrying nowadays.

Modern life characteristics is showed by the more rapid changed and more complex. Therefore, it is required a learning model which can develop a sensitivity toward the change without losing self identity and creativity as well as professionalism to respond many challenges.

Islamic education institution is demanded to be responsive against modernization which have been existed in general school institutions under Ministry of Education. Besides developing sensitive character toward the change through appropriate learning strategy and develop children psycho-

social condition, it also modernizes learning facilities, environment, and other supporting factors including the involvement of parents, government, society and other education stakeholder. Thus, it is expected that Islamic education institution in Indonesia can promote, develop, and implement education and learning model to strengthen inclusive Islamic education system which is opened, dialogic, and student-centered. This is intended that Islamic education can bear a strong and tough human resource with high tolerance who will act to occupy and create new civilization emphasizing on religion, spiritual and humanism values.

Besides, Islamic education institution can develop networking and corporation both national and international to expand information access, funding, and other international supports. Thus, Islamic education is no longer “suspected” as radicalism and fundamentalism agent. Otherwise, it can create a harmony life together and give solution to the more complex life problems (Aan Hasanah, Model Pendidikan Inklusif, *Media Indonesia*, Mrch 4th, 2010).

## CONCLUSION

Islam's doctrine for harmony is one of actualization of *tasāmuh* (tolerance). Since the harmony of religious life is one of tolerance forms taught by Islam, so, it must realize in society life. In the context of plural Indonesian people in form of tribes, cultures or religions, principles and attitudes of life for mutual respect, understanding, corporation, fair, honesty, accountability (responsibility and willingness to accept the consequence of his action), integrity (moral sincerity and ethic behavior) and the truth that humans as religious creature in which everyone has rights to choose different faith, it becomes basic principle in developing the united, harmonious, and civilized society. These harmony principles can be established if the society has awareness toward the principles. Indeed, such awareness requires process through knowledge, comprehension and practice (habitual). Tolerance and harmony in Islam have harmonious values which can be classified into three aspects, among others: consciousness of Allah's existence, relationship, and characters which shows harmony. The consciousness of Allah's existence shows the unity of God (*tauhīd*) which becomes primary element in developing harmony among religion adherents; relationship aspect shows that Islam puts forward universal humanity; whereas harmonious character refers to practical value and as the extension of the previous aspects. Islamic education must be able to bring its students to moderate and inclusive religious understanding. As long as the religion understanding is in extreme edge, education will remain peripheral and marginal. To increase and form citizen character who is able to respect those differences, it is required an

educational concept for pluralism and multicultural. In the context of plural Indonesian society, the understanding of pluralism reality, apparently, has been a necessity that cannot be ignored anymore. Since the use of “single paradigm” in solving many social problems is no longer effective. Islamic education institution is demanded to be responsive against modernization which have been existed in general school institutions under Ministry of Education. Besides developing sensitive character toward the change through appropriate learning strategy and develop children psycho-social condition, it also modernizes learning facilities, environment, and other supporting factors including the involvement of parents, government, society and other education stakeholder. Thus, it is expected that Islamic education institution in Indonesia can promote, develop, and implement education and learning model to strengthen inclusive Islamic education system which is opened, dialogic, and student-centered. This is intended that Islamic education can bear a strong and tough human resource with high tolerance who will act to occupy and create new civilization emphasizing on religion, spiritual and humanism values. Islamic education institution can develop networking and corporation both national and international to expand information access, funding, and other international supports. Thus, Islamic education is no longer “suspected” as radicalism and fundamentalism agent. Otherwise, it can create a harmony life together and give solution to the more complex life problems.

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# THE CHARACTER EDUCATION IN ISLAMIC EDUCATION VIEWPOINT

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## **ABSTRACT**

This paper intends to study the concept of character and moral education according to the terminology, approaches, and methods of learning from the point of view of Islamic education. The approach used in this paper is a discussion of the linguistic (*al-lughah*). The results showed that the conceptual basis of character education in the curriculum in Indonesia too much because it has a number of terminological problems. The concept of morals, values, and characters have a special meaning that may be different from one another. As a result, the concept of the character presented in the curriculum subject is far from the actual context of the moral and less with actually happening in the community. Character education is also too much use of the approach and methods indoctrinasi than critical, reflective and empirical and is not integrated with the system and school culture.

Keywords: Character, *at-Ta'dib*, *al-Akhlāq*, Islamic Education

## **ABSTRAK**

*Tulisan ini bermaksud mengkaji konsep karakter dan pendidikan moral menurut terminologi, pendekatan, dan metode pembelajaran dari sudut pandang pendidikan Islam. Pendekatan yang digunakan dalam penulisan ini adalah diskusi tentang linguistik (al-lughah). Hasil penelitian menunjukkan bahwa secara konseptual pendidikan karakter dalam kurikulum pendidikan di Indonesia terlalu berlebihan karena memiliki sejumlah masalah terminologis. Konsep moral, nilai, dan karakter memiliki makna khusus yang boleh jadi berbeda antara satu dengan yang lain. Akibatnya, konsep karakter yang disajikan dalam kurikulum mata pelajaran jauh dari konteks moral dan kurang aktual dengan sebenarnya terjadi di masyarakat. Pendidikan karakter juga terlalu banyak menggunakan pendekatan dan metode indoctrinasi daripada kritis, reflektif dan empiris serta tidak terintegrasi dengan sistem dan budaya sekolah.*

*Kata Kunci: Karakter, at-Ta'dib, al-Akhlāq, Pendidikan Islam*

## **INTRODUCTION**

The issue of the importance of character education has lively been discussed again at the same time with the increase of Indonesian's concern against intolerant, violence, terror, corruption, and other destructive behaviors and attitudes. Destructive behaviors, especially terror and corruption, which lately tend to increase in the society, has alerted the nation

regarding the importance of character education, which actually had been a core curriculum in the New Order government.

During the New Order, Indonesian national character development is a main priority of national education. New Order government provided a significant portion for the student character development, especially through several lessons such as of *Pancasila* Moral Education (PMP), *Pancasila* and Citizenship Education (CIVICS). Unfortunately, the nature of the ideological character education at that time was very dominant, so that the character substance was developed much more oriented to develop Indonesian human-abiding and obedient to the leader, such as to work together, to maintain stability, and to 'human development'. Those character values were deliberately highlighted because only those who have such characters can become authorities who can maintain the status quo as well as support the success of development programs. On the other hand, the character values such as critical, honest, truth and openness side, and courage to defend the oppressed, have almost no place in the educational curriculum, because the character values not only can threaten national stability required for development but also they can undermine the authority of government power.

Based on the surface, the pattern of ideological character education with an emphasis on indoctrinal approaches seems to be successful. Evidently, for example, the tolerance between different groups of people can be maintained, violences against religion, ethnicity and race almost never occurred, there is as if the corruption does not exist because there are almost no criminals processed through the judicial institution properly. But when it is examined deeper, the real conditions that made it look as if there were no irregularities character at that time was not due to the success patterns of character education in formal educational institutions, but it was caused by the repressive power of the authority.

At the same time, when Indonesia faced with a serious moral problem such as this, the academic world is again busy discussing urgency of implementing character education in educational institutions. Education experts and practitioners discuss the concept of the appropriate character education, which can reduce behaviors and cultures intolerance, violence, terror, and corruption. The phrase 'the appropriate concept of character education' needs to be emphasized, because as long as Indonesia has been implemented and repeatedly changed from one name to another name, but the results are considered to be not in accordance with the expected goals.

This article tries to explore the study of character education concepts with emphasis on problems of terminology, methods, and approaches. Emphasis on problems of terminology are intended to analyze a number of

'terms' are applied in formal educational institutions in the country. Meanwhile, the problems of the approach and methods are directed to analyze a number of approaches and methods of character or akhlak education.

## DISCUSSION

Efforts to develop the character of students in formal educational institutions in the country actually has been done for quite long time. Even in colonial times too, it has recognized the so-called moral education contains customary values and informal social institutions. In the early days of independence, the character development is done through a formal educational institution subjects, i.e., religious and moral education. By retaining the religious and moral education, in the 50's, it began to be felt on the importance of the development of responsible citizens. This was the starting point for the emergence of civic education subjects in 1957. Citizenship education in 1961 was replaced by the subject of *Civics*, which in 1968 was changed again to the State Citizenship Education subjects.

In the 70s, the development of human character is more geared to form Indonesian human in accordance to the values of *Pancasila*. Then in 1975 appeared *Pancasila* Moral Education (PMP) oriented on inculcation values with the content *Pancasila* and the 1945 Constitution. Curriculum 1975 PMP was then refined back through 1984 PMP curriculum with maintaining its *inculcation values* but it contains Guidelines Understanding, appreciation, and practice of *Pancasila* (P4). Along with the enactment of Act s. 2. 1989 on National Education System, in 1994 there was a change of *Pancasila* Moral Education (PMP) to *Pancasila* and Citizenship Education (CIVICS), which still essentially contained curriculum with *value inculcation* and *dissemination of knowledge* domination. With the enactment of Act s. 20. 2003 on National Education System, then in 2004, there was a change on the terms of *Pancasila* and Citizenship Education (CIVICS) into Citizenship Education (PKN) which is directed at the development of *civic virtue* and *civic culture*.

In addition to Civics subject, there are a number of other subjects which also have the same goal, namely the subject of religious education in all schools and specific subject to the moral creed of madrasa education. In religious education curriculum for public schools, there are a special charge of moral education. Similar charge is contained in the creed of moral subjects in the madrasa education institutions. Thus, there are at least three subjects at formal education institutions in Indonesia (Civic Education, Religious Education, *Aqidah Akhlāq*) in which their orientations, visions, and goals are more or less the same, i.e., to develop students' character, morality, responsibility as citizen.

Logically, with a stack of moral or character education material and moral education, Indonesian people should have a steady, noble, superior morality, strong integrity, creative and innovative characters. But in fact, the Indonesian people are still faced with a serious moral problem, even from day to day the problem tends to decrease more and more serious. Evidently, corruption is rampant, real, and entrenched. Corruption is found almost everywhere and in almost all parts of life. Eradication efforts through a number of agencies, commissions, and task forces do not give maximum results yet, otherwise it has failed. The nation is also faced with the problem of intolerance, radicalism, and terrorism.

Many morality problems faced by the nation indicate that the character education that is packaged in a number of names has been ineffective. There is no scientific evidence that shows that the more children receive educational material character, the better their character. Although learners acquire character-education curriculum, for example through Citizenship Education, Religious Education, Morals and dogma, but the morality problem is not reduced. If now the Ministry of Education plans to introduce character education, then the question will be on how its impact and effectiveness are. Why? Because no matter how educational institutions in this country recognize some terms of character building but the substance and the material are quite similar.

It shows that terminological character education still needs to be discussed. There are a number of terms that need to be discussed, namely terms of character, values, morals, ethics, and morals. The term 'character' has long been *concerned with* the study of philosophy, theology, psychology, history, and sociology. In the most general sense, this term refers to the number of elements of personality 'expected' of a person. The elements of this character according to *the American Institute for Character Education* (AICE) include: courage, faith, generosity, kindness, helpfulness, honesty, honor, justice, tolerance, freedom of choice, freedom of speech, good citizens, the right to be an individual, and the right to equal opportunities; Meanwhile Wynne (1988, pp. 424-426 & 1982) mentions that there are six elements of character, namely: "the wisdom (*tack*), honesty, adherence to a recognized authority (*obedience to legitimate authority*), persistence (*Perseverance*), humor (*good humor*), and loyalty.

In Islamic terminology, *akhlāq* is commonly interpreted as a moral character, behavior, character, or knowledge related to behavior, human behavior which is good or bad. Al-Mawdudi defines *akhlāq* as a moral human behavior that exists since the birth of a person, which then becomes the norm to be accepted by society both good or bad morals. Akhlaq (moral) is good behavior that has become the custom person or group of persons.

If character refers to the number of personality elements, so is the character. But the two differ in 1) the word 'character' in itself a positive connotation, as shown in the above definition AICE, while the word 'morality' (*akhlāq*) means 'good morals' (*al-akhlāq al-mahmūdah*) or 'bad character' (*al-akhlāq al-madzūmah*) as the sense of morality according to Al-Mawdudi and Teuku Iskandar is; and 2) the concept of morals originated, developed, and laden with religious terms-terms, while the concept of rationality and character comes from human experience, particularly the West.

And the word 'moral' is derived from the Latin *mos* (plural: *mores*) means the habit, custom. *mos* word (*mores*) in Latin is synonymous with the Greek word *ethos*. Therefore, according to Daud, said ethics can't be separated from moral words. Because in his opinion, moral behavior is determined by ethics. *Dictionary of Education* defines morality as *a term used to delimit those characters, traits, intentions, or acts roommates Judgments can appropriately be designated as right, wrong, good, bad.* (a term used to define the boundaries of nature, temperament, desire, opinions or actions which can reasonably be said right, wrong, good, bad). Meanwhile, *The Advanced learner's Dictionary of Current English* gives moral sense as: a) concerning principles of right and wrong; b) good and virtuous; c) Able to understand the difference between right and wrong; d) teaching or illustrating good behavior. Another term is also known value. According to Vijay Sathe, value is "Assumption basic ideals about what are desirable or worth striving for" or the basic assumptions about what is desirable or very ideal that is worth fighting for.

The concept of character, morals, values, morals, and ethics that actually have similar objectives in which in terminology, it is interpreted differently by some experts. These differences have implications for the emergence of a variety of educational concept which aims to educate and develop the character and morality of learners, ranging from moral education, religious education, moral education (*moral education*), moral education (*ta'dib al-akhlāq*), educational *value* (*value education*), until the character education (*character education*).

Terminology of moral education in the last two decades are commonly used to describe an investigations of ethical issues in the school environment. The learning of ethic values in moral education are more likely to convey moral values of right and wrong. Meanwhile the implementation of the moral values in personal lives, families, and communities receive less attention. As a result, moral education is more emphasis on its normative and it touches less actions and behaviors of learners. Moral education itself is the oldest terms of education aimed at teaching good values in human life.

Meanwhile, the moral education as Ibn Miskawayh formulation is an attempt towards realization of an inner attitude which encourages spontaneously to bear good or bad deeds of a person. In this moral education, the criteria for judging right and wrong actions refer to Al-qur'an and the Sunna of the Prophet. If someone said that moral education is part of moral education in the educational discourse of Islam, in fact it is less precise view, since the ultimate goal of moral education is the formation of a positive character in the behavior of students. No other positive character is the embodiment of the noble qualities of God in human life. However, in the praxis of education, moral education still tends to the teaching of right and wrong as well as moral education.

Character education began bustling discussed since the 1990s, interpreted as a plus character education, which involves aspects of knowledge (*cognitive*), feeling, and action. However, character education has a broad scope and not easily discussed. When defining character education, Ryan and Bohlin (1999) says "it is about developing good habits and virtues-dispositions roommates leads students to responsible and mature adulthood." Character education must contain at least three basic elements, namely to know the goodness (*knowing the good*), loving kindness (*loving the good*), and do good (*doing the good*).

In Indonesia, there are many variety of educational concept that later becomes a separate subject. Learners in public schools obtain the subject Religious Education, Education citizenship and soon the Character Education. School learners in acquiring the three subjects plus subject *Aqīdah Akhlāq*. As a result, there are many charges redundancy character education. Most charge of character education on the subjects of Citizenship Education, for example, also present in subjects religion or creed Moral Education.

The second problematic with regard to the education and development of human character Indonesia is the approach and methods of education. The serious problem is believed to be approach and methods. It can even be said that the failure of Indonesia in developing its human characters is because the approach and methods of educational values, morals, or characters inappropriately. Problematic approach to character education is associated with at least two important questions: whether character education should be in the form of a separate subject or integrated into the school system/madrasah? In the context of Indonesia's multicultural society, what kind of the most appropriate approach in teaching character education is?

With regard to the first question, there are at least three views, namely character education is integrated into the entire curriculum, character education be part of other subjects, and character education as a separate subject. However, most experts recommend that character education is

integrated into the school system, or put the whole school curriculum (*infused throughout the curriculum*). Rusnak (1992) suggested that character education is integrated into all subjects and in all daily activities of the school. Furthermore, Timothy G. Rusnak, et al suggest: "*Ideally, the integration of character education into subject areas across the curriculum should be-adopted as a schoolwide policy if it is to be successful*". In this way, learning materials related to moral values on each subject can be developed, made explicit, and contextualized into everyday life. Thus, learning the values of the characters is not only on the cognitive, but it rather touches on internalization, experience, and practice in real life everyday learners.

As comparison, the results of a survey conducted by *the IEA Civic Education* to 133 principals in the UK concluded that 70% of respondents strongly disagreed civic education be used as a separate subject; 60% agreed if civic education subjects were integrated into the social sciences and humanities; and 50% agreed when integrated into all subjects. Results of another study conducted Torney-Purta (2001) mentioned that teachers in most countries choose to integrate citizenship education in a particular subject or subjects on all. But the tendency in Asia, particularly in Hong Kong, Korea, and Singapore, it shows just the opposite, where the respondents in the three countries are more likely to choose citizenship education as a separate subject, among other reasons because of the teachers in the schools often fail to integrate issues moral issues into the learning activities. For them, the integrated curriculum is not very practical.

