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Letter From The Dean

Assalamu’alaikum Warahmatullah Wabarakatuh

Dear Delegates,

It is with great pleasure and pride that The Faculty of Tarbiya and Teachers Training UIN Syarif Hidayatullah Jakarta conducts our first International Conference on Education in Muslim Society (ICEMS). This is an annual conference where educators, researchers, and policy makers on education especially in Muslim society around the world could share their works, opinions, and experiences in an open academic forum. In order to contribute to the development of quality education in Muslim society, we raise the issue of “Innovation for Quality Islamic Education” as the theme of this first conference.

As the dean of the faculty, I am delighted and honored to have international delegates in our forum. I personally expect that this conference could be an opportunity for us to exchange ideas and experiences in improving the quality of our education through innovative educational projects. I also expect that this conference could provide an invaluable opportunity for networking among international participants both individually and institutionally. Therefore, I welcome educators, researchers, policy makers of different nationalities to participate in this conference.

Indonesia has been well known to have rich history on the development of education where Muslim becomes the majority of the population. Indonesia has also been considered to be a moderate Islam, where various religious believers live together in harmony. Participating ICEMS in Indonesia gives an opportunity to know more about our rich cultural heritage and our harmonious pluralistic social life. Finally, I look forward
to welcoming you in the conference. Please bring your innovative ideas and experiences as well as inspirations to the conference and join the discussion.

Wassalamu’alaikum Warahmatullah Wabarakatuh
Abstract

The guardianship and transmission of religious knowledge (‘ilm) have always been at the heart of Muslim culture and society. In the modern period, Islamic educators have had to respond to the challenge of societies marked by a high degree of social and ethical plurality, as well as by ongoing change in our knowledge of nature and society. In this presentation, I examine the history and modern transformation of Islamic education, highlighting ethical continuities and educational innovations. I make several comparisons with regard to the state of Islamic education in several parts of the world, but highlight in particular the way in which Islamic education in Indonesia offers important and generalizable lessons on educational innovation and modernity. I emphasize in particular that, in their reforms of Islamic higher education, Indonesia’s Muslim educators anticipated Tariq Ramadan’s (2009) appeal for a substantial reformation of Muslim learning ethics through the integration of ulama an-nusus (“text scholars”) with ulama al-waqi’ (“context scholars”). In Indonesia
as in other centers of Islamic educational innovation, this project is related in turn to educational reformers’ realization that Islamic learning should be regarded, not as the study of a fixed and finished body of knowledge, but as a form of ethical knowledge and practice made all the more consequential in that it is tied to the ever-unfinished effort to understand nature and human society.

Knowledge and learning have always been at the heart of Islamic civilization. The Qur’an and the Sunna of the Prophet abound with references to the importance of learning. In the absence of an ecclesiastical body similar to that of Christianity, the transmission of religious knowledge also played a vital role in creating networks of scholars, the ulama, who came to serve as custodians of religious knowledge and authorities in the umma. The ulamapreserved and transmitted the core message of Islam even as, in Muslim civilization’s first centuries, the tradition spread to diverse societies and language communities.

Although learning has always been at the heart of Islamic civilization, the institutions through which learning takes place, and the ways in which religious knowledge is made to relate to knowledge of the world, have varied over time. The variation reminds us that over the centuries Islamic education has not been static, but has experienced regular innovations, both in response to changes in society, and in response to changing practices and paradigms in the non-religious sciences. It is this latter challenge on which I want to focus my remarks today. I wish to trace the relationship of the Islamic sciences to the sciences of the world from earliest times to today, and, based on that sketch, speculate on where that relationship – the fount from which so much innovation in Islamic education flows – is likely to go in years to come.

Learning At The Beginning

Among the first institutions of Islamic learning to emerge in the earliest Islamic period were those for Qur’anic study, the kuttab or maktab. These small centers of learning appeared on the scene not long after
scholars working at the instruction of Caliphs Umar (634-44) and Uthman (644-56) completed their recensions of the Qur’an. These institutions taught youth to read and recite the Qur’an, and allowed more advanced students to reflect on theological issues. But *kuttab* did not delve in any systematic curricular way into legal or exegetical issues; nor did they provide instruction in non-religious sciences.

From the first century of the Muslim era there does appear to have been more advanced religious study, some of it exegetical or legal. But most such study took place in informal learning circles (Ar., *halaq*) in mosques or homes under the direction of a master scholar. By the end of the ninth century, however, mosques offering advanced religious study began to erect hostels for resident students. There was a practical pedagogical reason for this innovation: By this time, two and one-half centuries after the life of the Prophet, the Islamic sciences had become more intellectually diverse than in early generations, as the *Hadith* were gathered into great compilations, and the commentaries that were to become the foundation for Islam’s legal schools (*madhahib*) were composed.

In a second-stage response to the growing complexity of the Islamic sciences, in the tenth and eleventh centuries, several Muslim communities built the first madrasas – which is to say, residential colleges for intermediate and advanced study in the Islamic sciences. The first was built in the Khurasan region of eastern Iran. However, the institution’s importance guaranteed that it soon spread to other Muslim lands. By the first decades of the thirteenth century, madrasas had been introduced across the vast territory spreading from Spain to northern India. As George Makdisi, Jonathan Berkey, and other scholars have noted, the madrasa became one of the most important institutions of the medieval urban landscape. Madrasas trained not only religious scholars, but most male members of the social elite: poets and philosophers, medical doctors, prominent merchants, and government officials.

The medieval institution gradually assumed a form similar to that of traditionalist madrasas still today. A typical complex consisted of a mosque, dormitories, and classrooms, as well as a residence for the founder-director, a washing area for ritual ablutions, and, not uncommonly, a burial shrine honoring the school’s founder. In addition
to this more-or-less standardized architectural layout, medieval madrasas also developed a basic curriculum, large portions of which are still used today in more tradition-minded schools. Although small institutions specialized in the study of just one or several texts, the larger madrasas provided instruction in Qur’an recitation and exegesis, hadith sciences, jurisprudence, and the principles and sources of religion. Instruction was also provided in sciences ancillary to the transmitted traditions, including Arabic grammar, lexicology, morphology, metrics, rhyme, prosody and history.

The question that all of us who work on innovation in Islamic education today ask, of course, is just how did the madrasas of the Muslim world’s great Middle Period (1000-1500 CE) deal with the other, non-religious sciences for which Arab, Persian, Turkish, and Indian lands became so justifiably renowned? The evidence here is clear, although regionally variable. In their first centuries, many of the larger madrasas in Arab lands provided instruction in subjects other than the religious sciences. From the eleventh to the fourteenth century, Middle Eastern scholarship in mathematics, astronomy, and medicine was the most advanced in the world, and the larger madrasas excelled in the teaching of these sciences. No less remarkably, during Western Europe’s Middle Ages, libraries and madrasas in the Middle East and northern India preserved ancient Greek treatises in philosophy and natural science otherwise lost to Europeans. In the twelfth and thirteenth centuries, Muslim, Christian, and Jewish scholars in Muslim Spain and Sicily translated many of these books into Latin. The dissemination of these works in Christian Europe contributed to a revival of the natural sciences and philosophy in the West.

Notwithstanding this priceless Muslim gift to humanity, the place of these Greek works in the Muslim world’s madrasas was not institutionally secure. That which achieved a higher measure of standardization and stabilization across Muslim lands was the curriculum that dealt with the Islamic sciences, with the study of the Qur’an, Sunna, and fiqh at its center. Moreover, the use of phrases like “foreign sciences” and the “sciences of the ancients” to refer to the disciplines associated with philosophy and natural science illustrated their somewhat ambiguous standing in the madrasa setting.
In the middle ages, madrasas in the Arab lands of the Middle East made jurisprudence (fiqh) and its ancillary disciplines the focus of study, and eventually they devoted rather less time or space to systematic instruction in non-religious sciences. However, at the large libraries for which the Muslim Middle East at this time was renowned, books in philosophy and the natural sciences were still readily available, and lawyers, philosophers, and doctors continued to consult and write on their subject matter. However, as madrasas became centers for the study of the Islamic sciences, and as fiqh-jurisprudence became the queen of the Islamic sciences, formal instruction in the non-Islamic sciences was now commonly pursued apart from madrasas, in libraries, hospitals, and private homes. With their less centrally institutionalized location in Muslim civilization, these latter institutions were more vulnerable than were madrasas to social disturbances and political devastation, such as those that followed the Mongol invasions of the thirteenth century. Although there were sound administrative and educational reasons for the madrasa prioritizing study of the Islamic sciences, then, the narrowing of the madrasa curriculum ultimately harmed Arab Muslim efforts to maintain their global leadership in mathematics and the natural sciences.

But even in the Middle period there was some variation in the place of non-religious learning in the madrasa. In the non-Arab eastern lands stretching from Anatolia and Persia to Central Asia and northern India, madrasas showed a less exclusive attitude toward the foreign sciences, in part because madrasas were linked more firmly to the cart of state administration. Thirteenth-century Iran developed an educational charitable complex that included hospital, Sufi convent, public baths, and even astronomical observatories. Across the eastern lands of the Muslim world, medicine was also an important part of madrasa curricula. In sixteenth-century India, madrasas were drawn into the service of training Mughal administrators. In Mughal lands, madrasas did not hesitate to introduce their students to books on logic, mathematics, literature, and philosophy.

With the arrival of European colonialism, however, even northern India experienced pressures to narrow the madrasa curriculum. During the first centuries of contact with Europeans, Indian Muslim scholars had
shown a keen interest in Western philosophy and science. However, with the growing European threat, calls for a return to Islamic studies as distinct from the rational sciences began to be made more broadly, in an effort to preserve and protect Islamic learning at a time when, as a result of European inroads, the state could not longer be seen as a faithful supporter of Islamic learning. The division between Islamic sciences and sciences of the world thus reappeared in full force again.

Innovating Education

As this history shows, and contrary to recent stereotypes in the Western media, then, Islamic education was not unchanging but characterized by ongoing innovations and localizations. Moreover the innovations did not stop with the end of the Middle Period. In the sixteenth and seventeenth centuries, movements of educational reform arose in Central Asia, Sumatra, and northern India. The most striking example of educational rationalization prior to the modern period was that undertaken in the Ottoman Empire. From the late fifteenth century on, Ottoman authorities launched reforms aimed at centralizing and coordinating Islamic schooling. The Ottomans ranked madrasas in their territories according to a strict hierarchy and established educational criteria whereby scholars passed from lower to higher ranks in the religious hierarchy. By the eighteenth century, the process of bureaucratic rationalization had created eleven levels in the madrasa hierarchy, each differentiated from the others by prestige, staffing, and salaries.

By this late period, however, Ottoman power had also begun to be shadowed by the rising power of Western Europe. European states were smaller and less powerful than were the Ottomans, but even in the sixteenth century Europeans showed considerable intellectual dynamism in matters of medicine, military technology, and civil administration; this did not escape Ottoman attention. In seeking to understand the reasons for the European advantage, Ottoman officials concluded that one key was the European achievements in technical and non-religious education.

In a pattern of “defensive educational reform” (Benjamin Fortna 2000) also seen a few years later in Egypt and Iran, Ottoman officials responded with educational innovations intended to catch up with the West and
stave off the growing imperialist threat. The Ottoman state established naval (1773) and military engineering (1793) academies – taking advantage of the divisions that always marked the Western powers to recruit Europeans as instructors in the Ottoman schools. Over the next decades, Ottoman officials opened a school of medicine (1827), a military academy (1834), and schools of civil administration (1859), and law (1878). All these developments amounted to great educational innovations. But note how they worked: All looked more extensively to Western schools and instructors than to Islamic madrasas to guide their innovations.

With all of their power and political genius, we ask, why didn’t the Ottomans attempt to implement the requisite educational take off by way of state madrasas rather than in Western-style schools? After all the Ottomans had already developed a centrally coordinated madrasa system that was in many ways already organizationally “modern.” The historical fact is that Ottoman officials had concluded that, faced with the European threat, time was of the essence and it was not politically efficient to base these educational reforms in the empire’s madrasas. The state’s strategy also reflected the fact that, in the early decades of the nineteenth century, ulama scholars had rebuffed proposals for reform made by the Ministry of Education. And so it was that the divide often bridged in earlier centuries – between Islamic sciences and sciences of nature and the world – became greater, not lesser as Muslim societies moved into the unsettled waters of the modern age.

The Ottoman defeat in World War I, and the subsequent occupation of large parts of Anatolia by Allied forces, strengthened the political elite’s resolve to reform the entire school system, including its Islamic branch, and to do so in a way that, not only sharpened the divide between the science of the text and sciences of the world, but pushed it to a perilous extreme. Mustafa Kemal, the Republic of Turkey’s founder and first president, abolished all but eight of Turkey’s madrasas, replacing them with a School of Theology and thirty-three schools for training religious officials. Over the next few years, his administration eliminated religious instruction entirely from public education. After Kemal’s death in 1948, the state reintroduced religious education into its schools, and higher religious education under state supervision was also allowed.
No country undertook reforms as radically secularizing as those of Republican Turkey. Nonetheless, in countries not yet fully colonized, state officials faced a growing Western challenge, and many responded like their late Ottoman counterparts by launching programs of technical and professional education apart from rather than in collaboration with madrasa educators. In Qajar Iran, the state responded to the disasters of the Russo-Persian War of 1803–15 by inviting French officers to Iran to train troops in European military arts. Sensing ulama opposition, Qajar officials resolved not to intervene in the religious school sector and deferred the implementation of programs of mass education.

Elsewhere, the precise impact of colonial rule on Islamic education varied by country, in a manner that sometimes worked to the benefit of Muslim educational reformists. In the absence of a Muslim-led state, Deobandi educators in India concluded that the best way to defend Islam was to emphasize mass religious education, rather than concentrating school resources on the training of a small scholarly elite. Muslims remained divided, however, on the question of what curriculum was most appropriate for the new religious education. As in Muslim India under British rule, some educators called for the incorporation of mathematics, science, and history into the madrasa curriculum. But others insisted that, in the absence of Muslim rule, madrasas should become the frontline of struggle against all manner of European influence, and the most important instrument in waging that struggle was the study of the Islamic sciences. Here again, and for reasons that we can well understand, changes in modernizing Muslim societies exacerbated rather than diminished the divide between religious sciences and sciences of society and the world. A more decisive reintegration of the Islamic sciences into the sciences of nature and the world would have to await the great educational transformations of the postcolonial period.

**Islamic Education In The Postcolonial Age**

For many Muslim rulers in newly independent countries, the first order of business was not the reintegration of general learning into Islamic education, and vice versa, but the building of a modern nation through the forging of a shared national culture. All of the new national
elites saw mass education as essential to the crafting of this shared identity. Educational programs thus became a key focus of government investment during the first years of national independence, and the resulting public school system had a powerful effect on Islamic learning. Even where they had little religious content, state schools challenged religious styles of learning, created a new class of Muslim intellectuals apart from the ulama, and changed the ways in which ordinary Muslims thought about religion.

As Carter Findley has noted, in 1800 literacy rates in the Middle East hovered around 1–2 per cent of the population. Literacy rates were probably comparable in most of the Asian and sub-Saharan peripheries of the Muslim world. By 1960, however, state-sponsored education of a largely “secular nationalist” sort had massively transformed the educational landscape. The percentage of primary-age youths enrolled in school (for both sexes) had soared, to 47% of the population in Bangladesh, 66% in Egypt, 71% in Indonesia, 65% in Iran, 30% in Pakistan, 12% in Saudi Arabia, and 75% in Turkey. By 1990, the proportion of the school-age population in elementary school had risen further, to 70% or higher in all countries, with the notable exception of Pakistan (37%). In many countries, the education of young girls still lagged behind that of boys. In 1960, the percentage of girls enrolled in primary school was 26% in Bangladesh, 52% in Egypt, 58% in Indonesia, 27% in Iran, 13% in Pakistan, 2% in Saudi Arabia, and 58% in Turkey. Again, however, the next three decades brought remarkable progress. By 1990, the rates of female participation in primary school education were 68% in Bangladesh, 90% in Egypt, near-100% in Indonesia, Iran and Turkey, and 72% in Saudi Arabia. Pakistan was the outlier, with just 26% of its school-age girls enrolled in primary school. The new schooling was creating a generation of Muslim youth with educational aptitudes vastly different from their elders.