What happens in these three countries is not really different in Indonesia. Although a number of educational practitioners in the country suggests that character education is integrated into all subjects and become an integral part system school/madrasa, but in fact, character education remains a separate subject through Civic Education, Religious Education, Moral creed, or "Character Education" . Teachers who teach other subjects feel irresponsibility for character development of students.

Looking at the condition of the education curriculum in schools in the country, the option to integrate character education into all subjects and become an integral part system school/madrasah is the most realistic. Why? Because; 1) integrative curriculum can provide flexible options when it comes to contact with certain moral issues; 2) subjects and curriculum of schools that have been very much will be multiplied by adding a separate subject; and 3) the moral or character values are to be internalized and it is not to be taught as a science. Honesty, responsibility, caring, creativity, strength of mind, independence, attention, loyalty, kindness, perseverance, fairness, self-discipline, respect for the law, and the values of other characters not to be



taught to students as knowledge, but to be internalized so that it becomes part of the learner's behavior in everyday life.

Another issue with regard to character education is the approach and method of learning in the classroom. During the education and character development of the students in the subjects of Civics, Religious Education, Morals and dogma, they are dominated by cultivation approaches (*inculcation approach*) with the main learning methods are: lecture, study textbooks, and indoctrination. Innovation and creativity to apply an alternative teaching methods and approaches are underdeveloped. In fact, the option to use the approach and methods of character education is quite varied.

Character education in the academic level is also known as educational *value* at the level of praxis can be implemented using a number of approaches. By tracing the value of education literature, there are at least five approaches commonly used character education in the decade of the 90s, namely the development of a rational approach, consideration approach, values clarification approach, the approach of cognitive moral development, and social behavioral approaches. Superka (1976) said; There are five approaches in character education, namely 1) *inculcation approach*, 2) cognitive moral development approach, 3) *values analysis approach*, 4) values clarification approach, and 5) *action learning approach*. The simpler classification approach was made by Elias who divides it into three approaches, namely the cognitive, affective, and behavioral approaches. The classification is according to Rest (1994, pp. 36-60) based on three elements of morality that used to be the foundation of the study of psychology, namely: behavioral, cognitive, and affective.

*First*, the value inculcation approach is an approach that aims for learners to receive certain moral values and change their moral values as it is expected. The approach is supported by a number of learning methods - among other ideals, positive and negative reinforcement, simulation, role play, lecture, is the traditional approach indoctrination, which in many Western literatures have been criticized for this approach since it is considered to be indoctrinate and not in accordance with the development of democracy. In addition to such criticism, this approach is also considered ignoring the rights of students to freely choose their own value. But some educators in the West still believe in this approach to named *value* and *virtue* to the younger generation, especially religious values and cultural values.

In Indonesia, the value inculcation approach still dominates the process of learning the subject Religious Education in a variety of education, including on subjects *Aqīdah Akhlāq* as one of the subjects are loaded with the values of the characters in the madrasa. This is because moral values or the character of Religious Education subject (schools) and *Aqīdah Akhlāq*

(madrassa) extracted from truly sources in holy book as an absolute truth. Moral values or character contained in the holy book is undoubtedly true, so that students do not need to do the reasoning, criticism, let alone deny. That needs to be done by the teacher is implanting to all learners. Perhaps the stakeholders must concern that not all moral values in this approach contain doctrinal faith-based which cannot be reached by human reason critically. That the elements of character, morality, scripture-based character can also be understood rationally and critically analyzed, so that the learning method should not only use the lecture method, indoctrination, and methods of reinforcement.

*Secondly*, an approach that emphasizes on cognitive development and cognitive development. Through this approach, students are expected to be able to think critically, both on moral issues and in terms of making moral decisions. The approach was first introduced by Dewey and developed by Piaget and Kohlberg aiming to assist learners in making a *moral reasoning* which is more complex based on a higher value, as well as encouraging students to discuss the reasons when choosing the value and its position within a moral issue.

Based on this approach, moral development is considered as developmental level of thinking in making *moral reasoning* of a lower level towards a higher level. Dewey divides the child's moral development into three stages, namely: 1) *pre-moral* or *pre-conventional phase*. At this stage of a person's behavior is driven by the insistence biological or social nature; 2) *a conventional* stage, the stage at which a person begins to accept the value with little critical reflection of group standards; and 3) *autonomous* stage. At this stage a person acts or behaves in accordance with the reasoning and judgment itself, does not fully accept group criteria. Meanwhile Dewey's thought about moral development is very theoretical, Piaget describes the level of moral development of children based on observations and interviews in a game. From the results of interviews with the children when they play and the answer to the question why they stick to the rules, Piaget came to the conclusion that the development of cognitive abilities in children affect moral reasoning.

Approach to cognitive development is recognized as an approach that is relatively easy to be implemented in the educational process at school, because this approach gives emphasis on developmental aspects of thinking skills. This approach is also shown to improve classroom dynamics. However, this approach also contains a weakness, among other highly value personal freedom, less concerned with the criteria of an act wrong, and prefer the reason stated or moral considerations. Kohlberg's theory of development is also often criticized for its gender bias and more emphasis on

the content process. In fact, according to Lickona (1992 & 2007), with emphasis only on moral education purposively and ignore the contents, it will not achieve fully what to expect.

*Third*, value analysis approach which aims to equip learners to have the ability to apply logical thinking and *scientific inquiry* in dealing with the problems of moral values. This approach emphasizes on the development of students' ability to think logically by means of analyzing the problems associated with moral values. In contrast to the cognitive developmental approach which emphasizes on individual moral dilemmas, this approach is more emphasis on the discussion of issues that includes social values.

Moral or character education according to this approach is aimed at achieving two objectives, namely: 1) help learners to use the ability with *logical thinking* and *scientific inquiry* in analyzing the problems of moral values; and 2) help learners to use rational and analytical thought processes, the concept of linking and formulate their values. To achieve that goal, the learning method which is considered to be appropriate is to learn individually or group about social moral problem, literature searches, field studies, and class discussions.

*Fourth*, values clarification approach is the approach to character education that aims to; 1) help learners to recognize and identify their own values and the values of others; 2) assist learners in order to have the ability to communicate openly and honestly with others; and 3) help students to have the ability to use together rational thinking skills and emotional awareness to understand the feelings, values, and behavior patterns of their own. By using the method of learning dialogue, writing, discussion in large groups or small, this approach emphasizes on the effort to build and understand their own feelings and actions in increasing their awareness about their own moral values.

*Fifth*, learning approach is an approach that aims to 1) provide opportunities for learners to perform moral deeds, both individually and in groups, based on the moral values of their own; and 2) encourage learners to understand themselves as individual beings and social beings in the context of people who do not have complete freedom. Doing this learning approach, it can be applied to the learning methods used in the values analysis and values clarification approaches.

Indeed, in addition to the five that approach, there are other approaches that are not discussed in this paper. For example, a holistic approach, *reflective moral inquiry*, *moral awareness*, *commitment approach*, *the union approach*, and others. Choice of which approach is appropriate relies on the source of moral values/character, learners, environment, and others. But there are eleven principles of character education in order to be effective, namely: 1) promote the basic ethical values as the basis of character; 2)

identify the character comprehensively to include thinking, feeling, and behavior; 3) use a sharp approach, proactive and effective way to build character; 4) create a caring school community; 5) provide an opportunity for students to demonstrate good behavior; 6) coverage of the curriculum meaningful, challenging, appreciate all students, are able to develop their character, and help them be successful; 7) the motivation of the students themselves; 8) the proper functioning of the entire school community as a moral community that shares responsibility for character development and faithful to the same basic values; 9) the division of moral leadership and broad support in building character education initiatives; 10) the proper functioning of families and community members as partners in an effort to build character; and 11) evaluate the character of the school as well as school staff function as teachers of the characters, as well as the manifestation of a positive character in the lives of students.

Character education and moral education that has a vision and a goal to develop and internalize moral values and character of the students should not be stuck on the indoctrinal inculcation approach. There are many option approaches and methods that can be used in teaching morals and character education to students. Even more important is the development of moral values/character system is integrated with the school, and do not make moral values/character as rote knowledge.

## CONCLUSION

Development of morals or character of students through a number of subjects in formal educational institutions are becoming less effective due to the redundancy charge character/morality on some subjects as a separate subject. Character/morality has redundancy as the result of problem terminologies between moral education, value education, moral education, and character education. As a result of this terminological problem, character/morality presented in the curriculum subjects separately and keep it away from the moral problems of society. The low effectiveness of character education/character in formal educational institutions is due to evidently by the increasingly serious problem of the morality of the nation, including the younger generation, as well as a result of the educational character/character dominated by indoctrinal *inculcation approach*. Educational character/character that requires a process of habituation and exemplary is also not integrated into the school system. In fact, if the character education/moral system becomes an integral part of the school, the pattern of this integration will provide flexible options when it comes to contact with certain moral issues; can reduce the burden an already crowded curriculum; and avoid moral and character teachings as a mere cognitive knowledge.

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# IMPROVING STUDENT ACHIEVEMENT IN THE SUBJECTS OF ISLAMIC RELIGIOUS EDUCATION

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## ABSTRACT

The purpose of this study was (1) to know a difference between student learning outcomes of low and high sub groups with learning to use the media worksheets in the subjects of Islamic Religious Education (*Pendidikan Agama Islam*); and (2) to know the obstacles in the implementation of learning by using the worksheets on the subject. The subjects study were three Open Junior High Schools, Bandung, namely Open Junior High School 8 Bandung, Open Junior High School 27 Bandung, and Open Junior High School 36 Bandung. The hypothesis tested the increase in student achievement in the subjects of Islamic Religious Education after a learning process using worksheets. This study was a quasi-experimental study. The design used in this study is a pre-test post-test one group design. The results show that learning outcomes after the use of worksheets has no significant difference. Then the t-test Test Final Problem Description pretest and posttest seen that the value of significance (sig.2-tailed) with the t-test is 0.007. Since the significance value less than 0.05 then the decision-making criteria,  $H_0$  rejected. This shows that learning outcomes after the use of worksheets has significant difference. Using the analysis, the results showed that the use of worksheets in the learning process could improve the learning outcomes of students in the subjects of Islamic Religious Education in junior high school in Bandung.

Keywords: Islamic Religious Education, Worksheet, Achievement.

## ABSTRAK

*[Tujuan dilakukannya penelitian ini adalah 1). Apakah terdapat perbedaan antara hasil belajar siswa antara sub kelompok rendah, dan sub kelompok tinggi dengan pembelajaran menggunakan media LKS pada mata pelajaran Pendidikan Agama Islam 2). Apa hambatan dalam implementasi pembelajaran dengan menggunakan LKS pada mata pelajaran Pendidikan Agama Islam. Subjek penelitian ini adalah tiga SMP Terbuka Kota Bandung, yaitu SMP Terbuka Induk SMP Negeri 8 Bandung, SMP Terbuka Induk SMP Negeri 27 Bandung dan SMP Terbuka Induk SMP Negeri 36 Bandung. Hipotesis yang diuji adalah adanya peningkatan prestasi belajar siswa pada mata pelajaran PAI setelah melakukan proses pembelajaran dengan menggunakan LKS. Penelitian ini merupakan penelitian kuasi eksperimen. Desain yang digunakan dalam penelitian ini adalah pre-test post-test one group design. Maka berdasarkan hasil penelitian yang diperoleh bahwa Uji-t Tes Soal Pilihan Ganda Pretes dan Postes terlibat*

*bahwa nilai signifikansi (sig,2-tailed) dengan uji-t adalah 0,00. Karena nilai signifikansi lebih kecil dari 0,05 maka berdasarkan kriteria pengambilan keputusan,  $H_0$  ditolak. Ini menunjukkan bahwa hasil belajar setelah menggunakan LKS ada perbedaan secara signifikan. Kemudian Uji-t Tes Akhir Soal Uraian Pretest dan Posttest terlibat bahwa nilai signifikansi (sig,2-tailed) dengan uji-t adalah 0,007. Karena nilai signifikansi lebih kecil dari 0,05 maka berdasarkan kriteria pengambilan keputusan,  $H_0$  ditolak. Ini menunjukkan bahwa hasil belajar setelah menggunakan LKS ada perbedaan cukup signifikan. Dengan menggunakan analisis, hasil hipotesis menunjukkan bahwa penggunaan LKS dalam proses pembelajaran dapat meningkatkan prestasi hasil belajar siswa pada mata pelajaran Pendidikan Agama Islam di SMP Kota Bandung]*

*Kata Kunci: Pendidikan Agama Islam, Lembar Kerja Siswa, Prestasi*

## INTRODUCTION

In the course of a country's development, education plays an important role to ensure the survival of the state and nation, because education is a vehicle to improve and develop the quality of human resources. Today Indonesia face with a variety of problems posed by the development of a wide range of changes in the economic, social, political and cultural, as well as in the realm of education, all the hassles adorn almost every gap, therefore it changes into a demand and need. These nations are required to have high qualified human resources, competent and has a good performance that the audience not only has the dynamics of change and development in various sectors of life.

In education it is expected to build an independent human with critical thinking, creative, innovative, productive, responsible, social awareness, and noble personality. Basically education is an institution or government agency that seeks to teach and educate the nation's children to become adults who are intelligent and noble personality, as stated in the nation's ideals contained in paragraph four of the 1945 Constitution. With education, people will gain knowledge and experience that is expected to improve the welfare of the Indonesian people.

Education means the guidance given by a person to the development of others, in the direction of a particular ideals. As we all know, education is a process of formation of the whole man can be influenced by many factors supporting the creation of a perfect education. One is the existence of tools (media) education. Educational tool means an act or anything that can support the implementation of the educational process in order to achieve specific educational goals (Bahri & Zain, 1997, p. 54)

Teaching and learning process is a process of educational interaction that takes learners on a new world that has never been experienced before. Educational interaction as social interaction generally involves all aspects of

the overall communication, verbal and non-verbal communication to convey a message to others (Muhaimin, et. Al., 1996, p. 75)

Teachers are educational component that plays an important and role major, since the success of the learning process is determined by the teacher factor. The task of the teacher is delivering course material to students through communication interaction in the learning process is done. The success of teachers in presenting the material highly depend on the smooth interaction of communication between teachers and students. Disfluencies of communication shall due to the undelivered message brought by the teacher. In the interaction or communication, there are three elements, namely communicator (person delivering the message), the communicant (the person who receives the message) and the message itself. If one of the three elements is missing then the message delivery or interaction as the primary goal can not be achieved with either (Asnawir and Usman, 2002, p. 1)

Inside, there are several components of learning activities including: objectives, instructional materials, assessment, methods and tools. The four components is become the main component that must be met in teaching and learning. Components are not independent, but interrelated and mutually influence each other influence (interrelation).

In educational interaction, the message may include a description of certain topics. Teachers convey specific topic and ask to the same questions the students, as well as gives feedback and information about things necessary. Formal educational interaction is generally implemented in the classroom with limited automatic time and space intensive study. So the presence of these three elements is insufficient to achieve the educational interaction or learning the optimal. Therefore, it needs a media that can be used by teachers and students to facilitate learning material delivery to their students. So that students can be more easily understood the subject matter.

Teaching materials can be grouped into four, namely: (1) printed materials including handouts, books, modules, student worksheets, brochures, leaflets, wallchart, photos/images, models/mockups. (2) Instructional materials (audio), such as cassette, radio, phonograph records, compact discs and audio. (3) Instructional materials (audio visual) such as video compact discs, films. (4) interactive teaching materials such as an interactive compact disc (Majid, 2007, p. 174).

In addition, book support education learning. Even sometimes the book can be an indicator of students knowledge, the more books they read the more knowledge they have. In short, the book is a storehouse of knowledge, the most important tool and also one of the important means to improve the quality of education. The book contents are required to have a national standard of education. However, in reality the book that became the



corner stone of education becomes difficult to reach from the price level. For the secondary school level, each child is required to purchase dozens of books with prices in the hundreds of thousands (<http://bse.depdiknas.go.id/>).

There are demands on the use of instructional media for a teacher to facilitate the delivery of learning to students. Instructional media, in addition to encourage effective teaching and learning process can also serve as a medium for the evaluation measure the achievement of learning outcomes. The extent to which a series lesson learning objectives can be achieved. Therefore, formal schools do not do a lot of breakthroughs in the study of media innovation, to strengthen student's memories.

In general, the basic functions of instructional media are; 1) saving teachers time in teaching. With the teaching materials a teacher can accelerate the learning process. If teacher takes a long time to take monotonous process, teaching and learning activities will be boring for students; 2) changing role of the teacher as facilitator. By becoming a facilitator, the learning process becomes more relaxed and participatory. Because not only teachers who have a lot to talk explains a lot. But students also play an active role to explain a thing or expressing opinions and his opinions; 3) enhancing the learning process to become more effective and interactive. Teaching and learning process with effective and interactive learning will lead to more optimal result. Targeted learning objectives can be achieved as planned well in advance (Bafadal, 2004, p. 4-5).

Characteristics of PAI in SMP is the effort of teachers or educators for to make their students believe, understand and practice the teachings of Islam through the activities of the guidance, teaching or training that had been planned to achieve intended purpose. In addition, the scope of PAI in SMP covers the basic elements of the Qur'an, Hadith, *Aqūdah Akhlāq*, *Fiqh*, Worship guidance and History (*Tārikh*) that more emphasis on the development of the religious teachings in science and culture.