There are as yet no comparable statistics on the numbers of youth in postcolonial countries who made their way through some type of Islamic schooling. However, what field studies we have indicate that, in the 1950s and 1960s, the popularity of state-sponsored education resulted in declining enrollments in the private Islamic school sector, as parents concluded that state schools offered a better path to their children’s
employment and prosperity. However, the situation changed noticeably in the 1970s and 1980s, as Muslim countries were swept by a powerful resurgence in Islamic observance. A key feature of the resurgence was an increase in enrollments in institutions of Islamic learning, full-time and part-time, formal and informal. A second and no less notable feature of the resurgence was that full-time Islamic schools incorporated more instruction in general subjects (math, science, etc.) into their curricula. The dualism of Islamic and general education was at long last decreasing.

Several countries led the way in this new effort to rediscover and recreate the integration of learning in the Islamic sciences with sciences of nature and the world. Egypt’s Al-Azhar university was certainly among the pioneers of new integration of Islamic modes of learning with general sciences. Its experiment began awkwardly however. Curricular change here was the result, not of result of internally-generated pressures for a paradigm-shift in science, to use Thomas Kuhn’s phrase from his *The Structure of Scientific Revolutions*. Rather than being generated by the recognition of the importance of a new paradigm for integrated Islamic learning, the opening the Al-Azhar curriculum was the result of the Nasserist elite’s coerced nationalization of the world’s oldest Islamic university.

Indonesia’s Educational Breakthrough

We are of course here today in Indonesia, and for that and other reasons it behooves us to reflect a few moments on the lessons Indonesia’s educational history offers for the broader Muslim world. Some scholars of Islamic education might at first find this curious – pointing out that the key institution of Islamic learning, the madrasa, operative in the Middle East since the third century hijrah/10-11 C.E. arrived in the region only at the end of the eighteenth century, and became a core institution for Islamic learning only at the end of the 19th century. As we all know, and as Anthony Milner (1993, 146, 217) and JajatBurhanudin (2006) have both demonstrated, during its first centuries Islamic culture in Southeast Asia had a “raja-centric” rather than a madrasa-centered and legalistic cast. The pomp and ceremony of imperial Islam provided a religious exemplar that informed the practice of Islam well into the late nineteenth and
early twentieth century (cf. Woodward 1989, 164; see also Laderman 1991, 16; Pelras 1996). There were transregional Islamic networks operative during this period. As Azyumardi Azra and Ronit Ricci have shown in their respective works, from the seventeenth century onward an Arabic-language “cosmopolis” carried works of theology, grammar, Prophetic biography, and moral edification across the Indian Ocean to the archipelago (Azra 1999; Ricci 2011, 262-7). However, compared to madrasa-dense territories in the Muslim Middle East (see Berkey 1992), these Islamic works looked more to Muslim rulers, prophets, and saints for exemplary ethical behavior than they did the details of Islamic jurisprudence. The Turkish historian of Islam, Ahmet Karamustafa (2007), has shown that there was a similar disposition to Muslim religious learning across broad swaths of Central Asia; Muhammad Khalid Masud (2003) reminds us that Islamic traditions in premodern times actually included several more streams than even these two.

As we all know, however, all this changed from the middle decades of the nineteenth century onward, after the Indonesian equivalent of the Middle Eastern madrasa, the pondok or pesantren (see Dhofier 1999), became a major feature of the Muslim landscape (see van Bruinessen 1995; Ricklefs 2007, 52-72). The spread of pesantren across central and western Indonesia in the final decades of the nineteenth century insured that, for the first time in nusantara history, a well organized if at first minority wing of the Indonesian Muslim community developed a lettered familiarity with Islamic jurisprudence (fiqh).

But here in Indonesia the rise of the pesantren was not by any means the end of the Islamic educational story. No sooner had the network of pondok boarding schools been put in place and the conditions created for what one might assume to be a well-established madrasa-educational system, than another type of Islamic educational movement arrived on the scene in the early years of the twentieth century. I am referring of course to the Muslim reformists known popularly in Indonesia as “modernists.” The educational institution promoted by Indonesia’s modernists was, we all know, the modern madrasa or “Islamic day school” (Ind., sekolah Islam). Unlike the pesantren, modernists’ schools sought to integrate the study of science, mathematics, society, and history with Islamic learning.
Not long after the first Islamic schools were established, some among the modernists also sought to promote a no less radical educational innovation: opening Islamic schools for girls.

What is remarkable about this change is not just that it began in the early decades of the twentieth century, several decades ahead of its counterpart in other parts of the Muslim world. The more remarkable fact is that this Indonesian innovation in Islamic education – this attempt to rediscover and re-integrate the Islamic sciences with knowledge of the world and society – was not a response to external directives or top-down reforms, but an effort that emerged from within the Islamic community itself. Certainly, to use Benjamin Fortna’s (2000) phrase again, there was a “defensive” quality to the initiative: Muslim Indonesians did indeed feel threatened by Dutch colonialism and the educational programs of European missionaries. But to invoke Kuhn’s phrase again, there was also an element of paradigm shift in the Indonesian educators’ innovation. Muhammadiyah educators recognized that the integration of knowledge of nature and society into the study of God’s scripture and laws was itself an action deeply rooted in, indeed demanded by Islam’s most foundational ethical imperatives.

In all this it is important to recognize that modernist education was not just a matter of classrooms, girls’ education, and a curriculum that included science, mathematics, and history. Historians of Islamic education in Indonesia often see these trees without recognizing the larger forest. Modernist education in Indonesia also represented a new approach to Islamic ethical education, one premised on heightening Islam’s transformative impact in self and society by linking knowledge of the Islamic sciences to modern sciences of nature and the world. The exercise was not purely conceptual; it was intended to transform Muslim society. The new Islamic education promised to do so by linking the new integrated learning to new print media, social associations, and new understandings of social citizenship, all in an effort to change society. No less significant, whether they invoked the term explicitly or not, the modernist approach to Islamic normativity was one that emphasized that a proper Islamic learning had to be capable of responding to real social problems and a broader maslahahor religiously-sanctioned public
interest.

No development illustrated the distinctiveness and power of this *maslahah* approach to Islamic normative practice than that most unique of Indonesian achievements: the establishment and spread of Islamic welfare associations. Viewed from a comparative Islamic perspective, Indonesia is the most “associationalized” variety of Islam in the world. The facts are of course familiar to everyone in this room. Founded in 1912, the reformist Muhammadiyah today has some twenty-five million members, manages 12,000 schools, 167 institutions of higher learning, 421 orphanages, 345 polyclinics and hospitals, and a nation-wide bank (Bank Pengkreditan Rakyat). Here in practice is demonstrable evidence of a *maslahah-ized* understanding of Indonesian Islamic ethics, one that has changed the face of Indonesian society as a whole. Established in 1926 by pesantren-based *ulama*, today the NahdatulUlama has a more federational than centralized organizational form. But NU’s role in the management of some 10,000 pesantren as well as a significant portion of the country’s 30,000 Islamic days schools (see Feillard 1995; Hefner 2009b) bears witness to a similarly modern and *maslahah-ized* normativity.

In their educational practices as in their social welfare activities, then, Indonesian Muslims anticipated Tariq Ramadan’s (2009) appeal for the integration of *ulama an-nusus* (“text scholars”) with *ulama al-waqi’* (“context scholars”). Muslim Indonesia’s educational and ethical legacy came to emphasize that proper pursuit of an Islamic good requires both received religious knowledge and new knowledge, skills, and initiatives in the fields of science, education, health, and social welfare. From the perspective of Islamic ethical history, Indonesian Muslim ethical practice displayed just those features of *purposive* ethical reasoning long associated with the holistic ethics of the maqasid al-sharia (see Ramadan 2009; March 2010). It is in this sense – innovation in both education and in ethical practice – that Indonesia has deep and important lessons to offer to the educational world.

**Conclusion: The Great Transformation**

Although Indonesia is distinctive in having implemented its vast educational innovations ahead of other parts of the Muslim world, we
know of course that today changes like those undertaken in Indonesia are widespread. Certainly, as we heard in UN reports in the 1990s, Muslim countries still lag behind many other areas of the world in general education, women’s schooling, scientific research, and book publishing. In an age in which the intensive cultivation of knowledge has become essential for public well-being, the lag is serious.

Nonetheless, looking back the past one hundred years, and looking especially at the spread of educations in Islamic education over the past twenty years, the broader trend is clear. Muslim knowledge and learning are in the midst of a transformation as momentous as that they experienced a thousand years ago, during Islam’s brilliant encounter with Greek philosophy and natural science. At the heart of this transformation is an ideal and aspiration as old as Islam itself: the desire to bring the study of the Islamic sciences into dialogue and alignment with the sciences of nature and society. The integration is not easy: there is the ever-present danger of putting aside the Islamic element to focus exclusively on that of the world. There is the converse and no less serious threat of ideologizing the integrative innovation: replacing a paradigmatically transformative dialogue between the divine text and society and the world with what are instead slogans and simplifications. Notwithstanding these threats, the evidence from Indonesia as around the Muslim world is clear, compelling, and hopeful. Across vast stretches of the Muslim world, there is a great transformation in Islamic learning underway, as momentous as any in the history of Islamic education. In these sometimes somber times, when news from Gaza or Baghdad or Kobani pose their own haunting questions, it is important to keep this basic but pervasive cultural fact in mind: educational innovation is alive and well across the Muslim world, and it will be a blessing to Muslims as it will all of humankind.
Republik Islam Iran melalui sebuah kebangkitan rakyat yang dipimpin Imam Khomeini tahun 1978 menciptakan sebuah gerakan baru di wilayah Timur Tengah yang berlandaskan kepada demokrasi religius. Sistem pendidikan di negeri Mullah ini, menganut dua sistem pendidikan:

1- Sistem Pendidikan Universitas
Sebagian universitas dibawahi Kementerian Ilmu Pengetahuan, Riset dan Teknologi, dan jurusan kedokteran dinaungi Kementerian Kesehatan, Pengobatan & Pendidikan Kedokteran.

2- Sistem Pendidikan Hauzah Ilmiah

Saat ini Hauzah Ilmiah yang paling penting berada di kota Qom, sekitar 120 km dari Tehran dan bahkan dapat dikatakan paling besar di dunia yang menjadi ajang belajar-mengajar ratusan ulama dan cendikiawan di berbagai bidang studi ilmu keislaman. Hauzah Ilmiah Qom tidak dibawahi pemerintah/kementerian dan independensinya merupakan ciri khasnya. Managemennya...
berada di tangan seorang direktur yang adalah seorang ulama mumpuni dan kompeten. Tim managemennya berada di bawah Dewan Tinggi Hauzah Ilmiah yang terdiri dari 7 mujtahid dan pakar Islam.


Adapun ijtihad adalah suatu tingkat setelah melewati tingkat ke-4 dengan usaha tiada henti dan kerja keras, serta melalui ujian lisan & tulisan yang ketat di hadapan para pakar.

Prolog

Definisi Hauzah Ilmiah; Esensi, Tujuan

Kata Hauzah (الحوزة) atau Hauzah Ilmiah (الحوزة العلمية) merupakan sebuah istilah yang dikenal di dunia Islam, terutama di kalangan kaum Syiah dan maksudnya adalah pusat menuntut ilmu-ilmu agama atau dapat disebut sebagai universitas non-negeri ilmu agama.


Hauzah-hauzah Ilmiah Syiah dengan terinspirasi dari pengetahuan-pengetahuan Islam dan maktab Ahlul Bait, telah meninggalkan warisan budaya tiada tanding dalam bidang keilmuan, sosial dan politik yang masing-masing mengindikasikan budaya maktab Syiah yang kaya.

Sebagian tujuan penting Hauzah Ilmiah dapat disebutkan sebagai berikut:

1. Memberikan tuntunan dan menyeru umat manusia kepada Tauhid serta mencegah penyelewengan dan ketersesatan mereka.
2. Mensosialisasikan pengetahuan-pengetahuan Ilahiah, budaya al-


** Konselor Kebudayaan Kedutaan Besar Republik Islam Iran di Jakarta, Dosen tetap dan anggota Dewan Senat Universitas Islam Azad Qom – Iran.

Quran, Islam yang orisinal dan budaya Ahlul Bait.
3. Memberikan pencerahan, pertumbuhan dan perkembangan intelektual serta keyakinan kepada umat manusia dan melawan kebodohan & kesyirikan.
4. Membela kaum tertindas/mustadh'afin dunia dan menegakkan keadilan.
5. Menjaga Islam yang orisinal.

Sejarah Singkat Hauzah Ilmiah


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2 Q.S. An-Nahl [16]: 44.

Keistimewaan Hauzah Ilmiah Pertama

Keistimewaan Hauzah Ilmiah Pertama dapat dipaparkan sebagai berikut:


2. Keberadaan para murid yang cemerlang dan menonjol seperti Ali bin Abi Thalib, Khadijah dan para sahabat tingkat pertama yang mampu menyejukkan hati dan menerangi kegelapan dan kebodohan di kota
Makkah.
4. Kesederhanaan dan kejelasan materi-materi yang dipaparkan, keakuratan penjelasan dan ketinggian konsep dan materi ilmiah melalui penjelasan yang sangat simpel dan unggkapan yang gamblang.
5. Universalitas ajaran tersebut berdasarkan pemikiran Islam yang orisinal, artinya ketidakterpisahan ilmu dan taklif sehingga kaedah ini mencakup seluruh kaum Muslimin.

**Masjid Sebagai Basis Hauzah Ilmu-ilmu Islami**


Dengan demikian, masjid menjadi basis pendidikan Islam, karena batu pondasi pembelajaran hukum-hukum Islam terletak di sana. Masjid menjadi tempat kelompok belajar pertama dan pada dasarnya sebagai tempat perkumpulan umum masyarakat, tanpa melihat suku, ras, harta dan kedudukan. Pendidikan di masjid didasarkan kepada poros pembacaan dan pemahaman al-Quran serta pengajaran bagaimana melaksanakan kewajiban-kewajiban keagamaan. Pendidikan di masjid seperti ini dijadikan sebagai salah satu keistimewaan sistem Hauzah dan hingga saat ini masjid masih digunakan untuk perkumpulan, majlis dan kelas pelajaran *thullab*.

Terbentuknya sekolah agama pertama dan kumpulan ulama dalam Islam
kembali ke masa Nabi saw ketika sekelompok kaum Muslimin belajar al-Quran dan hukum-hukum Islam dari Nabi saw dan kemudian mereka mengajarkan kepada yang lainnya.

Dalam surat At-Taubah disebutkan: “Tidak sepatutnya bagi mukminin itu pergi semuanya (ke medan jihad). Mengapa tidak pergi dari tiap-tiap golongan di antara mereka beberapa orang untuk memperdalam pengetahuan mereka tentang agama dan untuk memberi peringatan kepada kaumnya apabila mereka telah kembali kepadanya, supaya mereka itu dapat menjaga dirinya.” Dalam beberapa hadis, setelah mengagungkan para perawi hadis dan alim terhadap al-Quran dan sunnah, terdapat wasiat kepada kaum mukminin untuk merujuk kepada mereka dalam urusan agama dan hal-hal yang terjadi.

Abdullah bin Maktum atau dalam riwayat lain Mush’ab bin Umair adalah muballigh pertama di Madinah yang memperoleh tugas dari Nabi saw untuk mendirikan shalat Jumat, jama’ah dan tabligh agama untuk penduduk kota. Demikian pula Rafi’ bin Malik, As’ad bin Zurarah, Mu’adz bin Jabal, Abu Darda’, Abu Abduh bin Jurrah, ‘Amr bin Hazm dan Ja’far Thayyar adalah muballigh dan alim pada permulaan Islam yang dengan perintah Nabi saw berangkat ke Madinah, Makkah, Damaskus, Yaman, Najran dan Habasyah untuk menyeru masyarakat kepada Islam dan mengajarkan al-Quran, fikih dan akhlak Islami kepada mereka; sebagai hasil dari usaha siang malam para muballigh ini, banyak orang diantaranya Raja Habasyah memeluk agama Islam.

Setelah Nabi saw wafat, tugas para pengikut beliau dan imam-imam

3 Q.S. At-Taubah [9]: 122.
5 Ibid, hlm 102.
6 Siyar A’lam An-Nubala’, Dzahabi, jilid 1, hlm 145 dan Shifah Ash-Shafwah, Ibnu Jauzi, jilid 1, hlm 391.
7 Shahih Muslim, Ath-Thabaqat Al-Kubra, Usud Al-Ghabah, Sunan Ad-Darimi, Sunan At-Tirmidzi, Siyar A’lam An-Nubala’, A’yan Asy-Syi’ah.

Pada masa berikutnya ketika ruang gerak budaya–politik sedang terbuka, para imam memanfaatkan kesempatan tersebut dan fokus kepada pendidikan ulama, muballigh, fakih dan perawi. Hauzah Syiah pertama terbentuk pada masa para imam dan dengan pengawasan mereka. Hauzah Madinah yang didirikan pada masa Imam Bagir dan Imam Ja'far Shadiq termasuk hauzah resmi Syiah pertama. Kemasyhuran ilmu Imam Ja’far Shadiq terdengar dari Madinah hingga ke seantero dunia Islam dan para perawi terkenal menyebarkan hadis-hadis beliau ke kota-kota besar dunia Islam. Hafidh Abul Abbas Hamedani Kufi (W 333 HQ/323 HS) menulis sebuah buku yang menjelaskan tentang 4000 perawi yang meriwayatkan dari Imam Shadiq.8 Sebagian tokoh bahkan ketika imam maksum masih ada, menjadi tempat rujukan masyarakat dalam urusan-urusan agama, pendidikan dan hal-hal yang dibutuhkan. Imam Ridha menganjurkan masyarakat untuk merujuk kepada orang-orang seperti Yunus bin Abdurrahman dan Zakaria bin Adam di Qom dan mengatakan: Apabila kalian tidak dapat menjangkau kami, maka silahkan merujuk kepada mereka untuk mengenal ilmu-ilmu agama.9

Pada masa Imam Hadi, Imam Jawad dan Imam Hasan Askari, perkumpulan hauzah lebih terorganisir dikarenakan kondisi yang mencekam, pemanjaraan, pengasingan, penyiksaan jiwa dan raga terhadap para imam dan sebagian kaum Syiah yang terkenal. Para ulama pada periode ini berperan sebagai “duta-duta para imam” dan tersebar ke titik-titik berpenduduk Syiah, melaksanakan tugas historis dalam memberikan petunjuk dan pendidikan kepada masyarakat sesuai yang diharapkan.

8 Ali Reza Faidh, Mabadi’ Fiqh wa Ushul, Tehran, Universitas Tehran, 1371 HS, hlm 127 menukil dari Tarikh Al-Fiqh Asy-Syi’iy, hlm 32.
9 Wasail Asy-Syi’ah, jilid 18, Abwab Shifaat Qadhi, Bab 11, Hadis 27,33 dan
Dengan demikian, mereka telah mempersiapkan lahan untuk masa *ghaibah shughra* bagi imam keduabelas.\(^{10}\)

Bibit pertama Hauzah Ilmiah Syiah untuk ilmu-ilmu agama didirikan sejak permulaan abad ketiga oleh para fakih, ahli hadis dan teolog Syiah di berbagai kota dunia Islam seperti Samarra, Najaf, Karbala’, Jabal Amil, Kota Rey, Qom dan... dan secara perlahan melalui perjalanan evolusinya menuju kesempurnaan.

**Kumpulan dari Keyakinan-keyakinan Syiah Imamiyah**

Di penghujung bagian ini, kami paparkan kumpulan keyakinan Syiah Imamiyah untuk pengetahuan audiens tentang madzhab ini secara global.

2. Syiah meyakini al-Quran sebagai kitab samawi terakhir yang akan kekal abadi hingga hari kiamat, meyakininya terjaga dari segala bentuk kelebihan dan kekurangan dan meyakini al-Quran yang ada di kalangan kaum Muslimin adalah al-Quran yang diturunkan kepada Nabi Muhammad saw.
3. Syiah meyakini Muhammad bin Abdullah sebagai nabi Allah terakhir yang tidak ada nabi lagi setelahnya.
4. Syiah, berdasarkan riwayat-riwayat shahih Nabi saw (hadis Tsaqalain/Tsiqlain dan Itsnai Asyara Khalifah)\(^{11}\) meyakini 12 khalifah dan imam yang telah ditentukan Nabi saw untuk memberikan petunjuk kepada umat manusia dan Syiah mengambil hukum fikih dari mereka.

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\(^{10}\) Al-Kharaij wa Al-Jaraih, Quthb Avandi, jilid 1, hlm 373 – 391.

\(^{11}\) Shahih Muslim, jilid 4, hlm 1873, Shahih Al-Bukhari, jilid 9, hlm 81.

7. Syiah, dengan perintah Nabi saw dan Ahlul Baitnya menghormati kedudukan perempuan secara khusus dan menolak segala bentuk penghinaan terhadap kedudukan tinggi perempuan.

8. Syiah meyakini dialog antar agama dan menerima hidup damai dengan saling menghormati antar agama.


10. Syiah meyakini bahwa manusia setelah meninggal dunia akan menuju ke alam Barzakh dan akan dibangkitkan semuanya pada hari kiamat untuk dihisab, orang baik akan diberi pahala dan orang jahat menerima balasan yang setimpal dengan perbuatannya.12

LEMBAGA-LEMBAGA DAN PELINDUNG-PELINDUNG HAUZAH ILMIAH

Wilayah Faqih

Wilayah Faqih artinya kepemimpinan religius-politik oleh seorang faqih yang memenuhi persyaratan, atas rakyat yang muncul dari fikh Syiah. Ulama terdahulu, seperti Muhaqqiq Karaki dan Mulla Ahmad Naraqi dan ulama kontemporer, seperti Imam Khomeini

12 Subhani, Ja’far, Al-‘Aqidah Al-Islamiyyah, Percetakan Yayasan Imam Shadiq (as), Ath-Thusi, Muhammad bin Al-Hasan, Al-‘Aqaid Al-Ja’fariyyah, Kasyiful Ghitha’, Syeikh Ja’far: Al-‘Aqaid Al-Ja’fariyyah, Percetakan Ansarian, Qom, 1415 HQ.
menyimpulkan teori ini dari kandungan ucapan-ucapan para imam maksum. Misi wilayah faqih, bahwa seorang hakim (penguasa pemerintahan), pemerintahan dan kekuatan politik, berdasarkan fikih Syiah, harus bertakwa dan berkeadilan; karena konsekwensi legitimasi wali faqih untuk masuk dalam urusan-urusan masyarakat dan negara adalah keadilan dan ketakwaan yang menjaga dari orientasi ego dalam perbuatan dan pengambilan keputusan. Dan dari sisi lain, berdasarkan landasan-landasan fikih, harus membuka jalan kebahagiaan bagi masyarakat. Oleh karena itu, hari ini wilayah faqih dapat disebut sebagai salah satu struktur penting administratif dan manajemen yang muncul dari Hauzah Ilamiah untuk mengatur negara dan melaksanakan keduulatan Ilahi.¹³

Marja’iyyah


Dewan Tinggi Hauzah Ilmiah Qom

“Dewan Tinggi Hauzah Ilmiah Qum” adalah sebuah lembaga yang terdiri dari ulama dan ahli dalam Islam yang bertanggung jawab menentukan kebijakan dan program makro di berbagai bidang pendidikan, akhlak, tabligh, sosial dan penghidupan Hauzah Ilmiah Qom dan seluruh hauzah yang memanfaatkan fasilitas dan pelayanan Hauzah Ilmiah Qom.

Gerakan ini menjadi lengkap dengan terbentuknya Dewan Tinggi Hauzah Ilmiah baru yang diusulkan oleh Jami’atul Mudarrisin dan disahkan oleh Ayatullah Imam Khomenei, Ayatullah Golbaigani dan Ayatullah Araki dan disambut baik oleh ulama dan thullab secara umum.

Para anggota Dewan Tinggi berkewarganegaraan Republik Islam Iran, pusatnya terletak di Qom dan masa aktifnya sejak tanggal didirikan hingga masa kemunculan Imam Mahdi. Dewan ini dapat mendirikan kantor perwakilan di dalam dan luar negeri.

Jami’atul Mudarrisin Hauzah Ilmiah Qom

Jami’atul Mudarrisin didirikan oleh sekelompok ulama dan asatidz besar Hauzah Ilmiah Qom pada tahun 1340 HS (Sekitar 53 tahun yang lalu) dengan tujuan-tujuan berikut:

1. Memperbaiki dan menyempurnakan kurikulum Hauzah ilmu agama dan pendidikan thullab.
2. Riset dalam ilmu dan pengetahuan Islam
3. Tabligh dan dakwah Islam di dalam dan luar Iran
4. Berusaha menerapkan hukum dan undang-undang politik, sosial, yu-
disial, politik dan kultural Islami.

5. Membela Islam dan al-Quran

Lembaga ini aktif bersama seluruh kaum mujahidin dalam mencetak, mengcopy dan menyebarkan maklumat Imam Khomeini dan ulama lain, dalam mengirim maklumat ke kota-kota, dalam mengirim thullab ke berbagai tempat untuk ceramah di tengah-tengah masyarakat umum, dan terutama dalam keluarnya berbagai deklarasi mendukung Imam Khomeini serta secara umum dalam melakukan segala hal yang turut membantu perjuangan.

Pasca kemenangan Revolusi Islam dengan pimpinan Imam Khomeini, Jami’atul Mudarrisin ikut berpartisipasi dalam konsolidasi sistem Republik Islam pada urusan urusan penting Revolusi Islam, seperti menerima tugas berkaitan dengan sistem, menjelaskan dan melakukan riset terkait hal-hal yang dibutuhkan sistem, memperbaiki dan memprogram untuk hauzah ilmu-ilmu agama, tabligh dan menyebarkan Islam di dalam Republik Islam Iran dan seluruh negara lain, mendidik muballigh dalam dan luar Iran, aktif berpartisipasi dalam seminar dan forum-forum ilmiah di dalam dan luar negeri dan...

**Pusat Manajemen Hauzah Ilmiah Untuk Thullab dan Thalibat**

Dengan melihat urgensitas kategori “Manajemen” pasca kemenangan Revolusi Islam, terbentuklah lembaga-lembaga yang kuat dan berpengaruh bernama “Pusat Manajemen Hauzah-hauzah Ilmiah” di kota Qom yang membawahi hauzah-hauzah ilmiah (untuk thullat & thalibat) di seluruh negeri.

Pimpinan Hauzah Ilmiah (thullab dan thalibat) dipilih oleh Dewan Tinggi Hauzah dan dari kalangan mereka untuk jangka waktu 2 tahun yang selanjutnya mengatur Hauzah-hauzah Ilmiah (thullat & thalibat) setelah pemilihan deputi-deputi dan pejabat eselon.

Pusat Manajemen Hauzah-hauzah Ilmiah memiliki berbagai cabang
di tingkat wilayah propinsi yang mengatur usuran-urusan Thullab dan Hauzah-hauzah Ilmiah di berbagai kota.

Perlu disebutkan bahwa disamping pusat pengelolaan Hauzah-hauzah Ilmiah untuk pelajar perempuan, Jamiah Az-Zahra pun didirikan oleh sekumpulan ulama dan tokoh agama dengan target mendidik dan mengajarkan ajaran-ajaran agama kepada kaum perempuan. Jamiah Az-Zahra ini hingga kini masih menerima ribuan pelajar perempuan dari Iran dan seluruh dunia.

Jamiah Az-Zahra didirikan pada tahun 1363 HS (sekitar 30 tahun yang lalu) atas perintah Imam Khomeini yang juga sekaligus mengangkat anggota dan dewan pendirinya. Jamiah Az-Zahra dengan landasan metode taklim dan tarbiyah Islami, bertujuan mendidik perempuan-perempuan yang alim, mengerti Islam, ahli, takwa dan teladan bagi yang lain di dalam negeri dan seluruh negara.

Program-program Pendidikan Hauzah

a- Penerimaan
Pada setiap bulan Esfand (bulan ke-12 tahun Iran), dilakukan pendaftaran ujian masuk Hauzah Ilmiah secara online melalui situs “Deputi Pendidikan Hauzah Ilmiah”. Penempatan pelajar-pelajar yang diterima dilakukan berdasarkan tempat-tempat yang telah ditentukan untuk belajar. Penerimaan Hauzah Ilmiah dimulai dari tingkat lulusan SMP. Fasilitas khusus diberikan kepada pelajar lulusan universitas.

b- Sistem Pendidikan Hauzah
Sistem pendidikan Hauzah Ilmiah memiliki 3 jenjang:
- Jenjang Pertama: Mukaddimah (dari tingkat 1 – 6)
Pada periode ini thullab mempelajari sastra dan tata bahasa Arab, sharf (morfologi), nahwu (sintaksis), ilmu balaghah (ma’ani, bayan, badi’), logika, fikih dan ushul yang mencakup kitab-kitab: Jami’ Al-Muqaddimah, Suyuthi (Syarh Alfiyah ibnu Malik), Mughni Al-Adib, Jawahir Al-Balaghah, Al-Mantiq Mudhaﬀar, Al-Mujaz, Ushul Al-Fiqh dan Syarh Lum’ah Syahid Tsani. Pada jenjang ini pula mereka mengambil hifdh
dan tafsir al-Quran, akidah, ahkam dan sejarah sesuai dengan tingkat keilmuan.
Waktu yang dibutuhkan dalam jenjang ini adalah 6 tahun.

- Jenjang Kedua: Sathh (dari tingkat 7 – 10)
Pada jenjang ini, dua ilmu fikih dan ushul fiqh dipelajari secara lebih mendalam. Ushul fiqh membahas tentang kaedah dan metode *istinbath* hukum syar’i dari sumber-sumber aslinya (Al-Quran, Sunnah, Ijma’ dan Akal). Sementara fikih mencakup hukum-hukum agama dalam bidang ibadah.
Waktu yang dibutuhkan dalam jenjang ini adalah 4 tahun.

- Jenjang Ketiga: Kharij (dari tingkat 10 – Mujtahid)
Istilah *kharij* artinya keluar dari cakupan teks kitab; yaitu sebuah jenjang yang pelajarannya berkonsentrasi kepada tema, bukan kitab; disamping itu dalam pembahasan konsentrasi tema, otomatis akan merujuk kepada kitab-kitab yang membahas tema yang dipaparkan. *Thullab* dalam jenjang ini mengikuti pembahasan-pembahasan ijtihad yang sangat detail dan spesialis dari guru-guru tingkat *kharij* untuk mempelajari metode *istinbath* hukum.

Jenjang ini tidak memiliki batasan waktu tertentu dan bergantung kepada potensi dan usaha pelajar. Tujuan finalnya adalah mencapai tingkat tertinggi dalam ijtihad (*istinbath*). Seorang mujtahid akan memperoleh kemampuan *istinbath* hukum-hukum agama melalui pendalaman ilmu ushul fiqh dan pengkajian argumentasi-argumentasi (kitab, hadis, ijma’ dan akal).
Para marja’ taqlid biasanya memiliki kelas pelajaran *kharij* yang besar dan terkadang dihadiri oleh 1000 orang lebih. Tentunya jurusan lain, seperti tafsir dalam jenjang ini juga diajarkan. Hingga saat ini jumlah sebagian kelas tersebut mencapai 1000 orang. Di Hauzah Ilmiah Qom
dan kota-kota lain, setiap harinya terdapat ratusan kelas pelajaran kharij. *Thullab* akan memilih seorang guru yang dikehendaki sesuai dengan kemampuan keilmuannya.