Based on the background of the problems described above, the formulation of the problems that exist in this study are as follows: 1). Is there a difference between the students learning outcomes of subgroups of low and high subgroups with learning to use the media worksheets on Islamic Education subject? 2). What are the obstacles in the implementation of learning by using the worksheets on the subjects of Islamic Education?

This study is intended to use the quasi-experiment research of the difference learning outcomes of students using worksheets. Thus, in this study there was a treatment of one group. The design used in this study is a pre-test post-test one group.

The variables of this study consists of two types of variables: independent variables and the dependent variable. Worksheets use in the learning process is independent variable, while the dependent variable is the student's learning outcomes. The instrument of this research involves a type of instrument is a written test. Instrument is in the form of a set of tests that test questions and multiple-choice test item description.

The written test was conducted prior in the beginning of the learning process and the time after the learning process that aims to identify improving student learning outcomes in writing about the implementation of the learning process using worksheets. The procedures in this study were: 1) conducting a preliminary study, 2) identifying and formulation of the problem, 3) defining research objectives, 4) the selection of research subjects, 5) establishing the control group and the experimental group, 6) performing pretest, 7) providing treatment in accordance with the design study, 8) doing the posttest, 9) analyzing of research data, and 10) inferencing the results of the study.

## FINDINGS AND ANALYSIS

### Findings

Pretest data are used to determine the ability of the students before the beginning of the use of worksheets. Pretest data was taken from scattered students. The score has a range of 0-100. From the results of the pretest data processing, a maximum value, minimum value, mean value and standard deviation are obtained as shown in the following:

Table Maximum Value, Minimum Value, Mean and Standard Deviation

Initial Test (Pre-test) Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
PRETEST	30	21.74	86.96	57.2467	16.97776
POSTEST	30	34.78	91.30	71.1603	13.86651

The next step is to examine the data of multiple choice questions in order to know in advance whether the data came from a population that is normally distributed or not. Normality test used the Kolmogorov-Smirnova by using SPSS 18.0 for Windows with significance level of 0.05.

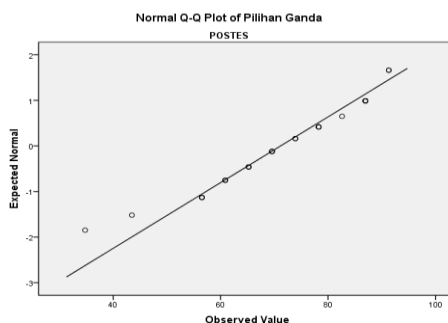
After processing the data, the display output can be seen in the following:

Table Distribution Normality Test Questions Multiple Choice

	Kolmogorov-Smirnov <sup>a</sup>		
	Statistic	df	Sig.
Pretest	.086	30	.200*
Posttest	.106	30	.200*

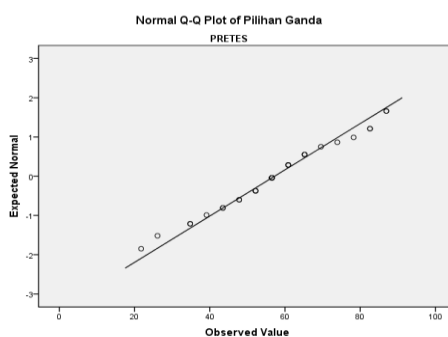
Based on the results of the test output, the normality using the Kolmogorov-Smirnova significance of the data in the following table value is 0.200 for the pretest and posttest data for the significance value is 0.200. Both significance values are greater than 0.05. Thus  $H_0$  is accepted. This means from the pretest and posttest samples come from populations that are normally distributed.

The normality of the data can also be viewed on the pretest normality Q-Q plot graphs the following:



### Graph Distribution Normality Pretest Results

Normality of the data can also be viewed on the posttest normality Q-Q plot graphs the following:



### Graph Distribution Normality Posttest Results

After learning that the samples come from populations that are normally distributed, the next step is to test the homogeneity using Levene

test statistics with SPSS 18.0 for Windows with significance level of 0.05. This is done to see if the data comes from the same variance or not.

After processing the data, the display output can be seen in the following:

**Table homogeneity of variance test and pretest Postest**

Levene Statistic	df1	df2	Sig.
2.493	7	19	.054

Based on the results of the test output homogeneity using Levene's test in the following table, the significance values are 0.54. Since the significance value is greater than 0.05 then the decision criteria can be concluded that there is no difference between the posttest and pretest variance or in other words, the variance between the pretest and posttest are the same.

Based on the results of tests of normality and homogeneity tests that have been performed, the data obtained were normally distributed and homogeneous as to continue the average similarity test using the t test two parties through SPSS 18.0 for Windows using paired T-test with a significance level of 0.05.

After processing the data, t-test results are shown in the following:

**T-Test Tables Multiple Choice Test Questions Posttest And Pretest**

Multiple Choice		t	df	Sig. (2-tailed)
Pair 1	Pretest - Posttest	4.537	29	.000

The following table shows that the values of significance (sig.2-tailed) with the T-test is 0.000. Since the significance value less than 0.05 then the decision-making criteria,  $H_0$  is rejected. This suggests that the learning outcomes after taking treatment has no differences in Worksheets significantly.

Problem description test data were obtained from the pretest and posttest consisting of students. Scores were given to have the range of 0-100. From the data processing for each class, it was obtained the maximum value, minimum value, mean value and standard deviation as contained in the following:

**Table Maximum Value, Minimum Value, Mean, and Standard Deviation Data About Posttest Description and Pretest Descriptive Statistics**

Value Description	N	Minimum	Maximum	Mean	Std. Deviation
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Pretest	30	20.83	91.67	63.4440	17.95302
Posttest	30	45.83	95.83	74.2770	14.13038

Normality of the two class test is done with the Kolmogorov-Smirnova using SPSS 18.0 for Windows with significance level of 0.05.

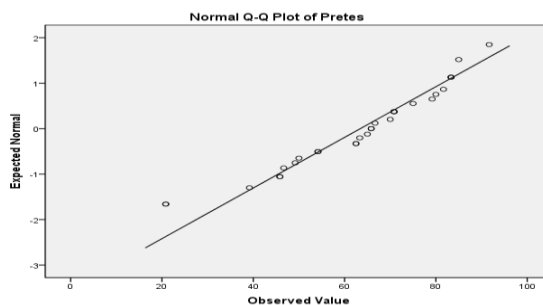
After processing the data, the display output can be seen in the following:

Table Normality Distribution Problem Description Posttest and Pretest

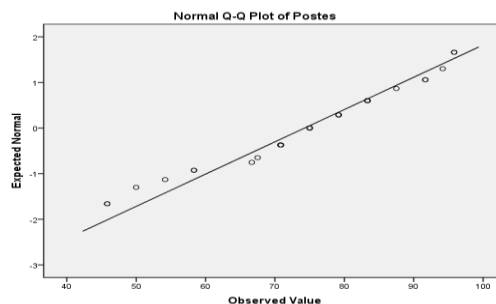
Problem Description	Kolmogorov-Smirnov <sup>a</sup>		
	Statistic	df	Sig.
Pretest	.146	30	.104
Posttest	.137	30	.157

Based on the results of the test, output normality using the Kolmogorov-Smirnova in the following table significant value in a column about the significance of the data description of the pretest scores were 0.104 and 0.157 on the posttest. Both the significance values are greater than 0.05, and based on the decision-making criteria then  $H_0$  is accepted. This means a sample of normally distributed population.

Normality of the data from the pretest and posttest can also be seen in the chart of normality Q-Q plots following:



Normality Test Chart With Q-Q Plot Problem Description Pretest



### Normality Test Chart With Q-Q Plot Problem Description Posttest

Based on table, the graph looks a straight line from the lower left to the upper right. The point prevalence of a line indicates whether or not a normal data. If a normal distribution of data, then the data will be spread around/about the line. From the graph above shows that the data are scattered around a straight line. It can be concluded that the data about the test and pretest posttest description for normal distribution.

In a test of normality is known that the samples come from populations that are normally distributed, the next step is to test the statistical homogeneity using Levene test with SPSS 18.0 for Windows with significance level of 0.05. This is done to see if the data comes from the same variance or not.

After processing the data, the display output can be seen in the following:

Test of Homogeneity of Variances  
Problem Description

Levene Statistic	df1	df2	Sig.
2.259	7	16	.084

Based on the results of the test output homogeneity of variance using Levene's test in the following table significance value is 0.084. Since the significance value is greater than 0.05 and is based on the decision-making criteria then  $H_0$  is accepted. This means that there is no difference between the posttest and pretest variance or both have the same variance/Homogeneous.

Based on the results of tests of normality and homogeneity tests found that the data were normally distributed and homogeneous, so as to continue the average similarity test using the t test of the party through SPSS 18.0 for Windows using paired T-test with a significance level of 0.05. The hypothesis of mean equality test is as follows:

- $H_0$ : There was no significant difference between the learning outcomes of students who were using worksheets compare to the student learning outcomes using conventional learning.
- $H_1$ : There was a significant difference between the learning outcomes of students who were using worksheets compare to the student learning outcomes using conventional learning.

Because the tests are carried out to test the one hand, the tests based on test criteria according Nurgana (Sutrisno, 2011, 59) that “accept  $H_0$  if  $t_{hitung} \leq t_{1-\alpha}$  and reject if  $t$  has other prices with significance level 0.05”.

After processing the data, display the results of the final test T-test (posttest) can be seen in the following table.

T-Test Table Test Final Problem Description Posttest and Pretest

Problem Description		T	df	Sig. (2-tailed)
Pair 1	Pretest - Posttest	-2.898	29	.007

The table above shows that the significance value (sig.2-tailed) with the t-test is 0.007. Since the significance value less than 0.05 then the decision-making criteria,  $H_0$  is rejected. This suggests that the learning outcomes after taking worksheets has difference significantly.

### Analysis

In this study, the learning activities performed 4 to 6 times for meeting face-to-face in the classroom and 2 meetings for the pretest and posttest. Material presented in this research is based on the syllabus prescribed by the central curriculum consisting of 3 Standard of Competence, i.e.

1. Application of the Law Reading *Qalqalah* and *Ra*  
The contents and scope of this material is that students are expected to read and analyze a variety of literature on reading law *Qalqalah* and *Ra*, so that may explain it well.
2. Increasing Faith To the Books of Allah  
The contents and scope of this material are that students are expected to read and analyze a variety of literature and know the scriptures are there and can explain about faith in Allah books correctly.
3. Allowing To behave commendable  
he contents and scope of this material is that students are expected to make observations about the behavior of people so that they can fully understand the concept of good behavior as *zuhud* and *tamakkal* and have the ability to do so.

At the first meeting we was conducted a pretest and then analyzed. Pretest data were normally distributed and had homogeneous variance, and the mean similarity test and the t test showed that the students' prior knowledge on the pretest was the same.

After being given a different treatment, the researcher then held posttest at the end of learning. Posttest data analysis aims to determine how the effect of the use of worksheets on Islamic education student learning outcomes, whether it is better or vice versa. Once analyzed, the data were

normally distributed and had posttest variances are homogeneous, then the mean similarity test and the t test showed that student learning outcomes in subjects Islamic education after using worksheets turned out better than before that when students not using the worksheets.

The use of highly effective and efficient worksheets used in the learning process by open junior high school students when compared with other learning media such as textbooks/other literature books, this is because the worksheet has very distinctive characteristics in terms of its physical form, its content and in its use. According Lismawati (2010, p. 39), there are some characteristic of Worksheets them are as follows:

1. Worksheets only consist of a few pages, it was not until a hundred pages.
2. Worksheets are printed as specific teaching materials to be used by a certain educational level unit.
3. It comprises a brief description of the subject in general, a summary of the subject, dozens of multiple-choice questions and problems stuffing.

In general, the learning has been done goes well, so that the results of the analysis carried out in accordance to the hypothesis that has been expressed previously. Nonetheless, there are several obstacles when this research was conducted, among others, students did not accustomed to use worksheets, when students learn in a group there are some students who chatting so that time can not be effected and workmanship existing unfinished worksheets. When doing a presentation, students still looked nervous.

Although the learning process is expected to run independently by students of Open Junior High School, but still preferred the supervision of the teacher. Because we already understand the characteristics of the students when the learning process, there are times when they feel lazy and less excitable especially on Subjects they consider difficult or less to their liking in particular for this PAI.

The constraints faced by the researcher during the research process if associated with Lismawati opinion (2010, p. 40) is about pembelajaran media learning definitely has advantages and disadvantages, it is to the advantage and disadvantages of instructional media Student Worksheet is described by Lismawati (2010, p. 40) as follows:

1. The advantages of Student Worksheet media are:
  - a. From the aspect of usage: media is the most straightforward. It can be learned anywhere and anytime without having to use special tools.
  - b. From the aspect of teaching: learning than other types of media can be said to be superior. Because it is a sophisticated media in developing students' ability to learn about the facts and be able to explore the general principles and abstract using realistic argument.



- c. From the aspect of the quality of learning, it is capable of delivering a message describing words, numbers, music notation, two-dimensional drawings, and diagrams with a very fast process.
  - d. From the economic aspect: It is economically less expensive compared to other learning media.
2. The disadvantages are:
- a. Not being able to present the movement, exposure of the material is linear, not able to present the events in a sequence.
  - b. It is difficult to provide guidance to readers who have difficulty understanding certain parts.
  - c. It is difficult to give feedback to questions that have many possible answers or questions that need answers are complex and deep.
  - d. Not accommodate students with limited reading ability because the media was written at a particular reading level.

Based on the above opinion and research, the results can be drawn in the form of an implications of the advantages and disadvantages of the use of Student Worksheet On The Subject Of Islamic Education, among of any:

1. Student Worksheet media is the most practical for students, especially for students of Open Junior High School which is the object of this research.
2. Since the object of this research is the students of Open Junior High School that in fact they are children from poor families, the Student Worksheet is economically cheaper than other learning media.
3. Because the open nature of the SMP emphasizes learning independently, then the Student Worksheet is a suitable material for them as assistant in the learning process.
4. Because of the nature of the Student Worksheet that number has few of pages, so the students do not have the material enrichment of the existing discussion. This be cores out of disadvantages of this student worksheet.

## CONCLUSION

Based on the research results, it was obtained some conclusions as follows; 1) The results of the analysis that the T-Test of the Test Questions Multiple Choice Pretest and Posttest seen that the value of significance (sig.2-tailed) with the t-test is 0.00. Since the significance value is less than 0.05 then the decision-making criteria,  $H_0$  is rejected. This shows that learning outcomes after the use of worksheets is no significant difference; 2) The results of the analysis that the T-Test of the Test Problem Description Pretest and Posttest is seen that the value of significance (sig.2-tailed) with the t-test is 0.007. Since the significance value is less than 0.05 then the decision-making criteria,  $H_0$  is rejected. This shows that learning outcomes

after the use of worksheets has significant difference; 3) The results showed that the use of worksheets hypothesis in the learning process can improve the achievement of student learning outcomes in subjects of Islamic teaching in junior high school at Bandung-Indonesia; 4) In addition to facilitate teachers in delivering learning materials, Worksheets is expected to be a medium or practical instructional materials for also being not only helping to understand and facilitate student learning, but it became media that can improve student achievement.

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# **JUNIOR-SENIOR HIGH SCHOOL BASED ON *PESANTREN* BOARDING SYSTEM**

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## **ABSTRACT**

The study is aimed to uncover that a boarding system in junior-senior high school (SMP-SMA) Semesta Bilingual Boarding School (BBS) Semarang adopted the *pesantren* style. This is evidenced by the fact that, like *pesantren*, the typical of boarding school in BBS Semarang puts more emphasis on strengthening the affective (*akhlāq*) aspects, because of; 1) the curriculum of all subjects in school mutually integrated, 2) the curriculum design by the development of self-habituating, 3) design through creating climate and culture, 4) constitute the hidden curriculum, 5) more "mutually adaptive" and dominated by transmission model rather than transaction and transformation model, 6) can be used as an eclectic systems, between constructivist and non-constructivist, the social and personal model, the information and processing model, the humanism and behavioral oriented. The main purpose of the schools adopts the boarding school system to maintain and improve the quality of learners morals. However by adopting such system, learners can be monitored for almost 24 hours because they had been living in the college. Thus, adopting a boarding school system can be a solution to overcome and reduce morale among students dekandensi Indonesia and even in other countries.

Keywords: *Pesantren*, Bilingual, Junior-Senior High School.