**Jurusan-jurusan Spesialis**

Pada tahun-tahun terakhir, disamping pelajaran-pelajaran hauzah yang biasa dibaca, juga dibuka jurusan-jurusan spesialis. *Thullab* yang ingin mengikuti jurusan-jurusan spesialis, setelah ujian, akan mengikuti pelajaran-pelajaran tersebut. Sebagian jurusan tersebut adalah sebagai berikut:

* Tabligh: *Thullab* mempelajari tata cara tabligh dan metodenya yang efektif secara benar.
* Fikih: *Thullab* dalam jurusan ini mempelajari hukum-hukum syar’i secara spesialis.
* Ulumul Hadis: Mengkaji hadis-hadis ma’sumin dan memahami kandungan-kandungannya.
* *Mahdawiah* (Mahdiisme): Untuk mengenal imam ke-12 Syiah, yaitu Imam Mahdi dan pembahasan-pembahasan yang terkait, seperti masa *ghaibah* dan kemunculan.
* Syiahlogi: *Thullab* akan mempelajari secara khusus tentang Syiah dan hakekatnya.
* Adyan dan Madzahib: Mengenal agama-agama, seperti Kristen dan Yahudi dan madzhab-madzhab, seperti Asy’ariyah, Mu’taridhah dan...
* Sejarah: Akan menjadikan *thullab* ahli dalam bidang sejarah Islam dan sejarah diluar Islam.
* Hukum Islami: Untuk menjadikan *thullab* memiliki kemampuan dalam
pembahasan hukum dan pengadilan.

* Nahjul Balaghah: Mempelajari Nahjul Balaghah Imam Ali secara khusus.

Ujian dan Derajat Hauzah

Setelah masuknya thullab, juga terdapat kenaikan tingkat ke jenjang yang lebih tinggi setelah lulus beberapa ujian yang dilakukan. Artinya kenaikan derajat tergantung kepada kelulusan dalam ujian. Derajat dalam Hauzah Ilmiah sebagai berikut:

1. Menyelesaikan Mukaddimah
2. Tingkat Pertama: Setingkat Diploma
3. Tingkat Dua: Setingkat S1
4. Tingkat Tiga: Setingkat S2
5. Tingkat Empat: Setingkat S3 (ijtihad dalam sebagian hukum)

Dalam Hauzah Ilmiah, derajat terakhir adalah piagam ijazah yang diberikan oleh guru kelas kharij (marja’ dan mujtahid) kepada murid yang telah memperoleh kemampuan istinbath hukum syar’i. Pada dasarnya pemberian piagam kepada murid yang dimaksud disamping mengindikasikan raihan derajat ilmiah tertinggi (kemampuan istinbath), juga menjadi motivasi dan kekuatan hati untuk mengistinbathkan hukum syar’i dari dalil-dalil agama dan akal.

Gelar-gelar di Hauzah

Keunggulan Sistem Pendidikan Ini

1. **Bebas Memilih Guru**

2. **Pra Muthala’ah**
   Salah satu wejangan para guru kepada murid-muridnya adalah pra *muthala’ah* ini; artinya sebelum masuk kelas, mereka berusaha hadir di kelas dengan membaca dan mengulas pelajaran baru yang akan diajarkan. Jelas bahwa hadir di kelas dengan persiapan sebelumnya akan lebih memudahkan dalam memahami keterangan guru.

3. **Mubahatsah**
   Metode *mubahatsah* sebagai berikut: Salah seorang *thullab* berperan sebagai guru. Ia mengulangi apa yang telah dipelajari dan yang lain akan melontarkan pertanyaan dan sanggahan.15

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14 Mansur Alamul Huda, Dar Omadi bar Syenakht-e Hauzeh va Rouhaniyyat (Pengantar Mengenal Hauzah dan Pelajar Hauzah), hlm 60.
15 Ibid, hlm 61.
4. Memberikan Perhatian Khusus terhadap Bahasa Arab sebagai Bahasa Referensi


Signifikansi bahasa ini sedemikian rupa bagi pelajar yang ingin mempelajari ilmu-ilmu Hauzah, sehingga tanpa mempelajarinya mereka tidak dapat meminma ilmu-ilmu Hauzah, karena disamping teks al-Quran dan hadis, mayoritas kitab-kitab pelajaran menggunakan bahasa Arab dan juga tidak akan mampu memperoleh pengetahuan- pengetahuan agama yang mendalam. Jelas bahwa tanpa menguasai bahasa ini, tidak mungkin mencapai tingkat “ijtihad” bagi seorang pelajar.

5. Intelektualisme dan Argumentatif

Sistem Pendidikan ilmu-ilmu Hauzah bersifat intelektualis dan argumentatif. Setiap materi yang disampaikan guru, murid dapat meminta argumenyanya; dengan demikian, kebenaran materi tersebut dapat dibuktikan dan akhirnya murid menerima dengan analisa rasional; baik materinya berupa proposisi rasional dan konseptual yang menuntut argumen rasional, atau dalam koridor syar’i dan dogmatis yang menuntut argumentasi dogmatis syar’i. Model pendidikan seperti ini mendidik murid untuk selalu berpijak kepada landasan argumen.

6. Menghormati Guru

Di Hauzah Ilmiah, hubungan seorang guru dan murid adalah hubungan antara pendidik dan peserta didik. Model pendidikan ini di kalangan thullab melahirkan keakraban, penghormatan dan hasil ajaran-ajaran tentang kesucian ilmu dan penghormatan kepada guru yang sampai kepada kita dari para pemimpin agama.16

Hubungan ini terkadang menjadi seperti hubungan (yang dalam isti-

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16 Syahid Mutahhari, Dah Goftar (Sepuluh Ucapan), hlm 285.

7. **Mengajar Sambil Menuntut Ilmu**

Salah satu tradisi yang marak di Hauzah Ilmiah dan sejak dahulu selalu menjadi perhatian dan diterapkan, adalah mengajar sambil menuntut ilmu. Tentang hal ini, seluruh pelajar –ketika mampu- memiliki kesempatan untuk mengajar tingkat di bawahnya, manakala selesai mempelajari suatu pelajaran dan naik ke jenjang berikutnya. Oleh karena itu, di Hauzah selalu terdapat orang-orang yang pada saat yang sama mengajar dan belajar.

Rasa berkepribadian, percaya diri dan terbukanya kesempatan untuk menunjukkan potensi keilmuan tanpa menyia-nyiakan waktu, merupakan salah satu hasil kebebasan dalam mengajar sambil belajar.

8. **Ijtihad (Fikih Dinamis, Ekspansif, Tidak Stagnasi dan Kaku dalam Ajaran-ajaran Religius Syiah)**

Ijtihad dalam bahasa artinya bekerja keras dan banyak berusaha. Dalam istilah adalah usaha untuk memperoleh hukum syar’i. Menurut Syahid Mutahhari, Ijtihad proses menjadi ahli dalam urusan-urusan agama. Ijtihad salah satu kemampuan yang luar biasa untuk memahami, mengistinbathkan dan mengeluarkan hukum dari teks keagamaan dan sumber syar’i yang bergantung kepada beberapa ilmu, seperti tafsir, hadis, rijal, sejarah, sharf dan nahwu, akidah, filsafat, akhlak, fikih dan...

9. **Ujian Lisan Barometer Kenaikan Jenjang Ilmiah Thullab**

Disamping ujian-ujian tertulis, thullab tingkat 6 ke atas wajib mengikuti ujian lisan untuk menetapkan kenaikan jenjang ilmiah. Mereka

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18 Syahid Mutahhari, Dah Goftar (Sepuluh Ucapan), hlm 97.
harus mendapatkan nilai yang dibutuhkan untuk mengambil derajat tingkat keilmuan. Ujian ini dilakukan dalam berbagai tingkatan hingga pelajaran *kharij*. Dalam ujian ini, seorang *thalib* secara langsung harus melakukan *mubahatsah* ilmiah beberapa kitab yang telah dibaca dengan pilihan guru. Kebiasaan dalam Hauzah ini menjadikan pelajar membaca pelajaran bukan karena nilai, akan tetapi karena benar-benar ingin belajar. Sedangkan mereka yang lemah dalam hal ini, tidak mendapatkan kenaikan jenjang ilmiah dan tidak diperkenankan mengambil derajat yang lebih tinggi.

10. **Aturan dan Kaedah Istinbath Fiqhi (Ushul Fiqh) dan Ilmu Lain di Hauzah**

Seorang alim yang ahli dalam agama Islam, selama tidak menguasai ilmuilmu ini, tidak akan pernah mampu melakukan *istinbath* hukum secara sahih. Oleh karena itu, seluruh jurusan ditetapkan sebagai bagian kurikulum pelajaran *thullab* Hauzah. Dan mayoritas pemaahan keliru yang muncul dari pakar Islam non-Hauzah dikarenakan mereka tidak mengenal ilmu-ilmu pengantar tersebut.

Pada dasarnya seorang mujtahid, setelah menggunakan mekanisme dan sarana-sarana yang dibutuhkan, berusaha menggapai hukum yang sebenarnya. Disamping itu, terkadang muncul pula permasalahan baru yang secara nyata tidak terdapat hukum yang sampai kepada kita. Maka menjadi tugas mujtahid untuk memperoleh hukum syar’inya dengan memperhatikan landasan-landasan dan prinsip-prinsip yang dimiliki.

**Sumber-sumber Finansial Hauzah Ilmiah Syiah**

Salah satu kebanggaan Hauzah Ilmiah Syiah adalah independensi finansialnya, dengan artian bahwa lembaga Hauzah Syiah sepanjang sejarahnya yang membanggakan, tidak pernah memiliki ketergantungan ekonomi dan finansial kepada pemerintahan siapapun. Anggaran belanja dan pembiayaan Hauzah Ilmiah Syiah selalu terpenuhi melalui dana-dana syariah (*khumus*, wakaf, nadzar dan...). Sejak dahulu hingga sekarang, orang-orang yang baik dan memiliki kepedulian terhadap agama menyerahkan kepemilikannya (tanah, kebun, sawah, pabrik, toko dan...).
kepada para penanggung jawab sekolah dan Hauzah Ilmiah sebagai wakaf supaya dipergunakan untuk mengatur Hauzah Ilmiah dan orang-orang yang berada di dalamnya. Contoh-contohnya dapat disaksikan di seluruh kota Iran dan bahkan negara-negara Islam.

Melalui sumber-sumber ini, orang-orang yang beraktivitas di Hauzah Ilmiah dengan kegiatan belajar, mengajar, meneliti, tabligh, manajemen, urusan administrasi dan... diberikan sejumlah uang sebagai bulanan atau biaya bantuan. Disamping itu, banyak di antara orang-orang Hauzah setelah menyelesaikan pelajaran, melakukan aktifitas-aktifitas lain seperti mengajar di sekolah dan universitas, pembukuan dokumen dan perkawinan, pengadilan dan kehakiman dan... dan kehidupan mereka terpenuhi dari itu. Sebagian dikarenakan kemampuan finansial keluarga, telah terpenuhi kehidupannya dan selalu tidak membutuhkan bulanan yang umum di Hauzah dan bahkan seringkali membantu Hauzah dengan harta pribadinya.

Setelah kemenangan revolusi Islam di Iran dan terbentuknya republik Islam, terbukalah banyak kesempatan dan lahan untuk masuknya orang-orang Hauzah dalam beberapa pekerjaan, seperti pendidikan, pengkaderan akidah politik dalam organ militer, universitas, lembaga penelitian pemerintah dan swasta, penulisan dan percetakan buku yang dapat memenuhi kebutuhan kehidupan mereka.

Nilai Plus Sistem Pendidikan Hauzah Ilmiah Syiah

1- Keluwesan Program Pendidikan dan Kebebasan Thullab dalam Memilih Pelajaran, Guru dan Kelas:

Kebebasan ini membuka peluang thullab untuk menyesuaikan kecepatan belajar dengan potensi-potensinya. Dengan kata lain, perbedaan pribadi thullab dalam sistem ini sangan terjaga.

2- Mengajukan Pertanyaan dan Sanggahan dalam Kelas dan Mubahatsah Thullab:

Hal ini memantapkan pelajaran dalam benak. Disamping itu dapat
disebutkan manfaat lain sebagai berikut:

a) Menyelesaikan kesamaran pelajaran dan materi ilmiah.

b) Mengungkap kesalahan berpikir murid dan guru.

c) Mempertemukan pemikiran dan pandangan sehingga mendorong kemajuan pengetahuan.

d) Mengembangkan potensi individu-individu yang terpendam dan fermentasi intelektual mereka.

e) Menciptakan sensitifitas terhadap pembahasan ilmiah sehingga tidak akan menerima sesuatu dengan tanpa argumen.

3- Memberikan Signifikansi terhadap Sisi-sisi Akhlak dan *Tahdhib An-Nafs* (Penyucian Diri) serta Menekankan Hal tersebut:

Adanya hubungan yang dalam dan emosional antara guru dan murid dan pergaulan yang dekat dan berkesinambungan dengan guru-guru, lebih dari sekedar hadir di kelas pelajaran. Ini penting, karena memberikan pengaruh yang mendalam terhadap *tahdhib an-nafs* dan pendidikan *thullab* dengan cara menyaksikan kezuhudan, ketakwaan, kesederhanaan yang jauh dari gemerlap dunia, tahujjud, tawakkal dan pada akhirnya akhlak karimah dan bergaul dengan baik. Pengaruh hal tersebut akan lebih besar dalam penyucian jiwa dan akhlak mereka dari pendidikan dan pembelajaran ilmu.

4- Membaca Pelajaran secara Mendalam dan Argumentatif serta Bersandar kepada Argumentasi:

Hal ini mendorong murid untuk berpikir dan memiliki sebuah pandangan sehingga bacaannya disertai dengan pemahaman dan pemikiran. Demikian pula mencermati ungkapan yang sulit pada sebagian kitab seperti *Kifayah Al-Ushul* menguatkan kemampuan ilmiah dan pemahaman.

5- Adanya Pembahasan dan Diskusi serta Jiwa Kritis antara Guru dan Murid:

Hal ini, dengan syarat menjaga kehormatan guru menyebabkan munculnya kemampuan untuk berdiskusi, berargumentasi dan menyelesaikan permasalahan.
6- Kemungkinan Mengajar sambil Belajar:

Setelah menyelesaikan tingkat muqaddimah, terbuka kemungkinan bagi *thullab* yang kompeten dan bertalenta untuk belajar sambil mengajar pelajaran-pelajaran muqaddimah. Cara ini disamping mengurangi kebutuhan terhadap guru, juga agar *thullab* yang kompeten mengajar secara bertahap dan menjadi guru yang mahir.

7- Penentuan Teks oleh Guru sebelum Mengajar:

Hal ini tampaknya bermanfaat terutama dalam pelajaran-pelajaran yang banyak dihadiri murid, karena murid tidak harus sibuk menulis ketika hadir di kelas, akan tetapi dengan mentelaah teks sebelumnya dapat lebih konsentrasi terhadap materi yang disampaikan guru.

8- Berkurangnya Konservatisme Guru-guru Hauzah dalam Menjelaskan Materi:

Guru-guru Hauzah Ilmiah Syiah dikenal karena ketidaktergantungan tradisional terhadap pemerintah yang berkuasa dalam sepanjang sejarah dan hingga kini, mereka jarang merasakan keterbatasan dalam menjelaskan akidah-akidah mereka dan jarang mengalami penyensoran diri dan konservatisme dalam menjelaskan materi. Dominasi kebebasan berpikir terhadap ruang Hauzah telah menyebabkan tidak apatisnya orang-orang Hauzah dalam menghadapi berbagai permasalahan masyarakat dalam sepanjang sejarah.

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Tentunya dalam sistem pendidikan Hauzah Iran juga terdapat titik-titik kelemahan yang terutama karena kerugian-kerugian yang diakibatkan dari era panjang dominasi pemerintah zhalim dalam wilayah Islam ini, seperti:

- Lamanya masa belajar
- Tidak memanfaatkan teknologi dan sarana bantuan pendidikan secara utuh
- Tidak adanya sistem yang koheren untuk mencegah sumber daya
yang sia-sia
- Tidak adanya pendidikan berbasis penelitian/riset
- Liburan yang banyak
- Tulisan non-akademis dan hasil yang rendah sebagian pelajaran karena sudah lama sejak zaman dahulu

Visi Hauzah Ilmiah


Pasca Revolusi Islam, Hauzah Ilmah dan *thullab* mendapatkan angin segar dengan tuntunan dan arahan Imam Khomeini dan Imam Ali Khamenei dan menghidupkan kembali cahaya harapan untuk memuluskan jalan kemunculan Imam Mahdi.

Di antara cita-cita Hauzah Ilmiah adalah memaparkan, mensosialisasikan dan mengkristalkan Islam yang hakiki dan pengetahuan Ahlul Bait serta menindak bidah dan khurafat dalam kehidupan umat manusia dengan tujuan menegakkan sistem keadilan dunia dan membentuk umat yang satu di seluruh dunia.

Lembaga Hauzah Ilmiah yang koheren dan terkoordinator menyebarkan dan meningkatkan level kebahagiaan duniai dan ukhrawi umat manusia dengan bimbingan para marja’ taqlid, pembesar Hauzah dan pemimpin Revolusi Islam melalui pemanfaatan kompetensi dan potensi yang dimiliki di lingkungan melalui partisipasi efektif dalam bidang-bidang yang strategis dan berprioritas dengan cara memperkenalkan, memaparkan dan memperdalam pengetahuan-pengetahuan Islam yang hakiki di
tengah masyarakat.19

Walhamdu Lillahi Rabbil ‘Alamin

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نظام التربية الإسلامية في المملكة العربية السعودية

بحث مقدم للمؤتمر الدولي عن التربية الإسلامية في المجتمع الإسلامي الذي تقيمه جامعة شريف هداية الإله الإسلامي الحكومية 5 محرم 1436 هـ والموافق 29-10 أكتوبر 2014 م.

جمع وإعداد
Fahad Al Shahrani
فهد بن مطر الشهراني
المحاضر بقسم الشريعة بمعهد العلوم الإسلامية والعربية بجاكرتا
عنوان البحث
نظام الترسي بالإسلامي في المملكة العربية السعودية

فهد بن مطر الشهرياني
المحاضر بقسم الشريعة بمعهد العلوم الإسلامية والعربية بجاكافتا

بحث مقدم
للمؤتمر الدولي عن التربية الإسلامية في المجتمع الإسلامي الذي تقيمه جامعة شريف هداية الله الإسلامية الحكومية
محمود 1436هـ والموافق 29-10 أكتوبر 2014م.
بسم الله الرحمن الرحيم

تمهيد:

الأهمية البشرية قاتبة الحاجة كبيرة لتنظيم حيآتنا في جميع المجالات، فنجد بعضها - وخاصة
الدول الإسلامية- قد اهتمت إلى النور والهدى الإسلامي في هذا الشأن؛ لذلك تجدنا
طبقته واقعا تعيشه وتعامل به.

والحاجة قائمة على تطبيق كل الأنظمة الإسلامية تطبيقا حرفا ومنهجيا وسلوكيا، وفي
نظرنا بأن أول تنظيم تحتاج له هذه الأمة الإسلامية وهو أول خطوط التنظيم هو نظام
التعليم الإسلامي؛ والذي هو الانطلاقة الأولى للفرد والأسرة والمجتمع في شؤون الحياة
الدنيوية وخطوة التعليم في الآخيرة.

إن الحديث في نظام التربية الإسلامية ليس حديثا يهبط في ورق ويصفف في المجلدات ثم
ينى أمام مجموعة متمته بالانتهاء المؤتمرات الذي عقد لأجله، بل هو أساس عقدي شرعي
تقدم عليه أنظمتنا التربوية لتستمر في التطور والتحسينات بناء على هذا الأساسي المثير.

قال تعالى: "اليوم أحكمت لكم دينكم وأتممت عليكم غراماتكم ورضيت لكم الإسلام
دينا)1، وقول ما من حديث العربي بن سارية: "تركتكم على التحجة البيضاء
ليلها كنهارها لا يزغ عن إلا هلال"2.

أحبتي في الله:

إن شعورنا اليوم بالحاجة إلى نظام تربوي إسلامي هو ما جمعنا في هذا المؤتمر وهو ما جمع
من قلنا من الباحثين في مؤتمرات عديدة، ومن أوائلها: مؤتمر التعليم الإسلامي الأول، وفترة
1397هـ- 1977م- مؤتمرات التدريس في مؤسسات التربية المختلفة.

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(1) سورة المائدة، الآية: (3).
(2) اخرجه ابن ماجه، ماه (43)، والحاكم (1/ 175)، وأحمد (4/ 126)، وصححه الألباني في سلسلة
الأحاديث الصحيحة.
لذلك، الماكالات الخاضعة للفحص والتصحيح:

الأول: تدريس التربية الإسلامية كسرة خاصة للدورة التدريسية التي تركز على التعلم والإسلام والممارس والتعليم.

两边： إبراز التفاعلات والطبيبات المتصلة بها، مثل:

فلسفة التربية، والمناهج، ومواقف التربوية، وطرقها، وأهدافها، وغيرها.

التي تجريها، نظرة متزايدة، ولم يتجاوزها الجزء إلى التطبيقية العملي للتحليل، والتحقيق، والتحقيق، أو التحليل، على النظام التربوي الأجنبي، أو المستوى المطلوب.

ردات التحليط، أو الجدل، أو الخروج، أو الفكرة، أو الفكرة، أو الفكرة، أو الفكرة.

مشكلة البحث:

عرض النموذج المشرف على نظام المكثفة العربية السعودية التربوي الإسلامي، ووصف الواقع، لهذا النظام التربوي بكل محتوياته العلمية والأخلاقية، والسلوكية، أو المهارات المختلفة، والحضارية، وتطبيقها في كافة المستويات، والتي أنتجت لنا، من خلال هذه الدراسة.

لذا، (3) نظام التعليم المتواجد، ضوء احتواء، موازات، المتقارب، بالإسلام، الذي يדם، بناءً عقيدة، وعلاقة، وكيفية، ونظام متكامل، للحياة، كما وضعت، تعني، للاقتصاد، والإنسان، والحياة، والأخلاق، والعلوم.)

(3) أسس التربوية الإسلامية، والتحقيق، والتطبيق، في نظام المكثفة العربية السعودية، د. بدر صاحب، 2003، 28-29 صفر 1422، الموافق 30 أبريل 1996.

(4) بسم الله الرحمن الرحيم، هيئة تنسيق التعليم، نظام المكثفة العربية السعودية، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، للتعليم، 20.1417 مه 1996.)

وبعض نتائجه، أو الاتجاهات، ومناقشة، المنجزات، ط2، 1996.
وبالمقابل فإن الباحث لا يدعي الكمال فهنالك بعض القصور في كيفية تطبيق السياسة التعليمية وقت المدارس والكليات والجامعات، وهذا ليس موضوعنا هنا.

تسلسلات البحث:

بما المنظر فإن البحث سيجيب على السؤال العام للدراسة:

ما هو نظام وأسس التربية الإسلامية في المملكة العربية السعودية؟

أهمية البحث:

وصف وعرض مواقف التربية في المملكة العربية السعودية في تقنين نظام التربية الإسلامية في المملكة العربية السعودية بحكم سابقة الفريدة للمعاصفة مبنى تحارب بالدول الإسلامية.

أهداف البحث:

التعريف على نظام وأسس التربية الإسلامية في المملكة العربية السعودية

منهج البحث:

تعد هذه الدراسة من البحوث الوصفية التي تهدف إلى وصف الظاهرة المدروسة من حيث طبيعتها، ودرجة وجودها، وبعض الأبعاد المهمة حولها، وتفسيرها (5).

الدراسات السابقة:

تعد الدراسات في هذا الجانب من أوفر الدراسات على المستوى الإسلامي والعبري نظراً لملاحظتها للواقع وكثرة المتخصصين فيها.

وقد تكون دراسة الدكتور سليمان الحقل (6) هي المرجع للكثير من الدراسات من حيث النظام

(5) إقبال، محمد، دراسة في سياسة التعليم العربي في المملكة العربية السعودية، ص 177، 1431هـ/2010م، ص 177.

(6) نظام سياسة التعليم في المملكة العربية السعودية لجذور التاريخ ونظام التعليم، الأهداف، بعض النتائج، تأثيراتها، 1417هـ-1996م، ص. 177.
الأساس، فيِهاَعْرَض ضَلَالَّةَ السَّالِعَةَ التَّبَيِّنُ مَعْلُوَّلاً التَّعَلِيمِيَّاً المَلِكَةَ الْعُرَبِيَّةَ السَّعُودِيَّةَ كَمَا تَصَطَّعُيْهَا سِياً
سة التّعليم.

المبحث الأول: مفهوم التربية الإسلامية:
إنَّ التربية الإسلامية تتمَّ منهجًا الذي يحقق التطبيق الفعلي للتشريع الإسلامي؛ لأن الإسلام
ليس جانباً علمياً معرفاً فقط، بل يهدف إلى التطبيق العملي والعلم وسيلة لتحقيق
الجانب التثقيفي الصحيح كما جاء به النبي ﷺ. فما تعلّى هو الذي بُعِث في الأمين
رسلائهم يتعلوهم آياته وبركاته، ويعلموهم الكتاب والحكم، وإن كانوا من قبل
نفي ضلال مبين (7).
وفي تعريف د. خالد بن حامد الحازمي، ط. 1، دار عامّل الكتب، 1420هـ/2000م (8).

المبحث الثاني: مصادر نظام التربية الإسلامية وخصائصها:
ويمكن أن يُوَثِّق أن دستور المملكة العربية السعودية هو الكتاب والسنة فإن مصادر نظام
التربية الإسلامية هم من هذه المصدرين مع الأخذ بكل العلم والمصدر والخبرات
والتجارب الأخرى وفي الوسائل والأساليب المختلفة والمتنوعة التي لا تتعارض مع
الدين؛ فالحكم، ضالة المؤمن أياً وحدنا فهو الحق الناس بما
ومن خصائصها الربيَّة وعُلْميَّة وفاقِلانيَّة وأمّا دائمة ومستمرة ومتوازنة وواقعية (9).

(7) سورة الحج، آية (2).
(8) أصول التربية الإسلامية، د. خالد بن حامد الحازمي، ط. 1، دار عامّل الكتب، 1420هـ/2000م.
(9) نحو نظريّة تربية إسلامية " ملامح أولية "، د. عبد الهادي بن مسعود، المملكة العربية المغربية، دراسات عربية في
tربية وعلم النفس، العدد الرابع والثلاثون، الجزء الأول، فيفري 1393هـ.
(10) أنظ: التربية الإسلامية، د. سعيد إسماعيل علي، وأخرون، ط. 3، مكتبة الرشد، الرياض،
المبحث الثالث: الغاية والأهداف من وضع نظام للتربية الإسلامية:

هناك فرق بين الغاية وبين الأهداف فالغاية هي المنتهى وأخر ما يراد تحقيقه والأهداف قد يطلق عليها مثل ذلك وقد تكون هي غاية كل مرحلة، وهناك من يجعل أهدافاً عامةً وأهدافاً خاصة لكل موضوع.

ويرى الباحث بأن الغاية التي ينبغي أن توضع في الحساب عند وضع أي نظام هو رضا الله سبحانه وتعالى لتحقيق دخول الجنة، وأما الأهداف فهي كل أمر مستوجب لتحقيق هذه الغاية أو أقلها عدم تعارضها مع الغاية – كما في المباحث – بأساليب وسائر حضارية شرعية من مصادر أصلية لحاجة عصرية.

وكم هو الواقع الإسلامي في أخذ العلوم المستحقة التي لا تتنافى مع الإسلام أو تتعارض مع قيمه، ومن تلك العلوم في المجالات التربوية على سبيل المثال:

- تصنيف (بلوم) والذي قدم وزملاؤه تصنيفاً علمياً للآمال للأهداف التعليمية الإسلامية في مجالات الثلاثة:

أولاً: المجال الديني.

ثانياً: المجال الفكري والدائمي (المهاري).

ثالثاً: المجال الفني والدائمي (العاطفي).

فهذا وغيره من الدراسات والتصنيفات لا يمنع من أن يوظف في خدمة العملية والأنظمة التربوية الإسلامية.
المبحث الرابع: أسس التربوية الإسلامية

(11) أسس التربوية الإسلامية، فيأسسأل التربية الإسلامية، أساليبها، مبادراتها، ومدى تأثر المجتمع، عبد الرحمن الحكيم [دمشق، دار الفكر، 1399هـ-1980م]، ص 26-95. وانظر لنفس المؤلف: أسس التربوية الإسلامية، فيأشكالها، مبادراتها، ومدى تأثر المجتمع، بيروت، المكتبة الإسلامية، الرياض، دار أاسامة، 1405هـ-1985م، ص 60-76.
المبحث الخامس: الأساس الذي يقوم عليه النظام في المملكة العربية السعودية

إن ما يميز النظام الذي تقوم عليه المملكة العربية السعودية هو الأساس المذكور (12): "المملكة العربية السعودية دولة عربية إسلامية، ذات سيادة تامة، دينها الإسلام، ودستورها كتاب الله تعالى، يعين الله ملكه ويعينه ملكًا سنة سورة ملكه:

كما جاء في المادة السابعة: (يستمد الحكم في المملكة العربية السعودية، من كتب الله تعالى، سنة سورة الله)

و فيما يخص التعليم فقد جاء في المادة الثالثة عشرة: (يهدف التعليم إلى تعليم العقيدة الإسلامية، فيدوس على المبادئ، وتعزيز نبض الإسلام، وتقويم أخلاقي).

أما المادة الثالثة والعشر فنقد حاها:

(تخريج الدوام واعتقاد الإسلام، وتثبيت شيء، وتأميم المعارف في التعزيز، وتقوم بواجبات) إلإ الله.

والتأمل في المواد السابقة يعرف بأن الدين الإسلامي هو المصدر الأساسي الذي يتبعه، معناها أنه أداء؛ فالعقيدة الإسلامية، تهدف إلى إنسانية الدين، ودعاية، إلى حياة متوازنة، وتوحيد، وتحكيم، وثبات، وأسستكاملة، كذلك، كل ما يتعلق بالإنسانية.

(12) انظر: (النظام الأساسي للحكم) الصادر بتاريخ 27/8/1412هـ، في كتاب بانسورة السعودية، الهلال الإسلايمري، فيدوع عبد العزيز الكبيسي، 150 - 190، ط: 1 [نمر الراحل، استناداً، الاستراتيجية، الرياض، 1418هــ/1997م].

كما وأن الغاية في ذلك هي:
(فهماً الإسلام لفهمه صحيحه كاملًا، وغرس القيم، ونشرها، وتوزيع الطالب في القيم، وتعاليم الإسلام
والمغالطة، وإكسابهم المدارس المختلفة، وتنمية الاتجاهات السلوكية المبنية)

(14) العلمي، سعود، مفهومه، تدريبه، تأليفه: سعود، حبيب نزال، الرياض: دار البلاط، 115، ط 1، جدة، 1415 هـ.
المبحث السادس: الأسسالتينقومعليهالتربيهوالتعليمالمملكة العربية السعودية
وقبل الحديث عن تلك الأسس فإن الباحث سيشير هنا إلى ما حققته التعليم في المملكة العربية السعودية، ومنذ تأسيسها بصورة نظامية عام 1344 هـ، من إجازات كبيرة، ومنها (15):
- توفر التعليم الماجنيكليعية كافة مراكزه أنواعه.
- نشر التعليم الماجنيكليعية والوطن تأسيس تطبيقات تطبيقها.
- ارتقاء التعليم والتحقيق بالمرحلة الابتدائية إلى 99% من الفئة المستهدفة.
- تحقيقيًاساوياً بين الجنسين، صناعة التعليم المتناسبة.
- أخضاعية الأمية بين الرجال والنساء.