## **ABSTRAK**

*[Penelitian ini bertujuan mengungkap bahwa sistem pendidikan SMP-SMA Bilingual Semesta (BBS) Semarang mengadopsi gaya pesantren. Hal ini dibuktikan oleh fakta bahwa tipikal dari Bilingual Boarding School (BBS) Semarang menekankan pada penguatan aspek afektif (akhlāq), yang didukung dengan; 1) terintegrasinya desain kurikulum pada semua mata pelajaran di sekolah, 2) desain pengembangan diri melalui pembiasaan, 3) didesain melalui penciptaan iklim dan budaya, 4) menerapkan kurikulum tersembunyi, 5) lebih "adaptif" dan didominasi oleh model transmisi daripada transaksi dan transformasi, 6) dapat digunakan sebagai sistem pendidikan eklektik, baik bersifat konstruktivis maupun non-konstruktivis, model sosial maupun pribadi, model informatif maupun model proses, humanisme maupun yang berorientasi pada behaviorisme. Tujuan utama sekolah ini mengadopsi sistem pondok pesantren dalam rangka mempertahankan dan meningkatkan kualitas akhlak peserta didik. Dengan mengadopsi sistem pesantren, peserta didik dapat dipantau selama hampir 24 jam karena mereka seperti tinggal di pondok pesantren.]*

*Dengan demikian, bagi sekolah yang mengadopsi sistem pesantren dapat menjadi solusi untuk mengatasi dan mengurangi dekadensi akhlak di kalangan siswa Indonesia dan bahkan di negara lain].*

*Kata Kunci: Pesantren, Bilingual, SMP-SMA.*

## INTRODUCTION

Syauqi (n.d. p. 166) argues that the existence of a nation is based on the kindness of its morality (*akhlāq*), and when morality was damaged, the nation is also destroyed. On the urgent morality, Langgulong (1989, p. 373) states that the formation of character was the soul of education; also al-Abrasy (1963, p. 59) asserts that the most important purpose of education was the formation of character (*akhlāq*). There are several terms that often lead to different perceptions, namely: moral, *akhlāq*, ethics, character. Moral is a general term, while *akhlāq* is the Islamic terminology, so Syukur (2000, p. 12) mentions the term *akhlāq* with Islamic morality. *Akhlāq* refers to al-Quran and al-Sunnah, while the moral comes from human thought and customs. While discussing the principles of good-bad, what should be done and what should be left, it is called "moral philosophy", which Mudhoffir (1996, p. 19) called it as ethics. Ethics is a branch of philosophy that talking about values. The values consist of a *akhlāq*, morals, or character in its philosophical formulation aided by ethical considerations. Value is something that is instilled in a person, so that it can form the character. The characterized people are people in whom already internalized with values, so they have their own characteristics, which distinguish between one another. *Akhlāq* is an act that is done repeatedly, easily without the need for thought or consideration for doing so (al-Ghazali, n.d [III], p. 56; Miskawayh, 1934, p. 40; Amin, 1967, 50). In line with them, Martin Luther King, Jr. also stated that "intelligence plus character-that is the goal of real education" (Dolph & Lycan, 2008, p. 13). Lickona (1992, p. 6) also said that "education has had two great goals: to help young people become smart and to help them become good".

Good education has to develop integratedly these two human's aspects: cognitive and affective. Lickona (1992, p. 6) stated that morality was the foundation for the establishment of a democracy. Smart and good are two different things. Intelligent society who is based on the good morality, would use their intelligence to help others, and to build a better world. In contrast, intelligence (smart) without morality (good) often causes harm. "Goodness without knowledge is weak and feeble, yet knowledge without goodness is dangerous, and that both united form the noblest character" (Davidson & Lickona, 2007).

Discussion of the character (*akhlāq*) can not be separated from a discussion about value. Historically, values have long played an important role since Plato's era in which he put the idea of 'good' at the top of the hierarchy of values (Hufad & Sauri, 2010, p. 50). Even according to Carr (1991, p. 23), value of education literally was also found in the teachings of Socrates (469-399 BC) and Plato (428-347 BC). Both believed that moral value is a science that can be taught (thus virtue is knowledge and teachable). Their successors are Aristotle (384-322 BC) who was Plato's student, but he did not just take for granted the teachings of Plato. According to Arthur (2003, p. 30), one of the differences between Plato and Aristotle is related to habituation. Plato argued that someone who knows the goodness surely do good, while Aristotle argued that knowing is not enough kindness, humans need to be habituated to do good. Lickona (1992, p. 6) stated that the "wise societies since the time of Plato have made moral education as a deliberate aim of schooling. Their aims of education were for character, intellect, decency, literacy, virtue and knowledge".

In the Indonesian context, education leaders such as RA Kartini, Ki Hajar Dewantara, Soekarno, Mohammad Hatta, Tan Malaka, Mohammad Nasir, Mohammad Syafe'i have asserted the urgency of character education (Supriyatna, 2010, p. 489). However, the effort to implement the character education seems not to have worked well yet. This can be seen in the reality stated earlier which shows that Indonesia is still experiencing the issue of morality such as the widespread cases of drug abuse, promiscuity, criminality, violence; corruption, collusion and nepotism (*KKN*) and others. Politeness, friendly nature, tolerant, humble, helpful, and social solidarity, which have become national identity for centuries no longer exist among Indonesians (Zubaedi, 2009, p. v). Indonesia was experiencing a multidimensional crisis such as that Indonesian society has become a corrupt society, ordinary people are fragile and disoriented, easily swayed and without orientation, demonstrating anti-social, anti-establishment, violent, and loss of balance between reason and emotion (Prabowo & Sidi, 2010, p. 166).

The survey of PERC (Political and Economic Risk Consultancy) conducted in 2002-2006 stated that scores of Indonesian corruption reached the highest position in Asia (Muslich, 2011, p. 5-6). Similarly, the increasing use of violence against other people of different beliefs, different tribes, different classes, the chaotic traffic, the environmental damage (Zubaedi, 2011, p. 1) is another indicator of the problem of morality. The PERC survey also showed that Indonesia's education system ranks was the worst in Asia. South Korea was considered to have the best education system, followed by Singapore, Japan, Taiwan, India, China, Malaysia. The report of UNDP (United Nations Development Programme) in 2004 and 2005 stated that the

Human Development Index (HDI) Indonesia also dropped. In 2004, Indonesia ranks 111 out of 175, occupying a position under poor countries like Kyrgyzstan (110), Equatorial Guinea (109) and Algeria (108); whereas in 2005 were in position 110 out of 177 countries. This is in contrast with neighboring countries which have much better rank, namely Singapore (25), Brunei (33), Malaysia (58), Thailand (76), Philippines (83). Indonesia only be one level above Vietnam (112), Myanmar (112), some level of Cambodia (130), and Laos (132) (Muslich, 2011, p. 2).

This low morality occurs because each individual's sense of discipline and responsibility is low. Discipline which is defined by Aqib and Sujak (2011, p. 6) as "an attitude and orderly behavior and compliance with the various rules and regulations", is no longer owned by individuals. Shochib (2010, p. v) also stated that the rampant violation of moral values and lack of discipline embodies. It can be stated that they still have a little accountability. Responsibility which is defined by Aqib and Sujak (2011, p. 6) as the "ownership attitude and behavior to carry out their duties and obligations as they should do for themselves, society, the environment, the state, Almighty God", is no longer being owned by Indonesian individuals. When these two values (discipline and responsibility) are embedded in a person, the attitude and behavior of deviant, immoral is not going to happen to the individual. A disciplined person is the person who has the attitude, conducts orderly and complies with various rules and regulations. Individuals deviate from different variants because they do not have attitude and behavior to carry out their duties and obligations and to comply with various rules and regulations. Responsible person is a person who has attitude and behavior to carry out their duties and obligations. Shortly, it occurs because they do not yet have a personal responsibility and good discipline.

Lickona (2013, p. 63) stated that the value of respect and responsibility are central values and will have consequences and implications for other ones ; the other values essentially derived from these two values. Research by Rest (1974), Edwards (1981) as presented Sjarkawi (2011, p. 41) asserted that a person's responsibility is positively correlated with the level of moral consideration. The higher the level of moral judgment they have, the greater levels of socialization and responsibility they have. Conversely, the lower the levels of moral judgment they have, the worse the socialization and accountability they will have. Therefore, responsibility and discipline must be owned by any individual to make sure that moral violations are not happening to him.

Japan, Taiwan and China (Supriadi, 1998, p. 333), (three countries in Asia) were classified as a developed country, because they had the attitude and behavior responsibility and discipline. They were very concerned with

the education in development policy; even in some ways, education in the three countries surpassed education in the USA. In the 1970s, the Chinese State could be said to be no better off than Indonesia. But in less than 30 years, with high discipline, hard work, China has managed to rise to move its national production machines. Chinese culture was reflected in the success of their discipline in pressing problem of corruption among bureaucrats substantially. Culture of hard work in the spirit of the Chinese people can be seen in their willingness to work seven days a week in order to achieve excellence and glory of their country. Now, China has not only become the largest exporting country, but also a growing number of Chinese export production contain high technology and high technology (Muslich, 2011, p. 5). According to Megawangi (2007, p. 20), China had successfully implemented a character education to the nation. China had carved out a moral nation through a process of knowing the good, loving the good and the acting good. Character education carried out by China, according to Prabowo & Sidi (2010, p. 167) was an educational process that involves aspects of cognitive, emotional and physical so that noble and lofty character becomes the habit of minds, hearts and hands.

Talking morality (*akhlāq*) or value, if it is viewed in the perspective of Bloom that classifies education into three domains, namely cognitive, affective and psychomotor, it relates to affective domain in which Bloom et al. (1976, p. 36) sees the affective domain including interest, attitude, appreciation, value. Similarly, in the view of Ki Hajar Dewantara, it relates to character in which Dewantara (1962, p. 14) states that education is "to bring forward character, intellect and the body of the child".

Therefore, if the education system in Indonesia is willing to achieve the goal of a comprehensive education, the three domains must be addressed in proportional level of both design and implementation. The Act of s. 20. 2003, Chapter II, Article 3 explicitly formulate that the national education goals is "...to develop students' potentials in order to become a man who is faithful and devoted to God Almighty, morals precious, healthy, knowledgeable, skilled, creative, independent, and become democratic and accountable citizens". This formulated objective becomes the entry point of all formulas of institutional goals of all types, lines and levels of education in Indonesia, when viewed in the perspective of Bloom et al. or Ki Hajar Dewantara, the formulation of these objectives has included a complete taxonomic domain.

However, the reality shows that the implementation of education in Indonesia has not given the appreciation in proportional domain (Aqib & Sujak, 2011, p. 6; Dewantara, 1962, p. 25; Mas'ud, 2002, p. 212). Education is not managed to build good human character because the educational value is

not applied effectively (Sjarkawi, 2011, p. 37; Prabowo & Sidi, 2010, p. 166; Azra, 2002, p. 178; Mas'ud, 2002, p. 212; Freire, 2002, p. 190; Sanjaya, 2008, p. 1; Buchori, 1992, p. 2; Nasution, 1995, p. 3; Muhaimin, 2009, p. 23-25; Abdullah, 1998, p. 5).

Affective domain which has an important role on the individuals has often been overlooked. This, according to Hadjar (2006, p. 5), is because: (1) the affective domain is difficult to define and measure, (2) lack of evaluation tools to measure it, (3) reluctance to put a value on the affective aspects as they relate to issues of validity and reliability, (4) difficulty in determining the standards of behavior that reflects the affective domain, (5) at least direct consequences which reflects affective behavior.

Theoretically, the formation of moral character or internalization of affective domain (including the value of discipline and responsibility) is not enough to just be taught through cognition alone. Cognition according to Bloom et al. (1976, p. 20) indeed have contributed to the formation of affection, but it's a small contribution. Planting affective aspects requires habituation. When a practice has been accustomed to do, due to the habituation, then it will become a habit and then will be hooked, and in time become a tradition that is hard to leave it (Azizy, 2002, p. 146).

Habituation in the cultivation of the values requires modelling in order to be effective (Zaenuddin et al., 1991, p. 106; Azizy, 2002, p. 146; Dewantara, 1962, p. 28; Noddings, 2010). Modelling becomes an important aspect, especially for children, to get the good example. The deed of teachers actually always considered by every student. Behavior and even the teachers teaching style would be difficult to remove in the memory of every student. Moreover, the character of the teacher is also always in binoculars and once used as a mirror of his students. The habituation is an effective method in the internalization of values.

Habituation and modelling for the 'good stuff' takes time. The cultivation of values requires habituation and ideals that automatically requires a long time to arrive at the 'characterization', in which value can become character (personality) of a person. Noddings (2010) in his research found some ways to moral cultivation: modeling, dialogue, practice, and confirmation. Value or character can be implanted effectively when it is undertaken by using integrative approach (Nurchaili, 2010, p. 237; Creasy, 2010, p. 6; Oladipo, 2009, p. 149; Hasan, 2010, p. 15; Sjarkawi, 2011, p. 42; Kohlberg, 1977, p. 135; Goods, 1945, p. 11; Durkeim, 1990, p. 7; Dewantara, 1962, p. 369).

With integrative approach, in the context of learning in school, character education is positioned as the mission of each subject, carried out through daily learning which has been running in schools, not being taught in



special subjects (Nurchaili, 2010, p. 237). Education requires an ongoing process, which is undertaken through a variety of subjects in the curriculum (citizenship, history, geography, economics, sociology, anthropology, Indonesian, social studies, science, math, religion, physical education and sports, art, skill). Even further, character education can be integrated in the activities of intra- and co-curricular. Planning and implementing should be carried out jointly by the principal, teachers, and staff (counselors) as a community of educators who applied to the curriculum through: (1) self-development programs, (2) integration into all subjects, (3) integration into co-curricular and extra-curricular activities, and (4) habituation (Hasan, 2010, p. 15).

Shaver as quoted by Sjarkawi (2011, p. 42) argued that the school is an educational institution that is responsible for improving thinking skills and proficiency in setting a decision to act or not to act. Kohlberg (1977, p. 135) stated that the purpose of education is basically to develop the intellectual and moral capabilities. Goods (1945, p. 11) stated that moral education can be done formally or incidentally, both at school and in the home environment. Durkeim (1990, p. 7) emphasized that moral education was transferred from the home environment to the school because the school has a special task in terms of morale. Sjarkawi (2011, p. 42-44) stated that "school should be more sensitive to the problem's of inability to think and behave morally. Almost all crises, failures and the emergence of behaviors of undesirable people are always being questioned and linked with the implementation of moral education in schools". What Sjarkawi reported (2011, p. 44-45) is in line with the studies of Rosjidan (1990), Soedayat (1993), Moerdiati (1993), Maramis (1990), Irsan (1993), Soenarwan (1993), Lopa (1993), Jamaladin (1994), Rivai (1994).

Sjarkawi (2011, p. 44) based on Rosjidan's research (1990) suggested that the presence of factors causing negative behaviors committed by teens is due to lack of effective moral education in schools, therefore moral education in schools should be improved and intensified. In addition, having based on research conducted by Santoso (1991), Sjarkawi (2011, p. 45) asserted that the moral depravity of affairs can not be repaired only by an appeal, speeches, sermons, plays, seminars, work meetings, and various forms of other similar efforts, but by moral education at schools. Moral education is part of the affected environment, intentionally designed to develop and change the way of thinking and acting in a moral situation. Moral education should be undertaken at school and outside of school. Everything programmed in the school aims to help children think about issues of right and wrong, good and bad, expect social improvement and help students to be able to behave based on moral values.

In addition, an integrated moral education should also be reflected in the implementation, not only being carried out by school institutions (formal institution), but also being interrelated with education at home (informal institutions) and public (non-formal educational institutions) (Creasy, 2010, p. 6; Oladipo, 2009, p. 149). Dewantara (1962, p. 369) calls these three educational system with the name 'among' system, which is implemented through the 'Tri Pusat Pendidikan'. In Act of National Education System s. 20.2003, chapter VI stated that education was held in complementary and enriching through formal education, non-formal and informal (Article 13).

Basically, education which involves interaction between educators with students in an effort to help learners master the objectives of education, is the responsibility of parents (Sukmadinata, 2011, p. 2). The parents who have full responsibility for educating their children, are supposed to prepare their children for the future with a set of knowledges, skills, attitudes necessary in life and later life. Parents should teach, train and educate their children so that they grow and develop into a matured person. In a family environment, educational interaction occurs between parents as educators and as learners. According to Dewantara (1962, p. 374), actually education is the responsibility of the family. However, it is often the case that the interaction in a family run without a written plan; in addition, parents often do not have a clear and detailed plan as to where their children will be directed, in what way they will be educated, and without educational content. Educational interaction between parents and their children are often not realized. Parents also become educators often without formally prepared. They become educators because of their status as a father and mother, although they may be in fact not ready for the task. From this condition, then they need a formal education institutions. The parents hand over their children to the school institution whose role is as a formal educational institutions conducted by teachers who are formally prepared for the task.

Unlike the family education, school education is the formal process, in which teachers who portray themselves as educators have been prepared by the teacher education institutions (Sukmadinata, 2011, p. 3). They have been nurtured to have a personality as educators. They are also raised and given credence by the public to be a teacher. They carry out their duties as educators to plan and prepare education. They teach children with clear objectives, arrange materials in a systematic and detailed way, select and design means and method carefully. At school, teachers interact with children in a planned and conscious educational environment. Sukmadinata (2011, p. 2-3) stated that there are several advantages of formal education compared to family education (informal), namely: (1) formal education in schools has a broader scope of educational content, not only with respect to the moral

aspects of coaching but also knowledge and skills, (2) education in schools can provide higher, wider and deeper knowledge, (3) with a formal and written curriculum, education in schools conducted in a planned and systematic way.