وفي شأن الأسس الأساسية العامة للتعليم في المملكة العربية السعودية فقد تضمنت العديد من النقاط الهامة التي تتحكم وتؤثر التعليم لما تتصف بضم الهدف، من شمول يحقق أهداف التربية الإسلامية وغايتها وملاءمة الواقع وال حاجه إليه ومراعاة رؤية اتخاذ الحضاري والتنمية الشاملة.

لذلك فإن وثيقة التعليم الصادرة من اللجنة العليا للتعليم العالي، سنة 1390 هـ، سياسة التعليم في المملكة تعني ما أن:
(السياسة التعليمية هيا خطوة طالعاء لتنمية عملية التربية والتعليم، وانطلاقاً من إلى كيف يمكن تحرير دربه، وديه، وقامة سمو كيهان شرعه، ولية خيامات، وعوجاً أهداف الأمة.
وهيئة يصنع العلوم مراحلها المختلفة، والخطوة المنهاج، والوسائل المتنوعة، والنظم الإدارية، والأعمال القائمة على التعليم، ستارت ، يصبه.

(15) خالد المسرية، التعليم السعودي خلال 90 عاماً، د. أحمد روسي – عامر السوداني، 2013 - 10 - 10 / 12
1434 هـ
وِالسياسة التعليمية في المملكة العربية السعودية تتبثق من الإسلام الذين يربونها (الثقة، وعِبادة، وحَكّام، ونظامات إسلامية، وهي جزء أساسي من السياسة العامة للدولة).

وَفيما يلي عرض للأسس العامة التي تقوم عليها التعليم

الأسس العامة التي تقوم عليها التعليم

1 - الإيمان بالله ويبناء الإسلام دينا ومحمد صلى الله عليه وسلم نبياً ورسولاً.

2 - التصور الإسلامي الكامن للكون والإنسان والحياة، وأن وجود كله خاضع لما سُمِّى الله تعالى، ليقوم كل مخلوق بوظيفته دون خلل أو اضطراب.

3 - الحياة الدنيا مرحلة إنتاج وعمل، يستمر فيها المسلم طاقاته عن إيمان ونهدي للحياة الأبدية الخالدة في الدار الآخرة، فاليوم عمل ولا حساب، وغدا حساب ولا عمل.

4 - الرسالة الحميدة هي المنهج الأقوم للحياة الفاضلة التي تحقق السعادة لبني الإنسان، وتنقذ البشرية بما تردد فيه من فساد وشقاء.

5 - المثل العليا الذي جاء به الإسلام لقيام حضارة إنسانية رشيدة بناءً على حديث يرسالة محمد صلى الله عليه وسلم، لتحقيق العزّة في الدنيا، والسعادة في الدار الآخرة.

7- الإيمان بالكرامة الإنسانية التي قررها القرآن الكريم وأنما القيام بأمانة الله في الأرض (ولقد كرمنا بني ادما وحملناهم في البحر والبحر ورزقناهم من الطيارات وفضلناهم على كثير من معين خلقنا تفضيلا). " سورة الإسراء، الآية: 70

8- فرص النمو مهيبة أمام الطالب للمساهمة في تنمية المجتمع الذي يعيش فيه، ومن ثم الإفادة من هذه التنمية التي شارك فيها.

9- تقرير حق الفتاة في التعليم مما يلامع فطرتها ويعدها لممتها في الحياة على أن يتم هذا بحشمة ووقار، وفي ضوء شريعة الإسلام، فإن النساء شفائق الرجال.

10- طلب العلم فرض على كل فرد بحكم الإسلام، ونشره وتيسيره في المراحل المختلفة واجب على الدولة بقدر وسعها وإمكاناتها.

11- العلوم الدينية أساسية في جميع سنوات التعليم الابتدائي والاساسي والثانوي بفروعها، والثقافة الإسلامية مادة أساسية في جميع سنوات التعليم العالي.

12- توجيه العلوم والمعارف ب مختلف أنواعها وموادها منهجاً وتأليفاً وتدريساً وجهة إسلامية في معالجة فضياليها والحكم على نظرياتها وطرق استثمارها، حتى تكون منبقة من الإسلام، متناسقة مع التفكير الإسلامي السديد.

13- الاستفادة من جميع أنواع المعارف الإنسانية النافعة على ضوء الإسلام، للنهوض بالأمة ورفع مستوى حياتها، فالحكمئة ضالة المؤمن أي وعدها فهو أول الناس بما.

14- التناسق المنتظم مع العلم والمنهجية التطبيقية (التقنية) باعتبارهما من أبام وسائل التنمية الثقافية الاجتماعية الاقتصادية والصحية، لرفع مستوى أمتنا وبلادنا، والقيام بدورنا في التقدم الثقافي العالمي.

15- ربط التربية والتعليم في جميع المراحل بخططة التنمية العامة للدولة.

16- التفاعلات النواحي مع التطورات الحضارية العالمية في
مبادئ الاتصال والثقافة والآداب، بنتباعها، ومشاركة فيها؛ وتجهيزها مما يعود على المجتمع، والإنسانية بالخبر والتقنية.

17- الثقة الكاملة بمقومات الأمية الإسلامية، وآمال خير الأمّة أخرجت للناس، والإيمان واحدًا على اختلاف أجناسها، وآلاها، وتيارين ديارها (إنّ هذه أمتكم آمتّة وحيدة، و анаً يسوع فاعبدون) سورة الأنيس، الآية: 92.

18- الأرتباط الوثيق بتاريخ أمنتنا وحضارة ديننا الإسلامي، والإفادة من سير أسلافنا، ليكون ذلك نورًا لنا في حاضرنا ومستقبلنا.

19- التضامن الإسلامي في سبيل جمع كلمة المسلمين، وتعاونهم وذكر الأخطار عليهم.

20- احترام الحقوق العامة التي كفلها الإسلام، وشرع حمايتها حفاظًا على الأمن، وحققًا لاستقرار المجتمع المسلم في الدين، والنفس، والنسل، والعرض، والعقل، والمال.

21- التكافل الاجتماعي بين أفراد المجتمع: تعاونًا، ومحبة، وإخاء، وإشارة، وإينارًا للمصلحة العامة على المصلحة الخاصة.

22- النسخ المتبادل بين الراعي والرعية، بما يكفل الحقوق والواجبات، وينمي الولاء وإخلاص.

23- شخصية المملكة العربية السعودية متميزّة بما خصصها الله به من حريّة مقدسات الإسلام، وحفاظها على مهنيّة الوحي وصاغها الإسلامية عقيدًا وعة، وشريعة، ودستور حياة، واستشمار مسئولياتها العظيمة في قيادة البشرية بالإسلام، وديتاتها إلى الخير.

24- الأصل هو أن اللغة العربية لغة التعليم في كافة مواده، وجمع مرة، إلا ما اقتضت الضرورة تعليمه بلغة أخرى.
الدعوة إلى الإسلام في مشاريع الأرض ومغارها بالحكمة والمؤذنة الحسنة من
واجهات الدولة والأفراد، وذلك هداية للمعاني، وإخراجاً هم من الظلمات إلى النور,
وارتفاعاً بالبشر في مجال العقيدة إلى مستوى الفكر الإسلامي.

الجهاد في سبيل الله فريضة محكمة، وسنة متبعة، وضرورة قائمة، وهو ماض إلى
يوم القيامة.

القوة في أحم صورها وأشمل معانيها: قوة العقيدة، وقوة الخلق، وقوة الجسم
(فالمؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير).

غاية التعليم وأهدافه العامة

غاية التعليم فهم الإسلام فهما صحيحاً متكاملاً، ودرس العقيدة الإسلامية
ونشرها، وتزويد الطالب بالقيم والتعليم الإسلامية وبالمثل العليا، وإكسابه المعارف
والمهارات المختلفة، وتنمية الاتجاهات السلوكية البينة، وتطوير المجتمع اقتصاديًا واجتماعيًا
وثقافيًا، وقيمة الفرد ليكون عضواً نافعاً في بناء مجتمعه.

الأهداف الإسلامية العامة التي تحقق غاية التعليم:

- تنمية روح الولاة لشريعة الإسلام، وذلك بالبراءة من كل نظام أو مبدأ يخالف هذه
الشريعة، واستقامة الأعمال والتفسورات وفق أحكامها العامة الشاملة.

- النصيحة لكتاب الله وسنة رسله بصيانتهما، ورعاية حفظهما، وتعهد علومهما،
والعمل بما جاء فيهما.

- تزويج الفرد بالأفكار والمشاعر والقدرات اللازمة لحمل رسالة الإسلام.

- تحقيق الخلق القرآني في المسلم والتأكد على الوضواب الخلقية لاستعمال المعرفة
"إلاّما بعَثت لأَمَم مكارم الأُخلاقِ".
33 - تربية المواطن المؤمن ليكون لبنة صالحة في بناء أمته، ويشعر بمسؤولياته لخدمة بلاده والدفاع عنها.

34 - تزويد الطالب بالقدر المناسب من المعلومات الثقافية والخبرات المختلفة التي تجعل منه عضواً عاملاً في المجتمع.

35 - تنمية إحساس الطلاب مشكلات المجتمع الثقافية والاقتصادية والاجتماعية.

36 - تأكيد كرامة الفرد وتوفر الفرص المناسبة لتلبية قدراته حتى يستطيع المساهمة في فضية الأمة.

37 - دراسة ما في هذا الكون الفسيح عن عظم الخلق، وعجيب الصنع، واكتشاف ما ينطوي عليه في أسرار قدرة الخلق للاستفادة منها وتسخيرها لرفع كيان الإسلام لما وإعجاز أمه.

38 - بيان الانسجام النام بين العلم والدين في شريعة الإسلام، فإن الإسلام دين ودنيا، والفكر الإسلامي يفي بمطالب الحياة البشرية في أرقي صورها في كل عصر.

39 - تكوين الفكر الإسلامي الت маршلي لدى الأفراد، ليصدروا عن تصور إسلامي موحد فيما يتعلق بالكون والإنسان والحياة، وما يتفرع عنها من تفصيلات.

40 - رفع مستوى الصحة النفسية بإحلال السكينة في نفس الطالب، وئينة الجو المدرسي المناسب.

41 - تشجيع وتنمية روح البحث والتفكير العلميين، وتحفيز القدرة على المشاهدة والتأمل، وتبصير الطلاب بآيات الله في الكون وما فيه، وإدراك حكمة الله في خلقه لتمكين الفرد من الامكال بدوره الفعال في بناء الحياة الاجتماعية وتوجيهها توجيهاً سليماً.
42 - الاهتمام بالإنجازات العالمية في مبادئ العلوم والأداب والفنون المباحة، وإظهار أن تقدم العلوم ثمرة لجهود الإنسانية عامة، و إبراز ما أسهم به أعلام الإسلام في هذا المجال، وتعريف الناشئة برجالات الفكر الإسلامي، وتبني نواحي آلابكار في آرائهم وأعمالهم في مختلف الميادين العلمية والعملية.

43 - تنمية التفكير الرياضي والمهارات الحسابية، والتدريب على استخدام لغة الأرقام والإفادة منها في المجالين العلمي والعملي.

44 - تنمية مهارات القراءة وعادة المطالعة سعياً وراء زيادة المعرف.

45 - اكتساب القدرة على التعبير الصحيح في التخاطب والتحدث والكتابة بلغة سليمة وتفكير منتظم.

46 - تنمية القدرة اللغوية بشق الوسائل التي تغذي اللغة العربية، وتساعد على تذوقها وإدراك نواحي الجمال فيها أسلوباً وفكرة.

47 - تدريس التاريخ دراسة منهجية مع استخلاص العبرة منه، وبيان وجهة نظر الإسلام فيما يتعارض معه، وإبراز المواقف الخالدة في تاريخ الإسلام وحضارة أمه، حتى تكون قدوة لأجيالنا المسلمة، تولد لديها اللغة والإبداعية.

48 - تبصير الطلاب بما وثواهم من أُفُُُدم إسلامية لمدّية، وحضارة عالمية إنسانية عريقة، ومزيا جغرافية وطبيعية واقتصادية، وما مكانته من أهمية بين أمم الدنيا.

49 - فهم البيئة بأنواعها المختلفة، وتوسيع آفاق الطلاب بالمعرفة على مختلف أقطار العالم وما يتميز به كل قطر من إنتاج وثروات طبيعية، مع التأكيد على ثروات بلادنا ومواردها الخام، ومراكزها الجغرافية، والاقتصادي، ودورها السياسي القيادي في الحفاظ على الإسلام، والقيام بواجب دعوته، وإظهار مكانة العالم الإسلامي، والعمل على ترابط أمته.
50 - تزويد الطلاب بلغة أخرى من اللغات الحية على الأقل، بجانب لغتهم الأصلية، للنزور من العلوم والمعرفة والفنون والابتكارات النافعة، والعمل على نقل علومنا ومعارفنا إلى المجتمعات الأخرى وإسهاما في نشر الإسلام وخدمة الإنسانية.

51 - تعويز الطلاب العادات الصحية السليمة، ونشر الوعي الصحي.

52 - إكسبايل الطلاب المهارات الحركية التي تستند إلى القواعد الرياضية والصحية لبناء الجسم السليم، حتى يؤدي الفرد واجباته في خدمة دينه ومجتمعه بقوة وثبات.

53 - مساعدة خصائص مراحل النمو النفسي للناشئين في كل مرحلة، ومساعدة الفرد على النمو السوي: روحياً، وعقلياً، وعاطفيًا، واجتماعياً، وتأكيد على الناحية الروحية الإسلامية، حيث تكون هي المرحلة الأولى للسلوك الخاص والعالم للأفراد والمجتمع.

54 - التعرف على الفروق الفردية بين الطلاب توافلاً حسن توجههم، ومساعدتهم على النمو وفق قدراتهم واستعداداتهم وخططهم.

55 - العناية بالمتخلفين دراسيًا، والعمل على إزالة ما يمكن إزالتها من أسباب هذا التخلف، وضع برامج خاصة دائمة ومؤقتة وفق حاجاتهم.

56 - التربية الخاصة والعناية بالطلاب المعوقين جسمياً أو عقلياً، عملاً بمبادئ الإسلام الذي يجعل التعليم حما مشاعراً بين جميع أبناء الأمة.

57 - الاهتمام باكتشاف الموهوبين ورعايتهم، وإتاحة الإمكانيات والفرص المختلفة لنمو مواهبهم في إطار البرامج العامة، ووضع برامج خاصة.

58 - تدريب الطاقة البشرية اللازمة، وتنوع التعليم مع الاهتمام الخاص بالتعليم المهني.

59 - غرس حب العمل في نفس الطلاب، والإشادة به في سائر صوره، والحرص على إتقانه والإبداع فيه، والتأكيد على مدى أثره في بناء كيان الأمة، ويستعان على ذلك بما يلي:
ـ تكوين المهارات العلمية والعناية بالنواحي التطبيقية في المدرسة، حيث يتاح للطالب الفرصة للقيام بالأعمال الفنية اليدوية، والإسهال في الإنتاج، وإجراء التجارب في المحاجر والورش والحقول.

بـ دراسة الأسس العلمية التي تقوم عليها الأعمال المختلفة، حين يرفع المستوى الآلي لإنتاج إلى مستوى النهوض والانعكاس.

60- إيقاظ روح الجهاد الإسلامي لمقاومة أعدائنا واسترداد حقوقنا، واستعادة أجدادنا، والقيام بواجب رسالة الإسلام.

61- إقامة الصلاوات الوثيقة التي تربط بين أبناء الإسلام وتبرز وحدة أمتهم.