During its development, formal education institutions which had become a footstool for parents to educate their children to become a matured person for the future, turned out to have different variants. There is a school institution which emphasizes on the students' personal balance of all aspects of cognitive, affective and psychomotoric domain, while others put more emphasis on cognitive domain. Even now there is a phenomenon that education is mostly dominated by the cognitive aspects, and lack of attention on the psychomotor domain and affective domains (Sjarkawi, 2011, p. 37; Prabowo & Sidi, 2010, p. 166; Azra, 2002, p. 178; Mas'ud, 2002, p. 212; Freire, 2002, p. 190; Sanjaya, 2008, p. 1; Buchori, 1992, p. 2; Nasution, 1995, p. 3; Muhaimin, 2009, p. 23; Fuaduddin & Bisri, 1999, p. 2; Abdullah, 1998, p. 5).

Education is now mostly direct students to be smart than to have good character, which should both be achieved simultaneously. Lickona (1992, p. 6) stated that "down through history's countries all over the world, education has had two great goals: to help young people become smart and to help them become good". Therefore, ideally, educational institutions perform the function of developing intellectual aspect and internalizing values in a balanced and simultaneous way, which experts called it with different terms, namely: intelligence plus character (Martin Luther King, 1948); smart and good (Lickona, 1992); cognitive, affective and psychomotor (Benjamin S. Bloom et al, 1976); character, mind and body (Ki Hajar Dewantara, 1962); thinking, acting, feeling (Gable, 1986).

There are two formats of such Islamic educational institutions. For example, one is in the form of integrated schools, such as TKIT (Islamic Integrated Kindergarten), SDIT (Islamic Integrated Elementary School), SMPIT (Islamic Integrated Junior High School), SMAIT (Islamic Integrated High School) held with a full day. Another one uses the boarding system, i.e. a system of 'school in' in which the students live in a certain area (staying home) that is integrated with the school. Boarding school system is actually a system that combines the functions of a family where the parents instill values to their children while school puts more emphasis on the intellectual, and the functioning of society in which children typically perform exploration and stabilization of values. Azra (2005, p. xxiii) states that boarding system is actually one of the basic characteristics of the *pesantren* education system. *Kamus Besar Bahasa Indonesia* defines *pesantren* as "boarding where students live in or places where students learn the Koran and so on"

(Alwi, 2005, p. 867). This residence, which Mastuhu called it as 'cottage' (in Aly, 2011, p. 153), is built in the complex of *pesantren* (Damopolii, 2011, p. 67). Thus, the boarding school is a school which all of its students live in a dormitory managed integratedly with the school.

Based on above background, this study aims to find out about the philosophy of curriculum, the design, and the implementation of curriculum in internalizing *akhlāq* values (i.e. discipline and responsibility) in SMP-SMA Semesta BBS Semarang. This study will also try to see how the *akhlāq* values are internalized in children at educational institutions that implement the boarding school model, an institution that provides facilities to all students living in a the integrated system between schools and boarding. The values that will be seen in context of implementation are discipline and responsibility, two values as Lickona (2013, p. 63) stated are the foundation of the other values. He stated that when these two values are already embedded in the child, the other values will follow then. The hadith (Muhammadan tradition) also states that "every one is a leader, and every leader should be responsible for all of their leadership".

## FINDINGS AND ANALYSIS

The philosophy of curriculum in SMP-SMA Semesta BBS is: "to be the center of education in preparing children with Germany-oriented brain, Mecca-oriented heart and based on Indonesian culture". It is also confirmed with the desire of the Semesta Foundation, i.e. "we want our students become successful not only academically in their lessons, but also improve their character and be useful people for Indonesia". SMP-SMA Semesta BBS which uses boarding system designs its curriculum integratedly between school and boarding for 24 hours a day learning activity. At the boarding school, the curriculum is designed as *pesantren*, either in written curriculum and hidden curriculum. Initially, the Semesta Foundation was eager to design a modern *pesantren*. However, based on the *ulama's* suggestions, the foundation changed the type of educational system from *pesantren* to 'boarding-based school'.

Internalization of *akhlāq* values i.e. discipline and responsibility in SMP-SMA Semesta BBS implemented the form of *pesantren* boarding system, broadly was grouped in several forms, namely: 1) establishing a climate and culture, 2) learning in the classroom, 3) habituation outside the classroom, 4) extra curricular activities, 5) counseling (*rehberlik* and *sohbet*), 6) camping.

Activities in the Semesta are scheduled throughout the 24 hours a day, and implemented consistently in all situations for 24 hours as well. The climate is designed to instill values to children. Habituation programs also undertaken consistently in order to create the climate. To support

habituation, the example (*modelling*) given in the whole time by all elements of the institution: the school principal, teachers, staff and dorm supervisor. In addition, it is also supported by a set of rules in the form of 'discipline system', a shared commitment which is transparent for all school community to implement. The participation or exclusion of students to discipline system in the school or boarding, accompanied by a set of rules, called 'offense points' for noncompliance and 'bonus points' for the dedicated students.

Substantially, the majority of class room teaching of SMP-SMA Semesta BBS provides 'instructional effects' on cognitive and psychomotor learning outcomes. Only a few subjects that provides 'instructional effect' on aspects of values, such as Islamic Religious Education (*Pendidikan Agama Islam*) subjects, civics and social studies; while all other subjects taken by all students gives them a good 'nurturant effect' through learning strategies, habituation, exemplary, and the creation of value-laden culture. All teachers also have a commitment to internalize values to students.

All students have to do a number of activities to support habituation outside the classroom such as the five daily prayers in congregation, the activities of eating, reading the Quran, *etut* (learning together), a flag ceremony, commemoration days of religion, the subject matter of week, and others. As written in the daily routine schedule, school schedule runs starting from 07: 30 a.m. to 15: 00 pm.

Extracurricular is an implementation of self-development program launched by the structure of the curriculum. Its activities have clear timetable, but without coach and without assessment put into the report-book. While clubs are the types of activities that students are engaged in a field, the activities are set by the board itself. Clubs are under the guidance of teachers and coaches dormitory. In these clubs, there is no system of assessment. In junior-high school of the Semesta BBS, extra curricular provided in the open-close system. This means if there are students who are interested in the extra-curricular activities, the program will be run.

The counselling is performed routinely by both teachers and students. For students, the activities carried out two times a week i.e. on Wednesday and Friday and guided by each class-teacher and dormitory supervisors. The counselling is given to internalize the values that transcend the boundaries of religion, ethnicity, culture, such as responsibility, discipline, perseverance, patience, and so on. In addition, there is also study session (*sobbet*) in accordance with their respective religions. For teachers, counselling is given by teachers themselves exchangeably.

Camping aims to improve the spirituality of teachers and students, improve students' reading craze, deepen faith, and discuss various topics

among students. The program is also intended to improve positive student interaction of different religions.

Activities that cater for both students and teachers are conducted three times a year, in the end of the semester (July and December) and in the month of Ramadan for seven days. For students, camping implemented with assistance by the teacher and ormitory supervisors. For classes IX and XII, camping activities held in the campus of the Semesta is directed to the preparation of the national exams (*Ujian Bersama*). While other classes (Classes VII, VIII, X, XI) held in accordance with the agreement of each class such as in Central Java, East Java and West Java, some even in Turkey.

## ANALYSIS

The formulation of curriculum philosophy of SMP-SMA BBS is relevant with the concepts offered by some experts that education should include aspects of cognitive, affective and psychomotor (Bloom et al., 1976); 'smart and good' (Lickona, 1992); thinking, acting, feeling (Gable, 1986); 'intelligence plus character' (Martin Luther King, 1948); "thought, feeling and behavior" (Jung, the Hall & Lindzey, 1985). Similarly, McNeil (1996, p. 6) considers the importance of confluent education, i.e. education that combines affective aspects (emotion, attitude, values) and cognitive in the curriculum, which is characterized by: 1) participation, in which children participate actively discussing what would be learned and there is no compulsion in authoritarian and unilateral way, 2) integration, namely the interaction, interpenetration, the integration between thoughts, feelings and actions, 3) relevance, which is closely related to the lesson material and the basic necessities of childrenlife both emotionally and intellectually, 4) self, which is the principal object of the child is learning to be learned, 5) goal, namely that the social goal is to develop the individual as a whole in the context of human society. This kind of education is expected to show "a person who exhibits this quality, not only cognitive but also developed in aesthetic and moral ways, that is, a person who does good works and has good character" (McNeil, 1996, p. 5).

In the perspective of unity of science, this format of education will provide a solution to the dichotomy of, a dichotomy between religion and science. According to Nasution (2005, p. 22), historically, in classical times, in Islam there is no dichotomy between religion and science as it is now. Both of these sciences are taught to the students. At that time, according to Assegaf (2013, p. 3-4), people who seek the science called '*ʿālim*' (singular) or the '*ʿulamā*' (plural) in an integrative sense, and not in a dichotomous sense. People called '*ʿālim*' at that time was of the learned knowledge without separation between religion and science.

In this context, Nasution (2005, p. 21-23) explains the existing education system at that time: childhood were given lessons in Arabic and read the Koran. After he grew up, he was given religious instruction that includes *Tafsir*, *Hadits*, *Aqidah*, *Fiqh* and others. In addition, they were also given arithmetic, writing and other subjects needed in everyday life. At the next level, there were students who deepen their knowledge about the religion and there were students who deepen their knowledge about sciences such as medicine, mathematics, natural science, and so on. The latter group also deepened their knowledge of philosophy. There was also group who deepen their knowledge of religion and science as well. As a result of this system, there are scholars such as Malik ibn Anas, Abu Hanifa and others in the science of *fiqh*, Wasil ibn Ata' al-'Ash'ari and others in the science of theology (*kalam*), the Muslim and Bukhari and others in the field of hadith. There are many other examples of scholars who deepen their knowledge in the field of religion. Moreover, there are many scholars in science and philosophy such as al-Kindi, al-Farabi, al-Razi and others. There were also scholars who deepen their knowledge in the field of religious and mundane knowledge at the same time, such as Ibn Sina (philosopher, physician and theologian), al-Ghazali (philosopher, mutakallimīn, jurist, Sufi) and Ibn Rushd (philosopher, jurist, Qadi, a doctor).

SMP-SMA Semesta BBS 2006 applies a national curriculum (*KTSP*) enriched by Semesta vision, known as the "national curriculum plus". Because *KTSP* as a basis in developing the curriculum, the curriculum concept model used in the Semesta is an eclectic of four models of curriculum concepts (Sanjaya, 2008, p. 130-131), namely: the humanistic curriculum, social reconstruction curriculum, systemic curriculum and academic curriculum (McNeil, 1996, p. 1). In this context, Print (1993, p. 56) states that "curriculum developers find themselves often aligning their positions with two or more curriculum conceptions". However, practically it is difficult to separate between one model concept to another. It means that almost no educational practice based solely on one model concept of curriculum. Generally, an eclectic concept model is adopted.

The emergence of four different models of curriculum concept is due to different philosophical bases, which by Ornstein and Hunkins (2009, p. 56) grouped into four, namely: perennialism, essentialism, progressivism, and reconstructionism. From this philosophical foundation, it emerges the theory of education, namely: the theory of classical education, personalized education theory, the theory of interactional education and educational technology theory. From the theory of classical education, it arouses the concept of the model curriculum of academic subjects, from personalized education theory spawned a humanistic curriculum, and from education

interactional theory, it leads to social reconstruction curriculum and from education technology theory, it bears technologist curriculum.

The following activities of internalizing moral values (self-discipline and responsibility), namely: creating the climate and culture, classroom learning, habituation outside the classroom, extra-curricular, guidance (*rehberlik* and *sohbet*), camping, can be classified in three forms of design, namely: (1) design that blends in integrating into all subjects, (2) habituation and (3) the creating a school climate and culture.

Fraenkel (1977, p. 1-2) states that "teaching is value-oriented enterprise". Value is something that does not stand alone. It is something that is attached to another reality. Value is important and valuable is attached to an object or activity, a fondness for the purpose or philosophy of life, beliefs about actions in accordance with fondness, the conception of which is expected to significantly affect the behavior (Fraenkel, 1977, p. 7).

In the perspective of internalization, the conditioning program is an effective way. This is because the value can not be taught but it can only be put into practice. In other words, the values should be familiarized in everyday life. Habituation is an effective method in the internalization of values (Zaenuddin et al, 1991, p. 106; Azizy, 2002, p. 146; Dewantara, 1962, p. 28). Al-Ghazali (Zaenuddin et. al, 1991, p. 106) also states that "if the child is taught to recognize what is good, be educated in that direction, surely he/she will grow well as a result of such positive habituation and will live happily here and the here after."

Creating climate and culture is an effective way in the internalization of discipline and responsibility. Because socio-psychologically the individual is greatly formed through imitation, identification, suggestion, sympathy, empathy (Gerungan, 1998, p. 10), therefore children who have potential of imitation, identification, suggestion, sympathy and empathy require exemplary of other people such as teachers, parents, and other adult (Ramayulis, 2005, p. 81). Latifah (2011) in her research showed that the ideals (modeling) has a positive contribution to the moral formation of children. Tafsir (1994, p. 143) states that students tend to emulate the educators.

Al-Nahlawy (1996, p. 262-263 ) also asserts that "every student will imitate educators and completely satisfied with the teachings given to them, so the ideal behavior expected of every studenyts". Madjid (2000, p. 95) also states that "education through modelling for children practically is more effective and more stable than oral education". Olim (2010, p. 151) states that the moral formation can be done through several stages, namely: (a) Preparing the foundation of noble character through aesthetic touches, (b) Learning by example (modeling), (c) Learning through habituation, (d) Development of knowledge.



Based on the above models of internalization of value, Basourakos (1999, pp. 473-489) classifies the approaches to the internalization of values into two categories: 1) conventional moral pedagogy, 2) contextual moral pedagogy. The first approach, the moral values that are abstract and absolute are taught directly by the teacher (direct instruction) with example (modelling), whereas the second approach, the moral values are constructed and related to specific social contexts. In the context of SMP-SMA Semesta BBS, both approaches are used in internalizing discipline and responsibility, but the first approach is dominated through example, habituation; while the second approach is integratively undertaken in an active learning process in each subject in accordance with the structure of the existing subjects.

Sjarkawi (2011, p. 37-38) classifies approach of value education into two, namely: 1) processes that slightly include cognitive factors, which Frankena (1971) referred to as traditional moral education, or Blasi (1980) regarded as a 'irrational' moral education; and 2) a modern approach which Blasi (1980) called as a rational approach. SMP-SMA Semesta BBS are more dominated with the first approach than the latter one. The first approach that contains elements of indoctrination and less usage of reasoning process is undertaken because children need a set of qualities, behaviors, and dispositions (Socket, 1992, Johansson, 2011), to avoid moral relativism (Berreth & Berman, 1997; Doyle, 1997; Fenstermacher, 2001).

The second approach is the modern approach which Blasi (1980) called as a rational approach because moral behavior is intrinsically rational response sourced and derived from the understanding and reasoning based on humanity and justice goals. The model is characterized by the use of the cognitive aspects of moral education, such as critical thinking, moral decision-making (DeVries, 1997; Lopez & Lopez, 1998; Schuitema, Dam & Veugelers, 2007, p. 1), problem-based learning, which gives an opportunity to students to move in small groups and give students opportunities for dialogue and interaction among students (Schuitema, Dam & Veugelers, 2007).

Psychologically, the first approach that is cognitive approach (Sjarkawi), or traditional moral approach (Frankena), or irrational approach (Blasi) or conventional moral pedagogy (Basourakos), is based on the behavioristic psychology; while the second approach, that is modern approach (Syarkawi), or rational approach (Blasi), or contextual moral pedagogy (Basourakos) is based on cognitive psychology.

Based on the behavioristic psychology, internalization of values is conducted with indoctrination approach. According to this theory, learning relates to various aspects of stimulus-response and reinforcement. According to the behavioristic and associations, learning is a series of stimulus-response

association between the conditioned, modified or created through reinforcement and rewards (Ornstein & Hunkins, 2009, p. 101). In cognitive psychology, the internalization of values is undertaken with a modern approach, where cultivation of values is emphasized on the existing moral judgment in children. Teacher or educator helps children in developing moral considerations.

Boarding system which historically can be traced from the education system implemented in *pesantren* has many advantages in internalizing moral values. *Pesantren* is the oldest form of Islamic education in Indonesia (Ridwan, 1993 [4], p. 104) and is one form of indigenous Indonesian culture (Saleh, 1982, p. 6). Most Islamic education have boarding where students reside in rooms provided for the study, sleep and various other activities. The type, size and quality of the rooms also vary in accordance with the conditions of the school.

At the boarding school system, the learning process tends to be more humanistic, religious and (Maksudin, 2013, p. 114). The non-dichotomic education format is built on the basis of Islam, because Islam does not recognize a dichotomy (Mas'ud, 2002, p. 17). Schools organized by educational boarding system have certain advantages (Maksudin, 2013, p. 106-107), among which are: 1) The number of students in the classroom are usually smaller than the existing classes in non boarding schools. It is intended to allow teachers to engage all students in learning and to actively engage with all students to interact directly in the classroom; 2) The quality of academic education and special skills to students is a top priority; 3) The resources available to the boarding school system, such as a library, theater facilities, sports facilities, local option is more adequate quality; 4) boarding school system has higher academic standards and this is a challenge for students; 5) Choice of subjects or skills in school with boarding system is more and varied and has a wider coverage; 6) Advisory boarding school system usually consist of the relevant experts.