أهداف التعليم

62- تتمثل دور الحضانة ورياض الأطفال الأولية من مراحل التربية وتنمية الرفق في معاملة الطفولة وتوجيهها. وهي تهيئ دورة الصالحة المالية الطفل لا استقبال أدور الحياة التالية على أساس سليم.

أهداف دور الحضانة ورياض الأطفال

63- صيانة فطرة الطفل ورعاية نموه الخلقي والعقلي والجسمي في ظروف طبيعية سوية نحو الأسرة، محاولة مع مقتضيات الإسلام.

64- تكوين الاتجاه الجديدي القائم على التوحيد، المطلق للنظرة.

65- أخذ الطفل بآداب السلوك، وتسبير امتيازاته الفضائل الإسلامية والاتجاهات الصالحة بوجود أسوأ حسنة وقوادة محبة أمام الطفل.
- تزويده بروعة من التعابير الصحيحة والأسسات المبسطة والمعلومات المناسبة لسنامته والمتصلة بما يحيط به.

- تشجيع نشاطه الإبتكاري، وتعهد ذوقه الجمالي، وإثارة الفرصة أمام حبيته للانطلاق الموجّه.

- الوفاء بـ(حاجات الطفلة) وإسعاد الطفل وتمييزه في غير تدليس ولا إرهاب.

- التبقي على حماية الأطفال من الأخطار، وعلاج بوارض السلوك غير السوي لديهم، وحسن المواجدة لمشكلات الطفولة.

- المرحلة الإبتدائية وأهدافها

- المرحلة الإبتدائية هي القاعدة التي يركز عليها إعداد الناشئين للمراحل التالية من حياتهم، وهي مرحلة عامة تشمل أبناء الأمة جميعا، وتزويدهم بالأسسات من العقيدة الصحيحة، والاعجاب السليمة، والخبرات والمعلومات والمهارات.

- أهداف التعليم الإبتدائي

- تعهد العقيدة الإسلامية الصحيحة في نفس الطفل وراعيته بتربية إسلامية متكاملة، في خلقه، وجسمه، وعقله، وانتمائه إلى أمة الإسلام.

- تدريبه على إقامة الصلاة، وأخذه بآداب السلوك والفضائل.

- تنمية المهارات الأساسية المختلفة وخاصة المهارة اللغوية، والمهارة العددية، والمهارات الحركية.
76 - تزويده بالقدر المناسب من المعلومات في مختلف الموضوعات.
77 - تعريفه بنعم الله عليه في نفسه، وفي بيئته الاجتماعية والجغرافية، ليحسن استخدام
التعليم، ويتفن نفسه وبيئته.
78 - تربية ذوقه البديعية، وتعهد نشاطه الإبداعي، وتنمية تقدير العمل اليدوي لديه.
79 - تنمية وعيش ليبرك ما عليه من الواجبات وماله من الحقوق، في حدود سنّه.
80 - توليد الرغبة لديه في الازدياد من العلم النافع والعمل الصالح، وتدريبه على
الاستفادة من أوقات فراغه.
81 - إعداد طالب بما يلي هذه المرحلة من مراحل حياته.
82 - المرحلة المتوسطة مرحلة ثقافية عامة، غايتها تربية الناشئ تربية إسلامية شاملة
لعقيدةه وعقله وجسمه وخلقه، يراعى فيها نموه وخصائص الطور الذي يمر به، وهي
تشارك غيرها في تحقيق الأهداف العامة من التعليم.
أهداف التعليم المتوسط
83 - تمكن العقيدة الإسلامية في نفس الطالب وجعلها ضابطة لسلوكه وتصرفاته،
وتنمية محبة الله وتقواه وقعت في قلبه.
84 - تزويدا بالخبرات والمعارف الملائمة لسنّه، حتى يلم بأصول العامة والمبادئ
الأساسية للثقافة والعلوم.
85 - تشويقه إلى البحث عن المعرفة، وتعويده التأمل والتعلم العلمي.
86 - تنمية القدرات العقلية والمهارات المختلفة لدى الطالب، وتعهدها بالتوهجه والتهديد.

87 - تربية على الحياة الاجتماعية الإسلامية التي يسودها الإخاء والتعاون، وتقدير التبعة، وتحمل المسؤولية.

88 - تدريبه على خدمة مجتمعه ووطنه، وتنمية روح النصح والإخلاص لولاة أمره.

89 - حفز هندته لاستعداد أجداد أمته المسلمة التي يتمنى إليها، واستناف السير في طريق العزة وازدهار.

90 - تعويده الاندفاع بوقته في القراءة المفيدة، واستمشار فراغه في الأعمال النافعة، وتصريف نشاطه بما يجعل شخصيته الإسلامية مدركة قوية.

91 - تقوية وعي الطالب ليعرف بقدر سنه - كيف يواجه الإشعاعات المضطربة، والمذاهب المدافعة، والمبادئ الدلائل.

92 - إعداد لما يلي هذه المرحلة من مراحل الحياة.

ملأه الثانوية وإهدافها

93 - للمرحلة الثانوية طبيعتها الخاصة من حيث سن الطلاب وخصائص نموهم فيها، وهي تستدعي ألوانًا من التوجه والإعداد، وتضمن فروعاً مختلفة لتحقيقها حامل الشهادة المتوسطة وفق الأنظمة التي تضعها الجهات المختصة، فتشمل: الثانوية العامة، وثانوية المعهد العلمي، ودار التوحيد، والجامعة الإسلامية، ومعاهد إعداد المعلمين والمعلمات، والمعاهد المهنية بأنواعها المختلفة (من زراعية وصناعية وتجارية)، والمعاهد الفنية والرياضية، وما يستحدث في هذا المستوى.

وهذه المرحلة تشارك غيرها من المراحل في تحقيق الأهداف العامة للتربية والتعليم، بالإضافة إلى ما تحقق من أهدافها الخاصة.
أهداف المرحلة الثانوية

94 - متابعة تحقيق الوالدين وحدهما، وجعل الأعمال خالصة لوجهه، ومستقيمة - في كافة جوانبها - على شرعه.

95 - دعم العقيدة الإسلامية التي تستقي من نظرة الطالب إلى الكون والإنسان والحياة في الدنيا والآخرة، وترويده بالмыслات الأساسية والثقافية الإسلامية التي تجعله معتز بالإسلام قادةً على الدعوة إليه، والدفاع عنه.

96 - تمكين الانتقاء الحي لأمة الإسلام الحاملة لرعاية التوحيد.

97 - تحقيق الوعي للوطن الإسلامي العام، وللمواطن الخاص (المملكة العربية السعودية)، بما يوافق هذه السن، من تسام في الأفق، وتمثل إلى العبباء، وقوة في الجسم.

98 - تعهد قدرات الطالب، واستعداداته المختلفة التي تظهر في هذه الفترة، وتوحدها وفق ما يناسبه وما يحقق أهداف التربية الإسلامية في مفهومها العام.

99 - تنمية التفكير العلمي لدى الطالب، وتمييز روح البحث والتجريب والتبعد المنهجي، واستخدام المراجع، والتعود على طرق الدراسة السليمة.

100 - إتاحة الفرص أمام الطلاب الفائزين، وإعدادهم لمواصلة الدراسة - مستوى ما المختلفة - في المعاهد العليا، والكليات الجامعية، في مختلف التخصصات.

101 - تقدير سائر الطلاب للعمل في ميادين الحياة بمستوى لائق.

102 - تخريج عدد من المؤهلين مسلكاً وفنياً لسد حاجة البلاد في المرحلة الأولى من التعليم، والقيام بالمهام الدينية والأعمال الفنية (من زراعية وتجارية وصناعية) وغيرها.

103 - تحقيق الوعي الإسلامي لبناء أسرة إسلامية سليمة.

104 - إعداد الطلاب للجهاد في سبيل الله زعرياً وبدنياً.
105 - رعاية الشباب على أساس الإسلام، وعلاج مشكلاتهم الفكرية والانفعالية، ومساعدتهم على اجتياز هذه الفترة الحرجة من حيآتهم بنجاح وسلام.
106 - إكسابهم فضيلة المطالعة النافعة والرغبة في الازدياد من العلم النافع والعمل الصالح، واستغلال أوقات الفراغ على وجه مفيد تزدهر به شخصية الفرد وأحوال المجتمع.
107 - تكوين الوعي الإسلامي الذي يواجه به الطالب الأخبار الهمدامة والنقاشات المضطربة.
108 - التعليم العالي هو مرحلة التخصص العملي في كافة ألوانه ومستوياتها، رعاية لذوي الكلفية والبرامج، وتنمية مهاراتهم، وسألا الحاجات المجتمع المختلفة في حاضرة ومستقبلهم، مما يسهم التطور الفريد الذي يحقق أهداف الفرد وغايتها النبيلة.
109 - تنمية عقيدة الولاء لله ومتابعة السير في تزويد الطالب بالثقافة الإسلامية التي تشعره بمسؤولياته أمام الله عن أمة الإسلام لتكون إمكاناته العلمية والعملية نافعة مثمرة.
110 - إعداد مواطنين أكفاء مؤهلين علمياً وفكرياً تأهيلاً عالياً لأداء واجبهم في خدمة بلادهم، والنهوض بأمتهم، في ضوء العقيدة السليمة، ومبادئ الإسلام السديدة.
111 - إتاحة الفرصة أمام النابغين للدراسات العليا في التخصصات العلمية المختلفة.
112 - القيام بدور إيجابي في ميدان البحث العلمي الذي يسهم في مجال التقدم العالمي، في الآداب، والعلوم، والğunهورات، وإجاد الحلول السليمة الملائمة لتطلبات الحياة المتطورة واتجاهاتها التقنية (التكنولوجيا).
113 - النهوض بحركة التأليف والإنتاج العلمي بما ينتج العلوم خدمة الفكرة الإسلامية، ويمكن البلاد من دورها القيادي لبناء الحضارة الإنسانية على مبادئها الأصيلة التي تعود البشرية إلى البر والرشاد، وتتجنب الأعرافات المادية والإلحادية.
114 - ترجمة العلوم وفونت المعرفة النافعة إلى لغة القرآن، وتنمية ثروة اللغة العربية من المصطلحات، بما يسدد حاجة التعبير، ويجلل المعرفة في متناول أكبر عدد من المواطنين.
115 - القيام بالخدمات التدريبية والدراسات "التحديثية" التي تنقل إلى الخريجين الذين هم في مجال العمل ما ينبغي أن يتعلموا عليه مما جد بعد تخرجهم.
116 - تشجيع الدولة دوائر الحضانة ورياض الأطفال في البلدان ورعاية النشء.
117 - تعيين الجهية المتخصصة بالتحطيم لإنشاء دور الحضانة ورياض الأطفال، وبالإشراف عليها.
118 - تضع الجهية المتخصصة المناهج والأنظمة والموارد والتوجيهات اللازمة لسير العمل في هذه الدور.
119 - تعد الجهات المتخصصة الكفاءات المهنية المؤهلة - تعليميًا و إداريًا - لهذا النوع من التعليم.
120 - مدة الدراسة في المرحلة الابتدائية ست سنوات.
121 - التعليم في هذه المرحلة متاح لكل من بلغ سن التعليم.
122 - تضع الجهات المتخصصة الخطط اللازمة لاستيعاب جميع الطلاب الذين هم في سن التعليم الابتدائي في خلال عشر سنوات.
123 - إنشاء المدارس في القرى الصغيرة والمنقارية براعي فيه ما يلي: 
أ- أن تفتح المدارس في مناطق وسطية مناسبة ينقل إليها الطلاب من القرى المجاورة.

ب- أن يؤخذ بنظام "التعليم الواحد" عند الحاجة.

- التخطيط للمرحلة المتوسطة

124- مدة الدراسة في المرحلة المتوسطة ثلاثة سنوات، تبدأ بعد نيل الشهادة الابتدائية، أو ما في مستواها، وتنتهي بنيل الشهادة المتوسطة.

125- الدراسة في المرحلة المتوسطة متاحة ما أمكن للحاملي الشهادة الابتدائية.

126- يراعى فتح المدارس المتوسطة حيث يكثر فصل الشهادة الابتدائية، وتغلق المدرسة في مكان وسط مناسب ينقل إليها الطلاب من الأمكن المجاورة.

- التخطيط للمرحلة الثانوية

127- مدة الدراسة في المرحلة الثانوية ثلاث سنوات، ونتهي بنيل الشهادة الثانوية بأنواعها المختلفة.

128- الدراسة في المرحلة الثانوية متنوعة، وهي متاحة ما أمكن للحاملي الشهادة المتوسطة، وتضع الجهات المختصة شروط القبول في كل نوع من أنواع التعليم الثانوي، ضمنًا لسدّ مختلف الحاجات، وتوجيه كل طالب لما يناسبه.

129- تفتح المدارس الثانوية على أنواعها، وفي تخطيط مدروس تنقسم الجهات التعليمية، وتراعى فيه الحاجات والإمكانيات وطبيعة المنطقة.

- التخطيط للتعليم العالي

130- التعليم العالي يبتدأ بعد الثانوية العامة أو ما يعادها.

131- يخضع التعليم العالي- حكومياً كان أم أهليًا- لمختلف فروعه للمجلس الأعلى للتعليم.
132- تنشأ الجامعات والكليات في المملكة بما يلائم حاجة البلاد وإمكانياتها.

133- يكون للجامعات مجلس أعلى ويعوض نظامه وخصوصاته ومسؤولياته وطريقة عمله.

134- ينسق التعليم العالي بين الكليات المختلفة بشكل يحقق التوازن في احتياجات البلاد في مختلف مراقبتها.

135- تفتح أقسام للدراسات العليا في التخصصات المختلفة كلما توافرت الأسباب والإمكانيات لذلك.

136- تمنح الجامعات الدرجات الجامعية للخريجين على اختلاف مستوياتهم.

137- تتعاون الجامعات في المملكة مع الجامعات الأخرى في البلاد الإسلامية لتحقيق أهداف أمة الإسلام في بناء حضارة إسلامية أصيلة.

138- تتعاون الجامعات في المملكة مع الجامعات العالمية في الاهتمام بالبحوث العلمية والإكتشافات والمختبرات، واتخاذ وسائل التشجيع المناسبة، وتتبادل معها البحوث النافعة.

139- يُعين بالمكتبات والخُبراء لتوفير وسائل البحث في التعليم العالي.

140- تنشأ دائرة للترجمة تتبع الأبحاث العلمية في كافة المواد، وتقوم بترجمتها لتحقيق تعريب التعليم العالي.

141- يُدرس في الكليات الجامعية ومعاهد عالية تاريخ العلوم في الإسلام والحضارة الإسلامية بما يوافق الجامعة الإسلامية اختصاص هذه المؤسسات، تعريفا لطلابها، في مبادئ اختصاصهم - بما أخرجهم المسلمون.

الجماعة الإسلامية
142- تنشأ جامعة إسلامية كبرى لإعداد علماء متخصصين في العلوم الإسلامية وعلوم اللغة العربية، إحياءً للتراث الإسلامي، وعملًا على ازدهاره، وقيامًا بواجب الدعوة إلى الإسلام.

143- تحظى الجامعة الإسلامية برعاية خاصة لتكون مركز الإشعاع في العالم الإسلامي وغيره، ويكون لها شخصية مستقلة ترتبط مباشرة ببعض المملكة.

144- تعين هذه الجامعة بالبحوث الإسلامية، وتعمل بتوجيهها ونشرها، وتنظيم العلاقة بينها وبين جامعات العالم لسد فراغ الدراسات الإسلامية والعربية.

145- تتكون الجامعة من الكليات ومعاهد التعليم المهني القائمة في المملكة المتخصصة في دراسة علوم الشرعية الإسلامية وعلوم اللغة العربية، وما ينشأ من الكليات خدمة الشريعة واللغة العربية وشؤون الأمية الإسلامية.

146- تُعين كلية الشريعة في هذه الجامعة بالدراسات الحقوقية لتخريج متخصصين شريعيين حقوقيين لسد حاجة البلاد.