Boarding-based school is more appreciative to the systems of time. In using the time in all forms of implementation, systems development and educational services are deeply performed with moral values. For example, the education system implemented in SMP Islam Abu Bakr Yogyakarta paid attention to the following matters: 1) student activities are guided by a mentor; 2) The closeness between students and tutors is always maintained. (3) A variety of student issues promptly identified and resolved; 4) Applied exemplary models provided by the supervisor; 5) Development of mental conducted specifically; 6) Speech, behavior and attitudes of students constantly monitored; 7) Positive tradition appropriately selected for students; 8) Cultivating values in the student community; 9) The formation

of a good commitment among students to the tradition; 10) The student and mentor gives advice to each other about patience, truth and compassion; 11) The cultivation of common values such as honesty, tolerance, responsibility, compliance, self-directed observed and monitored continuously by the supervisor; 12) School activities scheduled for 24 hours in accordance with a prescribed program; 13) Any activities are governed by school rules (Maksudin, 2013, p. 106).

According to Maksudin (2013, p. 110), boarding-based school system emphasized the principles of self-reliance. This principle includes a variety of moral values depicted in the four personalities, namely: *firstly*, the person who regards life as growth and development. This means that the person sees life as a process to be a figure that is colored by the experiences of his/her choices which resulted in the growth or development. Therefore, this person is dare to take a risk or is responsible in facing various conflicts which he/she is aware of as a result of a developmental process. In fact, he/she believes that life without a risk can prevent the process of self-development. *Secondly*, individuals have awareness of their identity and credentials. Personally, they can recognize and explain the values, as far as the values have become the top of their true identity. *Thirdly*, the person is always frank and sensitive to the needs of others. He/she does not tear itself away with and avoid the people around him/her. He/she can clearly communicate a sense of empathy for others. *Fourthly*, the person has personality that illustrates a determination of personal consciousness. He/she felt a balance between heart and mind. He/she has a sense of personal integrity and can use the power of intuition, imagination and reasoning with balance.

## CONCLUSION

The fact that the curriculum of Junior-Senior High School (SMP-SMA) Semesta BBS Semarang-Indonesia is based on *pesantren* boarding system, further established that the *pesantren*, the oldest and typical of Islamic boarding schools has been widely adopted in Indonesia. Educational institution which first adopted the boarding system is *madrassa*, one of the Islamic educational institutions as well. Now, after realizing the many advantages, has expanded into public schools. The typical of boarding school curriculum of *pesantren* puts more emphasis on strengthening the affective aspects, because; 1) design that blends in integration with the curriculum design of all subjects in school, 2) the design through the development of self-habitation, 3) design through creating climate and culture, 4) constitute the hidden curriculum, 5) more "mutually adaptive". In the internalization of values, it is more dominated by transmission model rather than transaction and transformation model, 6) can be used as an eclectic systems, between

constructivist-non-constructivist, the social-personal model, the information-processing model, the humanism-behavioral oriented. The main purpose of public schools adopting the boarding school system to be able to maintain and improve the quality of learners morals. Almost unheard of news there are fighting between madrassa students. Instead, almost every day there was news brawl between certain school student with a particular school even some members of the motorcycle gang, general status or former student of a public school instead of a madrasah or pesantren. However by adopting the boarding school system, learners can be monitored, productive and creative for almost 24 hours because they were in the neighborhood campusnya. Thus adopting a boarding school system can be a solution to overcome and reduce morale among students dekadensi Indonesia and even in other countries.

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## إستراتيجية التقييم الشامل في تعليم التربية الإسلامية الموجه إلى إنشاء الشخصية الكاملة

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### ملخص

ينطلق هذا البحث من الافتراض أن التقييم من أصعب واجبات المدرس. الصعوبة ليست في ضعف المدرس في التقييم بل في متطلبات الحكومة التي ترجو نجاح الطلبة جميعهم ولا سيما في الامتحان الوطني. الطريقة المستخدمة في هذا البحث هي الطريقة الوصفية بالمدخل النوعي. وأساليب جمع بياناته هي الملاحظة والمقابلة ودراسة الوثائق. ونتائج البحث تدل على أن إستراتيجية التقييم الشامل في تعليم التربية الإسلامية الموجه إلى إنشاء الشخصية الكاملة هي الآتية: (١) شفافية نظام التقييم في بداية التدريس؛ (٢) صناعة الملاحظة اليومية؛ (٣) صناعة الرموز الخاصة؛ (٤) إنشاء تعليم الرفاق كالمقيم؛ (٥) صناعة ملاحظة "anekdot"؛ (٦) تغيير براديجماتية المدرسين والوالدين. والعراقل في تنفيذ التقييم الشامل في درس التربية الإسلامية هي: (١) متطلبات معيار أقل التحصيل الدراسي؛ (٢) متطلبات رئيس المدرسة والوالدين؛ (٣) متطلبات المرحلة التربوية اللاحقة؛ (٤) عدم الحصول على معيار تعليم التربية الإسلامية في المرحلة التربوية السابقة؛ (٥) عملية التعليم لم تجر واقعية؛ (٦) قلة القدوة من المدرسين؛ (٧) قلة حصة تعليم التربية الإسلامية في المدرسة.

الكلمات الرئيسية: التقييم، الشامل، التربية الإسلامية، الشخصية الكاملة

### ABSTRACT

[Teacher has a very heavy duty, but of the many duties of teachers, the assessment is the most difficult aspect. This happens not because of the weakness of teachers in evaluating learning outcomes in schools, because of the demands imposed on him, namely that learners must pass in learning, especially in the National Exam. This research is a kind of field research with qualitative approach to engineering design multisitus collecting data through interviews, participant observation and document study. The results of this study indicate that the strategy adopted in order to authentic assessment in the form private PAI holistic done through: (1) the transparency of the system in the initial assessment of learning; (2) the manufacture of diary; (3) specific code generation; (4) development of peer tutoring as an appraiser; (5) record makers "Anecdotes"; and (6) changes in the paradigm of teachers and parents. While the problems facing the PAI authentic assessment,

namely: (1) the demands of the KKM, (2) the demands of school leaders and parents, (3) the demands of further education, (4) not achieving the standard of learning PAI on previous education, (5) has not been a real learning process, (6) lack of exemplary teachers, and (7) lack of time studying PAI in school].

Keywords: Assessment, Authentic, Islamic Education, Holistic.

## المقدمة

كان المدرس عنصرا رئيسيا في التعليم. له وظائف كثيرة منها مدير التعليم ومخططه ومعلمه ومقيّمه. وهو أيضا جزء العناصر التربوية الرئيسية سوى المناهج الدراسية والتسهيلات والمواد والأهداف الدراسية. وتلك العناصر لا تنفيذ إلا معها جودة العلاقة بين المدرس والطلبة في التعليم. المناهج الدراسية مثلا لم تكن جيدة إلا في أيدي المدرسين المجيدين في تنفيذها. ذلك هو السبب الذي ينزل المدرس منزلة رئيسية في التربية.

من وظائف المدرس العديدة، التقييم هو أصعب الواجبات. الصعوبة ليست في ضعف المدرس في التقييم بل في متطلبات الحكومة التي ترجو نجاح الطلبة جميعهم ولا سيما في الامتحان الوطني. هذه المتطلبات تؤدي إلى محاولات المدرس على رفع درجات الطلبة من أصلها حتى ينجحوا في الامتحان الوطني.

التقييم نوع الاختبارات. قال كرونباك إنها جمع المعلومات واستخدامها لوضع القرار حول مشكلات البرامج التربوية (سندير، ١٩٧٣: ٣٢). وقال ناسوتيون وزينول (٢٠٠١: ١٢) إن الاختبارات هي عملية أخذ القرار كمية، ومقياسها غير متعلق بسلوك الطلبة الحسنة أو السيئة وكذلك غير متعلق بمن هو ناجح وفاشل.

فالمدرس في المدارس يحاول على الوصول إلى الأهداف المقررة بالطريقة التي هي أحسن. وكذلك يحاول على أن يكون مدرسا مهنيا أثناء التعليم، منها ترقية القدرة على تقييم الحاصل الدراسي. والتقييم هو تنفيذ تنوع الأساليب واستخدام تنوع الأدوات لنيل المعلومات عن الحاصل الدراسي للطلبة أو مهاراتهم. والتقييم يكون على نوع التقييم النوعي والتقييم الكمي.

والتقييم في مصطلح التربية يشمل البرامج التربوية وعملية التعليم والتعلم والحاصلات الدراسية. قال سوجانا إن تقييم الحاصل الدراسي هو عملية إتاحة النتيجة لما يحصل عليه الطلبة بعد التعلم بالمعيار الخاص. وموضوع التقييم هو الحاصل الدراسي. والحاصل الدراسي هو تغيير السلوك بعد متابعة

الدراسة. وهو يشتمل على المجال المعرفي والوجداني والحركي. ذلك لما كانت التربية في الحقيقة سعيًا على إنشاء الشخصية الكاملة. لذلك، يلزم للتقييم أن يشمل تلك المجالات الثلاث.

وتقييم الحاصل الدراسي يقام بالامتحان، ولا سيما لقياس المجال المعرفي عن سيطرة الطلبة على المواد الدراسية وفقا للأهداف المقررة. الحاصل الدراسي يشمل وجهة الطلبة والمدرس. من وجهة الطلبة، أنه أداة لمعرفة نمو قدرة الطلبة إلى الأحسن ما قبل الدراسة وما بعدها. ونمو الطلبة لازم أن تحدث في جميع المجالات النفسية وهي المجال المعرفي والوجداني والحركي. ومن وجهة المدرس، أن الحاصل الدراسي أداة لتقييم نفسه ولتحسين عيوبه ونقائصه في أداء التعليم، ولمعرفة هل قد نجح في التعليم أم فشل.

وأصدرت الوزارات للشؤون التربوية والثقافية عدة القرارات الجديدة عن المناهج الدراسية سنة ٢٠١٣ في قرار الحكومة رقم ٣٢ سنة ٢٠١٣ تغييراً على قرار الحكومة رقم ١٩ سنة ٢٠٠٥ عن معيار التربية الوطنية، منها: (١) معيار مهارات الخريجين؛ (٢) معيار العملية التعليمية، (٣) معيار التقييم الدراسي؛ (٤) بنية المناهج الدراسية للمرحلة الابتدائية والإعدادية والثانوية دينية كانت أو عامة أومتخصصة؛ و (٥) معيار الكتب الدراسية.

ويذكر في قرار الوزير للشؤون التربوية والثقافية رقم ٦٦ سنة ٢٠١٣ أن معيار التقييم التربوي هو عملية جمع المعلومات وتصنيفها لقياس الحاصل الدراسي الذي يشمل التقييم الشامل، والتقييم الذاتي، والتقييم المبني على ملف الأعمال التعليمية، والامتحان اليومي، والامتحان النصفى والامتحان النهائي، والامتحان على مستوى الكفاءات، والامتحان لترقية جودة مستوى الكفاءات، والامتحان الوطني، والامتحان المدرسي.

والمراد بالتقييم الشامل كما يوصف في الفصل الأول هو التقييم الذي يقيس أحوال الدراسة شاملاً من الدخولات والعملية والحاصل الدراسي. لذلك، كانت كفاءات الطلبة التي يلزم ترقيتها في عملية التعليم تشتمل على: (١) الناحية الجسمية؛ (٢) الناحية العاطفية؛ (٣) الناحية الاجتماعية؛ (٤) الناحية الابتكارية؛ (٥) الناحية الروحية؛ و (٦) الناحية العلمية.

يعقد هذا البحث في المدرسة الإعدادية الحكومية ١ و ٢ تولونج أغونج. واختيارهما بالنسبة إلى أنهما يعدان مدرستين جيدتين، حيث يظهر ذلك في المؤشرات الآتية: (١) نتيجة شهادة المؤسسة؛ (٢) نسبة المسجلين إليهما من عام إلى عام؛ (٣) صعوبة الامتحان القبولي؛ (٤) التسهيلات الكافية؛ و (٥) إنجاز الطلبة والمدرسين في أنواع المباريات والمسابقات.

وأغراض هذا البحث تتركز إلى: (١) معرفة مثال التقييم الشامل في مادة التربية الإسلامية في المدرسة الإعدادية الحكومية ١ و ٣ تولونج أغونج؛ (٢) وصف الإستراتيجية لتنفيذ التقييم الشامل في مادة التربية الإسلامية في المدرسة الإعدادية الحكومية ١ و ٣ تولونج أغونج حتى يتولد به شخصية الطلبة الكاملة؛ (٣) معرفة المشكلات التي ويواجهها الدرس في تنفيذ التقييم في المدرسة الإعدادية الحكومية ١ و ٣ تولونج أغونج.

الطريقة المستخدمة في هذا البحث هي الطريقة الوصفية، حيث يرجى بها وصف مثال التقييم الشامل الموجه إلى خلق الشخصية الكاملة في مادة التربية الإسلامية. والأساليب المستخدمة لجمع البيانات هي الملاحظة والمقابلة والدراسة المكتبية.

## البحث

مفهوم التقييم الشامل

قال مولير (٢٠٠٦: ١) التقييم الشامل هو التقييم المباشر والقياس المباشر. وقال **ويغين** (١٩٩٣: ٣٦) المراد به نوع التقييم الذي يطلب من الطلبة ليعملوا الواجبات الواقعية ويظهروها على الوجه الأحسن في مجال العلم والمهارات. ورأى سنتجين (١٩٩٤) أنه يركز إلى المهارات الخاصة لتنفيذ معرفة الطلبة عن المواد المدروسة.

والتقييم الشامل في الحقيقة، ليس لمعرفة الحاصل الدراسي فحسب بل لتقييم كفاءة المدرس نفسه في التعليم. بعبارة أخرى، يقوم المدرس بتقييم نفسه بالنظر إلى الحاصل الدراسي الذي حصل إليه الطلبة تغذية راجعة له. لذلك، يشمل التقييم الشامل جميع كفاءات الطلبة من المعرفة والموقف والمهارات الظاهرة في التفكير والعمل وحل المشكلات. ومن خصائصه "القدرة على العمل"، يعني يعمل الطلبة بشيء مبنى على المعرفة والمهارات المدروسة.

قال أومالي وفيرث (في نهاية، ٢٠١٢: ٢٦) إن التقييم الشامل يشمل: (١) تقييم العمل؛ (٢) الملاحظة وعرض الأسئلة؛ (٣) تقديم المقالة والمباحثة؛ (٤) المعرض؛ (٥) التجربة والمظاهرة؛ (٦) القصة؛ (٧) التقييم الذاتي بالطلبة؛ (٨) ملف الأنشطة التعليمية والمجلة. وأداء التقييم الشامل يختلف عن أنماط التقييم التقليدي (مثل الخيارات البديلة والخطأ والصواب وإملاء الفراغ وغير ذلك)، بل إنما هو يستخدم الأنماط التي يمكن الطلبة أن يقضوا واجباتهم ويظهروا مهاراتهم على حل المشكلات. وأنماطه متنوعة وهي: (١) الاختبار التي تحضر الأشياء أو الحوادث الواقعية مباشرة أمام الطلبة؛ (٢) الواجبات التي توجه

إلى عرض مهاراتهم والاستقصاء البسيط والاستقصاء المتكامل؛ ٣) وتسجيل الأنشطة التعليمية مثل ملف الأنشطة التعليمية، والمقابلة وغير ذلك.

وبالواجبات المتاحة، يرحى الطلبة أن يظهرها سيظهرهم على المواد الدراسية والدلالة على نجاحهم في الوصول إلى الأغراض التعليمية، وفي نفس الوقت يرحى المدرس أن يصلح ويحسن كيفية التعليم. ويبدو التقييم الشامل ردًا للتقييم التقليدي الذي لا يهتم العالم الواقعي. قال فوكاي إنه يؤدي إلى تقييم المعرفة ومهارات الطلبة في ظروف الأحوال الواقعية (حرتاتي، ٢٠١٠: ٧٤-٧٥).

في ضوء ما ذكرناه سابقا، نستنتج أن التقييم الشامل نوع التقييم لقياس العمل الواقعي لدى الطلبة. وقال جونسون إنه يتيح الطلبة الفرص الواسعة لعرض ما قد فهموا ودرسوا في الحجرة الدراسية. وأنه يتركز إلى الأهداف التعليمية وإشراك الطلبة في التعليم المباشر، وإنشاء العمل الجماعي أثناء التعليم، وغرس مستوى التفكير العالي (إيلين، ٢٠٠٢: ٢٥).

### مخترعات البحث

كانت مخترعات البحث عن التقييم الشامل تتوزع إلى عدة نقاط البحث. تبدو هذه النقاط في الجدول الآتي:

الجدول ١: مخترعات البحث

الرقم	تركيز البحث	المدرسة الإعدادية الحكومية ١	المدرسة الإعدادية الحكومية ٣
١	مثال التقييم الشامل في تعليم التربية الإسلامية	١. التركيز إلى محاولات التغيير ٢. معيارية مهارات قراءة القرآن وكتابتها ٣. تقييم الموافق وملف الأنشطة التعليمية والمظاهرة والألعاب والاختبار التحريري والممارسة.	١. مزايا النتيجة ٢. معيارية مهارات قراءة القرآن وكتابتها ٣. تقييم الموافق وملف الأنشطة التعليمية والمظاهرة والألعاب والاختبار التحريري والممارسة.

الرقم	تركيز البحث	المدرسة الإعدادية الحكومية ١	المدرسة الإعدادية الحكومية ٣
		والممارسة	
٢	إستراتيجية تحقيق مثال التقييم الشامل في تعليم التربية الإسلامية الموجه إلى إنشاء الشخصية الكاملة	<p>١. شفافية نظام التقييم في بداية التدريس</p> <p>٢. التقييم الذاتي وتقييم الرفاق</p> <p>٣. إنشاء الدافعية عن طريق إعطاء الثواب</p> <p>٤. صناعة التقرير اليومي</p> <p>٥. إنشاء تعليم الرفاق كالمقيم.</p> <p>٦. صناعة الملاحظات "anekdot"</p> <p>٧. تنفيذ مثالي التقييم (التقييم التقليدي والتقييم الشامل)</p> <p>٨. تغيير آراء المدرس ووالدي الطلبة</p>	<p>١. بيان نظام التقييم في بداية التدريس</p> <p>٢. إظهار نتيجة الحاصل الدراسي طوال عملية التدريس.</p> <p>٣. تقييم الرحمة</p> <p>٤. تنفيذ مثالي التقييم (التقييم التقليدي والتقييم الشامل)</p> <p>٥. إعطاء رموز النتيجة الخاصة</p>
٣	العراقيل في تنفيذ التقييم الشامل في تعليم التربية الإسلامية الموجه إلى إنشاء الشخصية الكاملة	<p>١. متطلبات معيارية الحاصل الأدنى.</p> <p>٢. متطلبات رئيس المدرسة والوالدين.</p> <p>٣. متطلبات المرحلة الدراسية اللاحقة</p> <p>٤. النتيجة لم تحصل على المعيار الدراسي في</p>	<p>١. متطلبات رئيس المدرسة</p> <p>٢. قلة الدافعية من المدرسين</p> <p>٣. قلة الحصص لمادة التربية الإسلامية في المدرسة</p>

الرقم	تركيز البحث	المدرسة الإعدادية الحكومية ١	المدرسة الإعدادية الحكومية ٣
		المراحل اللاحقة. ٥. كانت عملية التدريس لم تكن واقعية ٦. قلة الأسوة من المدرس	

### التحليل والبحث

أ- تنفيذ التقييم الشامل في تعليم التربية الإسلامية

١- التقييم الشامل عن طريق مزاد النتيجة

مزد النتيجة إحدى المحاولات التي تقوم بها المدرسة في تعليم التربية الإسلامية لإنشاء شخصية الطلبة الكاملة. والمدرس أساسا يسجل أداء الطلبة، والنتيجة هي تمثيل من أنشطتهم. والتقييم لا ينفصل عن عملية التدريس، لذلك كان التقييم لابد أن يمثل مشكلات الحياة الواقعية، لا المشكلات المحدودة في المدرسة.

يلزم التقييم أن يستخدم القياس والطريقة والمعيار الذي يتناسب بخصائص الخبرات التعليمية. قال مولير (٢٠٠٦: ٣٢) لابد التقييم يشمل جميع نواحي الأغراض التربوية. وأما المبادئ العامة من التقييم الشامل هي: (١) لا ينفصل التقييم عن عملية التدريس؛ (٢) يمثل التقييم عالم الحياة الواقعية، وليس محدودا بالمشكلات حول المدرسة؛ (٣) يستخدم التقييم القياس والطريقة والمعيار الذي يتناسب بخصائص الخبرات التعليمية؛ (٤) التقييم يشمل جميع نواحي الأغراض التربوية، وهي الناحية المعرفية والناحية الوجدانية والناحية الحركية.

٢- معيارية مهارات قراءة القرآن وكتابتها

مهارات قراءة القرآن وكتابتها تعد انطلاقا في تعليم التربية الإسلامية في المدرسة. بل قال بعض المدرسين، إذا استطاع المرء قراءة القرآن وكتابتها فإنه يسهل له أن يسيطر الأخرى. مسالير بذلك ما قاله سامت (١٩٩٣: ١٤) إن مؤشرات جودة التربية تظهر في مستوى حصول الطلبة على الكفاءات الكاملة التي تشمل المعرفة والانفعال والحركة يتناسب بمهاراتهم.

قال أومالي وفيرث (في ناهية، ٢٠١٢: ٢٦) إن التقييم الشامل يشمل: (١) تقييم العمل؛ (٢) الملاحظة وعرض الأسئلة؛ (٣) تقديم المقالة والمباحثة؛ (٤) المعرض؛ (٥) التجربة والمظاهرة؛ (٦) القصة؛ (٧) التقييم الذاتي بالطلبة؛ و(٨) ملف الأنشطة التعليمية والمجلة. وأداء التقييم الشامل يختلف عن أنماط التقييم التقليدي (مثل الخيارات البديلة والخطأ والصواب وإملاء الفراغ وغير ذلك)، بل إنما هو يستخدم الأنماط التي يمكن الطلبة أن يقضوا واجباتهم ويظهروا مهاراتهم على حل المشكلات. وأنماطه متنوعة وهي: (١) الاختبار التي تحضر الأشياء أو الحوادث الواقعية مباشرة أمام الطلبة؛ (٢) الواجبات التي توجه إلى عرض مهاراتهم والاستقصاء البسيط والاستقصاء المتكامل؛ (٣) وتسجيل الأنشطة التعليمية مثل ملف الأنشطة التعليمية، والمقابلة وغير ذلك.

٣- تقييم الموقف و ملف الأنشطة التعليمية والمظاهرة والألعاب والاختبار التحريري والشفهي والممارسة

التقييم في المدرسة الإعدادية الحكومية ١ و ٣ تولونج أغونج يشمل تقييم الموقف و ملف الأنشطة التعليمية والمظاهرة والألعاب والاختبار التحريري والشفهي والممارسة. وتقييم الموقف مما لا ينفصل عن التقييم الشامل مهما كان نصيبه يختلف حسب اتفاق مشاورة المدرسين لمادة التربية الإسلامية.

تقييم الموقف أساسا يوجد في كل مادة دراسية، وكان موضوعه هو: (١) موقف الطلبة للمادة الدراسية؛ (٢) موقفهم لمدرس المادة الدراسية؛ (٣) موقفهم لعملية التعليم؛ (٤) موقفهم لموضوع الدراسة؛ (٥) الموقف الذي يتعلق بالقيم التربوية التي تتضمن في الموضوع؛ (٦) الموقف الذي يتعلق بالكفاءات الوجدانية عبر المناهج الدراسية.

العوامل التي تدافع على إنشاء الموقف في عملية التعليم ثلاثة: (١) الملاحظة والتقليد؛ (٢) قبول التقوية؛ (٣) قبول المعلومات باللسان. وتقييم الموقف في كلتي المدرسة يستخدم قضية الموقف (يعني: موافق جدًّا، وموافق، وغير موافق، وغير موافق جدًّا). قال مرجونو (١٩٩٥: ١٩) إن القضية الموقفية نوع الاستبيان المغلق حيث كانت الأسئلة تحتوي الصفات والقيم من الأهداف التعليمية وأجوبتها تمثل الصفات والقيم من الطلبة أنفسهم.

و ملف الأنشطة التعليمية تظهر في كلتي المدرسة عن طريق إعطاء الطلبة الواجبات المنزلية والواجبات اليومية. ملف الأنشطة التعليمية هو مجموعة أعمال (واجبات) الطلبة أفرادا وجماعة في وقت



محدود يؤدي إلى التقييم. ومن فوائدها أنها تستخدم لتقييم أداء الطلبة في قضاء واجباتهم الدراسية لسنة واحدة.

#### ٤- المحاولات على التغيير

تحقيق التقييم الشامل في المدرسة الإعدادية لم يتوقف بالنظرة إلى قدرة الطلبة على المواد الدراسية فحسب بل يشمل حماسهم على التغيير. تأسيسا على البحث، نجد أن بعض الطلبة لم يقدرُوا على قراءة القرآن وكتابته ولكن كانت حماسهم في التعلم عالية ونشاطهم فيه كذلك جيدة، فذلك مما يؤثر المدرس في التقييم.

التغيير يعد انتقال حالة إلى حالة أخرى، يعني حالة قبل الدراسة وحالة بعد الدراسة (ويناردي، ٢٠٠٥: ١). التغيير في اللغة الإنجليزية يعادل مصطلح "transition"، مهما كان هذا المصطلح يختلف في الحقيقة بمصطلح "change". لفظ "transition" عند ولييم (٢٠٠٥: ١) يميل إلى تغيير أساسي، ولفظ "change" يميل إلى تغيير عام.

التغيير هو جعل شئ يتخلف من قبل من حيث الشكل والمكان والقياس والصفة وغير ذلك. التغيير يصدر الفرق، مهما كان التغيير ليس هدفاً بالحق، وقد يميل إلى شئ يريد المرء وقد يميل إلى ما لا يريد. ولفظ آخر يدل على معنى التغيير هو "transformation"، وهو تغيير الشكل والصفة والوظيفة وغير ذلك. في مجال المنظمة يفهم هذا المصطلح بتغيير أساسي شامل.

التغيير هو التحويل "transformation" من حالة اليوم إلى حالة مرجوة في المستقبل (وبوو، ٢٠٠٦: ١). هذا المصطلح هو المراد في هذا البحث وهو التغيير إلى حالة أحسن. وهو مرآة الحياة. لذلك، إدارة التغيير كانت أمراً ضرورياً لتصريف الحياة لتكون حيّة لا تنتهي ليست جامدة ميتة.

ب- إستراتيجية تنفيذ التقييم الشامل في تعليم التربية الإسلامية الموجه إلى التربية الشاملة

#### ١- شفافية التقييم الشامل في بداية الدراسة

كان تنفيذ التقييم الشامل سيجري فعالاً إذا كان المدرس يشرح نظام التقييم الشامل أمام الطلبة في بداية التدريس. هذا الرأي يتناسب بما قاله جونسون إنه يتيح الطلبة الفرصة الواسعة لإظهار ما قد تعلموا وما فهموه طوال عملية التدريس (إيلين، ٢٠٠٢: ٢٥). وقال أيضاً إنه يتركز إلى الأهداف التعليمية، وإشراك الطلبة في التدريس مباشرة وإنشاء العمل الجماعي وغرس مستوى التفكير العالي.

يتحدى الطلبة بهذا التقييم على تنفيذ المعلومات والمهارات الجديدة في الظروف الواقعية لأغراض خاصة. وهذا التقييم هو أداة لتحقيق جميع الطموح والقدرة وابتكار الطلبة. وذهب إلى ذلك باستين وكريسني على أنه يطلب من الطلبة على أن يستخدموا جميع الكفاءات وتزويج المعرفة والمهارة والموقف في الظروف المهنية (حاراتي، ٢٠١٠: ٧٤-٧٥)

كان التقييم الشامل في تدريس التربية الإسلامية مأخوذاً من عدة الأنشطة التعليمية طوال الدراسة مثل مهارة قراءة القرآن وكتابته وحفظ السور القصيرة وحفظ الأدعية البسيطة وممارسة التوضأ وممارسة الصلاة والموقف والأدب وملف الأنشطة التعليمية والتقييم الذاتي عن العبادة اليةمة ونتيجة الامتحان اليومي وقدرة الطلبة على أن يدعوا الآخرين إلى البر والامتحان لنصف الدور والامتحان النهائي وغير ذلك.

والتقييم الشامل في المدرسة يشمل ملف الأنشطة التعليمية ومهارة قراءة القرآن وكتابته وتقييم الموقف وإرشاد الرفاق والامتحان لنصف الدور والامتحان النهائي. هذا يساير ما حققته المدرسة الإعدادية الحكومية تولونج أغونج كالمدرسة الدولية، حيث كانت مطلوبة للحصول على معيار النتيجة الأدنى التي قررتها المدرسة نفسها، وهي ٨٠. هذه المتطلبات تدافع المدرسين على رفع نتيجة الطلبة إلى الأحسن أو الحصول على معيار النتيجة الأدنى على الأقل، ولو كانت تخالف التقييم الشامل.

قراءة القرآن وكتابته جزء رئيسي في التقييم الشامل ولكن المدرسين في المدرسة الإعدادية الحكومية ٣ تولونج أغونج يعطون النتيجة إلى جميع الطلبة ولو كان بعضهم لا يستطيعون قراءة القرآن وكتابته. ذلك لأن بعضهم يعتنقون ديناً غير الإسلام. واختلاف الأديان بين الطلبة يدافع المدرسين على إتاحة نتيجة الرحمة.

بناء على البيان السابق، كانت خصائص التقييم الشامل هي: (١) التركيز إلى المادة الرئيسية أو المهارات الخاصة؛ (٢) التقييم العميق؛ (٣) سهولة الأداء في الفصل؛ (٤) التركيز إلى جودة الحاصل الدراسي والمهارات؛ (٥) تنمية السيطرة على المواد الدراسية؛ (٦) تجهيز الأساليب المتنوعة التي يمكن الطلبة إظهار قدرته بعد متابعة الدراسة؛ (٧) إعطاء تقدير النتيجة الذي يتناسب بحقيقة الواجب (مون، ٢٠٠٥: ٢-٣).

٢- صناعة الملاحظة اليومية

الملاحظة اليومية وسيلة الإتصال بين المدرسين في المدرسة والوالدين في البيت. وهي تفيد لتسجيل أنشطة الطلبة في البيت والوالدان يوقعان على ورقة الملاحظة. وتوقيع الوالدين على الورقة تمثيل من اشتراكهما ومراقبتها لأولادهم. ذلك لما كان التقييم الشامل يهتم الطلبة ليس في المدرسة فحسب بل في الحياة الواقعية، في البيت والمجتمع.

### ٣- صناعة الرموز الخاصة في التقييم

لصون موضوعية التقييم، يلزم للمدرس ان يصنع رموزا خاصة دلالة للطلبة بالمهارات المتفوقة. مثال ذلك رمز الزيادة (+) للطلبة المتفوقين ورمز حرف (t) للناقصين أو للطلبة الذين يشعرون الصعوبة في التعليم ونيل المهارات المعينة. من فوائده يكون للمدرس تسجيلات كاملة حول أنشطة الطلبة في الفصل، مثل الحضور، وعرض السؤال والجواب ومساعدة زملائه على حل المشكلات الدراسية. وبه يعرف المدرس ما يلزمه الفعل لأفراد الطلبة من حل مشكلات التعليم.

### ٤- إنشاء تعليم الرفاق كالمقيم

تعليم الرفاق يساير بما فاله أومالي وفيرث (٢٠٠٦: ٢٦٨) إن التقييم الشامل يشمل: (١) تقييم العمل؛ (٢) الملاحظة وعرض الأسئلة؛ (٣) تقديم المقالة والمباحثة؛ (٤) المعرض؛ (٥) التجربة والمظاهرة؛ (٦) القصة؛ (٧) التقييم الذاتي بالطلبة؛ و(٨) ملف الأنشطة التعليمية والمجلة.

تعليم الرفاق والتقييم الذاتي بين الطلبة من الأدوات التقييمية التي استخدمتها المدرسة الإعدادية الحكومية ١ تولونج أغونج في التقييم الشامل. يرحى من التقييم الذاتي ترقية حماسة الطلبة على التعلم وترقية إنجازهم عن طريق التعليم الشامل. وإن كان المدرس لا يفعل هذا التقييم، كان الطلبة لم يحاولوا على ترقية أنفسهم في التعلم.

### ٥- صناعة الملاحظة "anekdot"

التقييم الشامل يسمى أيضا بالتقييم المبني على نشاط الطلبة في الحجرة الدراسية. لذلك، يلزم للمدرس ان يلاحظ ويكتب جميع أنشطة الطلبة في الفصل إما يتعلق بأدائهم ودافعية التعلم والقدرة وتقديم المقالات أو إما بالمهارات الأخرى. هذا يخالف التقييم التقليدي حيث يقيس إنجاز الطلبة إلا من الناحية المعرفية.

التقييم التقليدي الذي يركز إلى المجال المعرفي، يثير المدرسين ورؤيس المدرسة والوالدين في إجبار الطلبة على أن يشتركوا في الدروس الإضافية وخاصة للدروس التي ستحتمن في الامتحان الوطني، لأنهم يخافون أن يفشل الطلبة في الامتحان الوطني. ومن شر عواقبه قد شاع الخداع فرديا أو جماعيا لدى المدرسين ورؤيس المدرسة من أجل نجاح الطلبة فيه.

لتقليل عيوب التقييم التقليدي، فيلزم للمدرس ان يستخدم الملاحظة اليومية أو ما يسمى ب "anekdot". هذه الملاحظة تسجل جميع أنشطة الطلبة واشتراكهم في الأنشطة الدينية. لقد انحرفت هذه المحاولات عن حقيقة التعليم وأغراضه، حيث كانت التربية الكاملة لها ثلاثة مداخل، وهي: (١) معرفة المعروف؛ (٢) الشعور وحب المعروف؛ و (٣) العمل بالمعروف. معرفة المعروف ليست من العسير لأنها تتعلق بالمجال المعرفي. والمراد بالشعور وحب المعروف هو إثارة النفس على حب المعروف والشعور بالسرور بالمعروف. والمراد بالعمل بالمعروف هو تعويد الطلبة على العمل بالخير حتى يصبحوا متعودين في الخيرات.

خلق الطلبة الصالحين ليس من اليسير، بل يحتاج إلى التدريب المستمر وصبر شديد. لذلك، إحضار التربية الشاملة من الأمور المهمة لإنشاء شخصية الطلبة الكاملة في العقل والعاطف والاجتماع، والأهم من ذلك، إنشاء الطلبة الذين يعرفون رّبهم الذي خلقهم والعالمين.

بناء على البيان السابق، فلا بد للأهداف التعليمية أن تشمل القيم الفلسفية والنفسية والاجتماعية والفردية والثقافية (سكمانديانا، ٢٠٠٥: ٢٧). وفي الواجهة الإسلامية، التربية هي محاولات على خلق الإنسان الذي يتخلق بالأخلاق الكريمة وترقية المعرفة والتدريب. لذلك، كانت أغراض التربية هي إنشاء الإنسان الكامل.

## ٦- تنفيذ مثالي التقييم

إحدى الأساليب التي يستخدمها مدرس التربية الإسلامية جمع التقييم التقليدي والتقييم الشامل. التقييم التقليدي يركز إلى تقييم المجال المعرفي والتقييم الشامل يشمل جميع الأنشطة التعليمية. التقييم الشامل يسجل البيانات الأصلية والتقييم التقليدي يتركز إلى خصائص النتيجة الأدنى.

في الواقع، أن نظام التقييم الذي يستخدمه المدرس ورؤيس المدرسة في الحقيقة لم تزل تستخدم التقييم التقليدي. يبدو هذا من الأسئلة التي تحتاج إلى الأجوبة القصيرة، والأجوبة الذاتية أو الخيارات

البديلة وتقييم الواجبات المعينة التي لا يعملها الطلبة في عملية التعليم. ولم يزل هذا التقييم يقيس المجال المعرفي بل في المستوى المنخفض، وهو ناحية الذاكرة والفهم ولا يعطى المدرس الأسئلة لقياس المجال الوجداني حول التعليم. وهذا التقييم لا يقيس جميع مهارات الطلبة. لأن المدرسين والآباء يرون أنما إذا كان الطلبة غير ناجحين في الامتحان فيشعرون بأنها محنة كبيرة.

التقييم الشامل في الحقيقة قد قرره الوزارات للشؤون التربوية والثقافية رقم ٢٠ سنة ٢٠٠٧ عن معيار التقييم التربوي الذي يشمل: الاختبار التحريري والاختبار الشفهي والممارسة والأداء والملاحظة خارج التعليم وخارجه والواجبات فردية كانت وجماعية.

#### ٧- تغيير براديجماتية المدرسين والوالدين

البراديجماتية هي وجهة النظر التي تحققت في نفس الفرد. والبراديجماتية العلمية عند طومس كوجن (١٩٩٦: ١٠) مستوى الحصول على المعرفة الشاملة في عصر محدود عن المشكلات وحلها لدى الباحثين. والبراديجماتية المستخدمة لتعليم التربية الإسلامية في المدارس هي البراديجماتية الآلية، لها خصائص: (١) العمل المبني على الماكينة؛ و(٢) العمل المبني على المنظمة. والبراديجماتية الآلية ترى أن الحياة تتكون من نواح كثيرة والتربية تتركز إلى غرس القيم الحيوية التي تتحرك حسب وظائفها في الحياة.

والإسلام يرى أنه يلزم على التربية تستخدم البراديجماتية الكلية (حيث يتكون من الأجزاء المركبة). بعبارة أخرى، أن التربية الإسلامية وحدة متماسكة تتأسس على القرآن والسنة النبوية. ويرجى به توحيد القيم الإسلامية والخلقية وخلق الإنسان الذي يسيطر العلوم والتكنولوجيا (مهيمن، ٢٠٠٢: ٤٨).

انطلاقاً من الافتراض أن الحياة هي التربية والتربية هي الحياة، فنعرف أن التربية تشمل جميع مشكلات الحياة وتمثل السلوك الإسلامي والمهارات للمسلمين. هناك اختلاف بين أغراض التربية الإسلامية والتربية المتخصصة (المهنية). أغراض التربية الإسلامية تميل إلى غرس روح الدين والاستعداد الروحي للحصول على ما وراء الخبرات (transcendental). لذلك، أسمى هدف من التربية الإسلامية لم يتوقف إلى ناحية العلوم والتكنولوجيا بل لغرس الناحية الإنسانية حتى يكون الإنسان مسلماً مطيعاً وذا خلق عظيم (فجر، ١٩٩٨: ١٥٧). وأما التربية المتخصصة (المهنية) فهي تميل إلى ناحية العلوم

والمهارات المتخصصة حسب حوائج المجتمع والشركة. تتركز الأهداف إلى الناحية المعرفية والحركية لا إلى الناحية الروحية أو الوجدانية والشخصية.

المناهج الدراسية من عناصر التربية الرئيسية في التربية وتؤثر إلى جميع الأنشطة التربوية. لذلك، يلزم للمدرس أن يعرفها ويفهمها بالجدد ويطبّقها في مجال التدريس. والمدرس يحدد الأغراض والطريقة والأساليب والوسائل المعينة والاختبار. والمناهج الدراسية ليست عشوائية بل تتأسس على أربعة أشياء: (١) فلسفة الشعب الإندونيسي، والمدرسة والمدرس؛ (٢) التوقعات وحوائج المجتمع؛ (٣) الملاءمة بين المناهج الدراسية والطلاب؛ (٤) تقدم العلوم والتكنولوجيا (أحمد، ١٩٩٨: ٦٢).

ج- العراقيل في تنفيذ التقييم الشامل في التربية الإسلامية في المدرسة

(١) متطلبات معيار أقل التحصيل الدراسي (KKM)

معيار أقل التحصيل الدراسي قد قرره المدرسة، والمدرس لا يستطيع أن يدرس عشوائياً حسب إرادته. وإذا كان معيار أقل التحصيل الدراسي يتأسس على معرفة الطلبة الأولى والدوافع ومستوى الصعوبات فذلك هو أحسن، بل الواقع، كان تقدير معيار أقل التحصيل الدراسي قد قرره رئيس المدرسة. فالمدرسون يحاولون على أن يأتوا بهذا التقدير وإن لم ينالوا عليه فهم يرفعون نتيجة الطلبة ليحصلوا عليه.

وفقاً للملاحظة والمقابلة في ميدان البحث، يجد الكاتب أن المدرسين لا يرضون بالمعيار الذي يخالف الواقع. إذا كان المعيار عالياً يرجى أن تكون دافعية المدرس كذلك عالية. بل الواقع، كان التدريس يتركز إلى إنهاء المواد الدراسية لا إلى جودة الحاصل الدراسي ولا إلى جودة عملية التدريس. بعبارة أخرى، يجري التدريس يتوقف على المجال المعرفي. هذا هو السبب الذي يعرقل تطبيق التقييم الشامل في المدرسة.

كان درس التربية الإسلامية يختلف عن غيره. الطالب الذي يعرف أركان الإيمان والإسلام قد لا يصلي جيداً ومتدائماً في العبادة اليومية. لذلك، كان التقييم الشامل في هذا درس صعباً للتطبيق لأن جمع المعلومات عن أنشطة الطلبة في البيت ليس من اليسير.

(٢) متطلبات رئيس المدرسة والوالدين

التقييم الشامل الذي يتلاءم بمبادئه الأساسية صعب للتنفيذ في المدرسة. ذلك لما كانت المدرسة تصدر القرار المضاد العملي سرا وعلائية. وأهم الأسباب هي المحافظة على صيت المدرسة وأراء المجتمع، حيث كان صيتها في الدرجة العالية ونجاح الطلاب جميعهم في الامتحان وخاصة الامتحان الوطني.

هذا الواقع يخالف أغراض التربية الإسلامية، لأنها تريد أن يكون الطلبة أفرادا صالحين لا يظهرون حماسة التعصب وعدم التسامح وإضعاف الأخوة بين المتدينين. لذلك، كانت أغراض التربية الإسلامية غرس الأخوة الإنسانية في العبادة والوطن والدين والنسب.

### ٣) متطلبات المراحل التربوية اللاحقة

متطلبات المراحل التربوية اللاحقة تعدّ سببا آخر تؤثر في صعوبة تنفيذ التقييم الشامل في المدرسة. المؤسسة التربوية تطلب النتيجة العالية لدى الطلبة. لذلك، كان المدرسون يحاولون على أن يأتوا بهذا التقدير وإن لم ينالوا عليه فهم يرفعون نتيجة الطلبة ليحصلوا عليه. والمدرسة تقبل الطلبة الجدد بالنسبة إلى نتيحتهم في الشهادة ولا يهتمون بالمهارات الأخرى.

نظرية تعدد المهارات (multiple intelligences) في الحقيقة تقول لنا عن عدة نقاط مهمة، وهي: (١) لكل فرد ثمان مهارات؛ (٢) كل فرد يستطيع أن ينمي مهاراته إلى المستوى العالي في كل مجال؛ (٣) جميع المهارات قد تعمل معا، مثال ذلك حينما يرفس المرء الكرة (kinesthetic intelligence)، توجيه النفس في الميدان (spatial intelligence) وعرض الاحتجاج إلى الحاكم (linguistic and interpersonal intelligence)، و (٤) هناك طرق كثيرة لترقية جميع المهارات، فالمرء الذي يمتلك المهارة اللغوية فلا يستحيل له الشعور بالمشكلة في الكتابة بل هو طالق في الخطابة والتكلم.

نظرية تعدد المهارات تؤدي إلى إنشاء الطلبة في جميع نواحيها في الخطط التعليمية والأداء التعليمي والاختبار. إنشاء الطلبة في جميع نواحيها من الأمور المهمة ولا سيما لإعدادهم على مواجهة التحديات في حياتهم.

### ٤) عدم الحصول على معيار التعليم في المرحلة التربوية السابقة

عدم الحصول على معيار التعليم في المرحلة التربوية السابقة تؤثر سلبيا في عملية التعليم في المرحلة اللاحقة. كثير من الطلبة المتخرجين من المدرسة الابتدائية لم يقدرُوا على قراءة القرآن ولو جملة قصيرة حينما يلتحقون بالمدرسة الإعدادية. إذن، تظهر هذه العيوب في مهارتهم في قراءة القرآن الكريم. مع أن الطلبة يلزم عليهم أن يقدرُوا على قراءة القرآن الكريم بعد أن تخرجوا في المدرسة الابتدائية.

معيار الكفاءات هي قياس الكفاءة الأدنى الذي يلزم على الطلبة أن يحصلوا عليه طوال الدراسة في مرحلة دراسية. وأما معيار كفاءات الخريجين فهو قياس مهارات الخريجين التي تشمل المهارات المعرفية، والمهارات الوجدانية والمهارات الحركية. قال مهيم (٢٠٠٥: ٢٣٠) معيار كفاءات الخريجين هو مجموعة المهارات المعينة التي تظهر بالخاص بالدراسي. ويلزم هذا المعيار أن يكون أساسا لوضع القرار للمدرسين وأعضاء الشؤون الإدارية والطلبة والوالدين. يفيد هذا المعيار أساسا للتقييم وملاحظة عملية الحصول الدراسي وتقديم الطلبة.

#### ٥) عملية التدريس غير الواقعية

التقييم الشامل عائد إلى الظروف أو سياق الحياة الواقعية الذي يحتاج إلى عدة المداخل لحل المشكلات. ذلك لما يمكن للمشكلات حلها بأكثر من مدخل بل بعدة مداخل. وفي الظروف التعليمية، كان التقييم الشامل يفيد للمراقبة والقياس وتقييم جميع نواحي الحصول الدراسي التي تشمل المجال المعرفي والمجال الحركي والمجال الوجداني.

قال حارت (١٩٩٤) إن التقييم الشامل يدعو الطلبة للاشتراك في الواجبات الواقعية المفيدة. ومن أنواع التقييم الشامل عند هبارد (٢٠٠٠) هي: (١) تقييم العمل؛ (٢) الملاحظة والأسئلة؛ (٣) تقديم المقالة والمناظرة؛ (٤) الاستقصاء؛ و (٥) ملف الأنشطة التعليمية والمجالات. وذهب إليه **دافد جونسون وروجير جونسون** (٢٠٠٢) أنه قال إن التقييم الشامل يطلب من الطلبة ان يظهروا المهارات في الحياة الواقعية.

#### ٦) قلة الأسوة من المدرسين

توجيه التقييم الشامل إلى خلق الثقافة الخلقية في العالم التربوي يتحقق بالمدخل التعويدي والمدخل القدوي، حيث كان المدرس يدعو الطلبة بالأساليب اللطيفة واللينية. والمدرس يستطيع أن يبتكر لإنشاء القيم الدينية في المدرسة أو يعمل ما يؤدي إلى الوصول إلى الأغراض المثالية.



هناك أربعة مداخل لتكوين الأخلاق الكريمة، وهي:

أولاً: المدخل التعليمي البنوي (instruktif-struktural)، وهو إستراتيجية تكوين شخصية الطلبة في المدرسة تطبيقاً لقرار رئيس المدرسة الذي يهتم بصدر تنوع الأنشطة الدينية وتجهيز التسهيلات الدافعة التي تؤدي إلى إنشاء الشخصية الكاملة. بعبارة أخرى، يصدر هذا المدخل من "الأعلى إلى الأدنى" أي الأنشطة الدينية على قرار رئيس المدرسة.

ثانياً: المدخل الرسمي الإضائي (formal-kurikuler)، وهو إستراتيجية تكوين شخصية الطلبة في المدرسة عن طريق تكامل الشخصية المرجوة بعملية التعليم والتعلم وترقيتها في جميع المواد الدراسية. بعبارة أخرى، إن هذا المدخل يتيح للمدرس أن يدور دوراً هاماً في غرس القيم الخلقية في جميع المواد الدراسية.

ثالثاً: المدخل الميكانيكي المتفرع (mechanic-fragmented)، وهو إستراتيجية تكوين شخصية الطلبة التي تتأسس على الافتراض أن الحياة تتكون من عدة نواح، والتربية تعدّ وسيلة لغرس قيم الحياة وتنميتها حسب وظيفتها. وتحقيق هذا المدخل في المدرسة بإنشاء كمية الأنشطة اللاصفية ونوعيتها التي تتركز إلى القيم والخلق.

رابعاً: المدخل العضوي النظامي (organic-systemic)، وهو التربية الخلقية هي وحدة متماسكة تحاول على إنشاء آراءهم في الحياة التي تتأسس على القيم والخلق وتحقيقها في السلوك اليومية ومهارات الحياة الخلقية لجميع أعضاء المدرسة.

#### ٧) قلة حصة تعليم التربية الإسلامية في المدرسة

أسمى المشكلات في صعوبة تنفيذ التقييم الشامل هي قلة حصة تعليم التربية الإسلامية في المدرسة. كان درس التربية الإسلامية اليوم يدرس مرة واحدة في الأسبوع طوال حصتين دراستين. ذهب إلى ذلك أحد مدرسي التربية الإسلامية في المدرسة الإعدادية الحكومية ٣ تولونج أغونج.

يلزم للحكومة أن تستجيب هذا الواقع بزيادة الحصة الدراسية لمواد التربية الإسلامية في المدرسة. وقد ذكر في قرار الوزارة للشؤون التربوية والثقافية رقم ٥٤ سنة ٢٠١٣ عن معيار كفاءات الخريجين أن التقييم التربوي يتركز إلى ثلاث نواح، وهي الناحية المعرفية والناحية السلوكية والناحية مهارية.

## النتيجة

كان التقييم الشامل في الحقيقة صعبا للتنفيذ في المدرسة، ذلك لما كان معيار أقل التحصيل الدراسي التي قد قرره المدرسة لا يساير مع المبادئ الصحيحة حتى يكون الحصول عليها كذلك صعبا وليس واقعا. إضافة إلى ذلك، كان أثر رئيس المدرسة في ترقية صيت المدرسة كذلك قويا، حيث كان الحصول على سمو معيار أقل التحصيل الدراسي يؤثر في صعوبة تنفيذ التقييم الشامل لمدرسي التربية الإسلامية. ولحل هذه المشكلات، هناك عدة أساليب يلزم للمدرس تنفيذها وهي: (١) شفافية نظام التقييم في بداية الدراسة؛ صناعة الملاحظة اليومية؛ (٣) صناعة الرموز الخاصة؛ (٤) تنمية تعليم الرفاق كالمقيم؛ (٥) صناعة الملاحظة "anekdot"؛ (٦) تغيير براديجماتية المدرسين والوالدين.

التقييم الشامل نظريا يساعد على تكوين شخصية الطلبة الكاملة لأنه يتأسس على عملية التعليم الواقعي. لذلك، يستطيع المدرس أن يقيس جميع قدرة الطلبة من الناحية المعرفية والسلوكية والمهارية حتى يكون التقييم واقعا وموضوعيا. وهذه النتيجة تساير مع ما قاله مولير عن التقييم الشامل، حيث يقول إنه يجب للتقييم أن يستخدم القياس والطريقة والصفات التي تلائم بالخصائص وخبرات دراسة الطلبة.

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