147- تفتح الجامعة أبوابها لعدد مناسب من طلاب البلاد الإسلامية كي يعودوا إلى بلادهم بعد تخرجهم، لنشر الإسلام والقيام بواجب دعوته.

148- تقبل الجامعة الطلاب الذين توافر فيهم شروطها من حملة الشهادة الثانوية للمعاهد العلمية ودار التوحيد أو ما يعادلها.

149- تنشأ كليات للبنات ما أمكن ذلك لسد حاجات البلاد في مجال اختصاصهن بما يتفق والشريعة الإسلامية.

- أحكام خارقة

المعاهد العلمية
150- تواكب "المعاهد العلمية" النهضة التعليمية في البلاد، وتشارك التعليم العام في مواد الدراسة المناسبة وتعني عناية خاصة بالدراسات الإسلامية وفروع اللغة العربية.

151- يؤهل هذا النوع من التعليم الدارسين فيه للتخصصات في علوم الشريعة الإسلامية وفروع اللغة العربية إلى جانب الدراسات في الكليات النظرية الملائمة.

152- يرجع هذا التعليم أبناءه علمياً وتربيياً وتوحيدياً ومسلكياً لتحقيق أغراضه الأساسية في كفاءة البلاد من المتخصصين في الشريعة الإسلامية وعلوم اللغة العربية والدعوة إلى الله.

- تعليم البنات

153- يستهدف تعليم الفتاة تربيتها صحية إسلامية تقوم بمهمتها في الحياة، فتكون ربة بيت ناجحة وزوجة مثالية، وأما صالتها، والإعداد اللازم لها يناسب فتراتها كالتدريس، والتدريب، والتطبيق.

154- تقدم الدولة تعليم البنات، وتتوفر الإمكانيات اللازمة ما أمكن لاستيعاب جميع من يصل من سن التعليم، وإتاحة الفرصة للمرأة في أنواع التعليم الملائمة لطبيعة المرأة والوقافية بحاجة البلاد.

155- يمنع الاختلاط بين البنين والبنات في جميع مراحل التعليم إلا في دور الحضانة ورياض الأطفال.

156- يتم هذا النوع من التعليم في جو من الحشمة والوقار والعفة، ويتكون في كيفية أنواعه متناقصاً مع أحكام الإسلام.

- التعليم الفني
157 - يهدف التعليم الفني إلى كفاءة المملكة من العاملين الصالحين المؤهلين في سائر الميادين والمستويات، الذين توافر فيهم العقيدة السليمة، والخلق الفاضل، وإتقان العمل، وحسن القيام بما يوكل إليهم من مهام.

158 - تعني الجهات التعليمية المختصة بالتعليم الفني بأنواعها، والمهني، وتدعمه فنيًا ومالية.

159 - تحددد حاجات المملكة من الأيدي الفنية على مختلف المستويات والأنواع بشكل يجعلها تكتفي ذاتيا في مدة تقرر في ضوء الإمكانيات الموجودة، واستغلال سائر الطاقات التي يمكن أن تعمل في هذا المجال، وتتوسع خطوة محدودة لهذا الغرض.

160 - توضع مناهج التعليم الفني والمهني وخطتها الدراسية بما يحقق أهدافها، ويراعى أن تكون متنوعة ومنورة لتواجه كافة الحاجات وجميع التطورات المتقددة في حقول المعرفة والعمل، وتحقق سائر الخبرات والمهارات والتطبيقات.

161 - تنطوي الجهات الحكومية المختصة المعاهد اللازمة لسد احتياجات المملكة من العاملين في الميادين الزراعية والتجارية والصناعية وغيرها.

162 - تتخذ الجهات التعليمية المختصة مسائل التشريع المملكة التي تضمن الإقبال على التعليم المهني والفنيني، وتفسح الدولة المجال أمام الخريجين للعمل في المنشآت والشركات والمؤسسات والصناعات، وتضع الوزارات النظام الكفيفي لتشغيل الخريجين وتنظيم أوضاعهم.

163 - تكون مناهج إعداد المعلمين في مختلف الجهات التعليمية وفي جميع المراحل وافية بالأهداف الأساسية التي تشدها الأمة في تربية جيل مسلم يفهم الإسلام فهما صحيحا، عقيدة وشريعة، ويبدو جهده في النهوض بأمه.

164 - يُعين بالتدريب الإسلامية واللغة العربية في معاهد وكليات إعداد المعلمين حتى يتمكنوا من التدريس بروح إسلامية عالية ولغة عربية صحيحة.

71
165 - تولي الجهات التعليمية المختصة عنايتها بإعداد المعلمين المؤهل علمياً ومسliğiniً لكافة مراحل التعليم، حتى يتحقق الاكتفاء الذاتي، وفق خطة زمنية.
166 - تتوسع الجهات التعليمية في معاهد المعلمين والمعلمات، وفي كليات التربية، لكافة المواد، بما يتكافأ مع سد حاجة البلاد في الخطة الزمنية المحددة.
167 - يكون اختيار الجهازين التعليمي والإداري متسناً مع ما يحقق أهداف التعليم التي نعم عليها في المواد السابقة في الخلق الإسلامي، والمستوى العلمي، والتأهيل التربوي.
168 - يشجع الطلاب الذين ينخرطون في سلك المعاهد والكليات التي تعد المعلم بتخصصات ميزة مادية واجتماعية أعلى من غيرهم.
169 - يوضع للمعلمين ملاك خاص (كادر) يرفع من شأفهم، ويستدعي على الاضطلاع بهذه المهمة التربوية في أداء رسالة التعليم بأمانة وإخلاص، ويضمن استماعهم في سلك التعليم.
170 - تدريب المعلمين عملية مستمرة، وتوضع لغير المؤهلين مسلياً خطة لتدريبهم وتأهيلهم، كما توضع خطة للمؤهلين لرفع مستواهم وتحديث معلوماتهم وخبراتهم.

171 - يفسح المجال أمام المعلم لتبني الدروس التي تتلهم لمراقبة أركى في مجال تخصصه، وتضع الجهات التعليمية الأنظمة المحيطة لهذا الفضاء.
172 - لا تقل مدة إعداد معلمي المرحلة الابتدائية عن المدة اللازم للحصول على شهادة الدراسة الثانوية، ويجري تطوير مرحلة إعداد المعلمين تدريجياً لتحقيق ذلك، ولا تقل مدة إعداد معلمي المرحلة المتوسطة والثانوية عن المدة اللازم للحصول على شهادة التعليم العالي.

التوسع في نشر مدارس القرآن الكريم ومعاهده
173 - تعمل الدولة علي إشاعة حفظ القرآن الكريم، ودراسة علومه، قياما بالواجب الإسلمي في الحفاظ على الوحي، وصيانة تراثه.

174 - يفتح هذا الغرض نوعان من المدارس:
أ - مدارس مسائية: للراغبين في حفظ القرآن من السعوديين وغيرهم، وتخصص لهم جوائز تشجيعية وفق لائحة تنظم ذلك.

ب - معاهد فارية: لإعداد حفظة للقرآن الكريم، ومدرسين له وللعلوم الدينية، وإعداد أئمة مساجد، وتوضح لائحتها المنهج، والخطة التفاصيلية، والسنوات الدراسية والطاقات والجوائز والمميزات التشجيعية.

175 - تشجع الدولة التعليم الأهلي في كافة مراحله، ويخصب لإشراف الجهات التعليمية المختصة فيئًا وإداريًا، ويوضح ذلك النظام الخاص به.

176 - الترجيح بفتح المدارس والمعاهد الأهلية خاص بجهات التعليم المختصة، ولا يسمح به للبائعين.

177 - يوضح نظام التعليم الأهلي الشروط التي يجب توافرها فيه، والواجبات التي يتلزم بها.

178 - لا يحق للمؤسسة الأهلية أن يمنح الشهادات العامة في جميع مراحل التعليم.

179 - يحقق إشراف الدولة على التعليم الأهلي الأهداف التالية:
أ - ضمان مستوى مناسب من التربية والتعليم والشروط الصحية لا يقل عن مستوى مدارس الدولة.

ب - ضمان صحة اتجاه المدرسة وفق مقتضيات الإسلام.
ج - تقدير مدى المساعدة المالية التي تقرر للمدرسة لتحقيق العدل والتوازن بين مختلف المدارس الأهلية.

d - مساعدة المدارس والمعاهد الأهلية على تحقيق أهداف التربية والتعليم من ناحية الإشراف والدعم الفني.

مكافحة الأمية وتعليم الكبار

180 - تتم الدورة مكافحة الأمية وتعليم الكبار، وتدعم هذا النوع من التعليم فنيًا ومالياً وإدارياً، وذلك تحقيقاً لرفع مستوى الأمة، وتعزيز التفوق بين أفرادها.

181 - تستهدف مكافحة الأمية وتعليم الكبار تحقيق الأمور الأساسية التالية:

- تنمية حب الله وتقواه في قلوبهم وترويدهم بالقدر الضروري من العلوم الدينية.
- تعلم القراءة والكتابة ومبادئ الحساب.
- التوعية العامة في شؤون الحياة.
- التوعية العامة في شؤون الحياة.

182 - توضع من قبل الجهات التعليمية المختصة خطط زمنية قائمة على الإحصاء لأستيعاب الأميين، والقضاء على الأمية، وتعاون في تنفيذ الوزارات والمصالح المعنية.

183 - تكون فترة المكافحة والتعليم على مرحلتين:

4. المرحلة الأولى: وتنتهي بالحصول على شهادة محو الأمية.

ب - المرحلة الثانية: المتابعة لبناء الشهادة الإبتدائية.

184 - تسمح ووسائل الإعلام في التوعية العامة التي تسعى للأمين بأهمية التعليم، وتساعدهم بالبرامج التعليمية الممكنة.
يشجع الأفراد والجماعات على الإسهام في مكافحة الأمية وتعليم الكبار تحت إشراف الجهات المختصة.

تسهم المدارس الأهلية في هذا النوع من التعليم، ولا تصرف إعانة إلا إذا شاركت بنفسها المقرر فيه وفقاً لنظام التعليم الأهلي.

تولى الجهات المختصة نحو الأمية بين النساء وفق إمكاناتها، وتخفف برامجها بما يحقق الأهداف الخاصة بتعليم المرأة وفقاً لأحكام الإسلام.

تظهر أعراض الفروقات بين الطلاب في الصحة والبيئة والعوامل الخاصة.

تُعين الدولة وفق إمكاناتها بتعليم المعوقين ذهنياً أو جسدياً، وتوضع مناهج خاصة ثقافية وتدريبية متنوعة تحقق وحالاهم.

يهدف هذا النوع من التعليم إلى رعاية المعوقين، وتزويدهم بالثقافة الإسلامية والثقافة العامة اللازمة لهم، وتدربيهم على المهارات اللازمة بالوسائل المناسبة في تعليمهم للوصول لهم إلى أفضل مستوى يوافق قدراهم.

يُعين في مناهج تعليم المعوقين بالعلوم الدينية وعلوم اللغة العربية.

تضع الجهات المختصة خطة مدروسة للنهوض بكل فرع من فروع هذا التعليم تحقق أهدافه، كما تضع لائحة تظم سيرته.

تُرعى الدولة النابغين رعاية خاصة لتنمية مواهبهم وتوجيههم، وإتاحة الفرصة أمامهم في مجال نبوعهم.

تضع الجهات المختصة وسائل اكتشافهم، وبرامج الدراسة الخاصة بهم، والمزايا التقديرية المشجعة لهم.

منهج للنافاعين وسائل البحث العلمي للاستفادة من قدراتهم، مع تعهدهم بالتوجيه الإسلامي.
كيفية اختيار القائمين بالتعليم

195 - يتم اختيار القائمين على التربية والتعليم من ذوي الكفاءة العلمية والتربوية والفنية
والخلق الإسلامي النبيل.

196 - تعنى الجهات المختصة عناية كافية للدورات التدريبية والتجديدية ودورات التوعية
لتسريع الخبرات وكمية المعلومات والمهارات الجديدة.

197 - يتناول التدريب كافة جوانب العملية التعليمية والأجهزة العاملة فيها، وتوضع
برامج الدورات تحدد فيها غرض الدورة ومنهاجها وطرق تنفيذها، وتقديمها، والشروط
التي ينبغي أن تتوفر في القائمين عليها.

198 - يجري بعد إقرار أي منهج دورة توعية، وتوضح معالمه وأسسها، وتبرز أهدافه
وبين طرق تنفيذها، ويشترك فيها واعضوه مع المختصين والمدرسین الأوائل ومن يشارك في
تأليف الكتاب المدرسي وكتاب المعلم.

أدوار أخرى للمدرسة

199 - المدرسة هي البيئة الخصامية المقصودة للتربية الناشئة وإعدادهم على أحسن وجه
لأفضل مايصلحون له في خدمة دينهم وأمهاتهم وبلادهم.

200 - تكون المدرسة بكامل أجهزها ونظمها وأوجه نشاطها محمية لضمان التعليمية
والأهداف التربوية، حالية من كل ما يتعارض معها.

201 - توفر الجهات التعليمية في المدارس والمعاهد والكليات وسائل الإيضاح البصرية
والسمعية والتربوية لما يساعد على تحقيق الأهداف التعليمية.

202 - تعني الجهات التعليمية المختصة بإنشاء المكتبات المدرسية ومكانات الفصول،
وتنميتها، وتتوفر في هذه المكتبات المراجع والمصادر والكتب التعليمية والثقافية المناسبة.
للطلاب والمدرسين، على أن تحقق كافة الكتب الأهداف المتوخاة من التعليم، وتخلو من كل ما يتعارض مع الإسلام.

203- يكون البناء المدرسي لائقاً في مستوى ونظامه وتوافر الشروط الصحية فيه، وافياً بأغراض الدراسة.

204- يعين في الأبنية المدرسية بإقامة مسجد في مكان لائق للصلاة.

205- توفر العناية الصحية للطلاب علاجية كانت أووقائية.

الاعتقاء بالمناهج الدراسية باعتبارها وسيلة تربوية عامة

206- تعني الدولة بالمناهج الدراسية باعتبارها وسيلة هامة من وسائل التربية والتعليم.

207- ينبغي ان تكون هذه المناهج:

- مبنية من الإسلام ومن مقومات الأمة وأسس نظامها.

- مواقفة لأحاسيس الأمة، وترمي إلى تحقيق أهدافها.

- مناسبة لمستوى الطلاب.

- مفيدة للمستوى المطلوب في الدارسين والأهداف التعليم.

- متوازنة، ومرنة، وتوافق مختلف البيئات والأحوال.

208- تتضمن المناهج:

- الهدف العام وارتباطه بمهدف الدولة من التربية والتعليم.

- الأهداف الخاصة بكل من المرحلة التعليمية والمادة العلمية.

- تحديد المستويات العلمية والمهارات العملية والإتجاهات الفكرية والأخلاقية التي ينبغي أن تحققها.
- التوجيهات التي تقوّد خطوات المعلم في تحقيق الأهداف وتطبيق المنهج.

- النشاط المدرس المرافق للدروس والمحقق لأغراض المنهج.

و- هدف كل وحدة من وحدات المنهج.

ز- قياس تقدم الطلاب فيه.

209- يكون الكتاب المدرسي منسجماً مع مقتضيات الإسلام، سليم اللغة، وافياً بأهداف المنهج ومقااصده العلمية والعملية والخلقية.

210- يوضح نظام التخطيط للكتاب المدرسي "أوامض الكتاب" والإجراءات المناسبة ليكون على أفضل الوجه.

211- تعني الجهات التعليمية - حسب الحاجة - بـ (كتاب المعلم) الذي يساعد على توضيح سياسة الدولة في التربية والتعليم، ويعين معلم كل مادة على تحقيق أهداف المنهج من النواحي التعليمية والتربية، كما يكون دليلاً مساعداً في حسن استخدام الكتاب المدرسي.

العناية بالاختبارات لما لها من أهمية

212- يجري الجهات التعليمية امتحانات للكشف - في دقة ونواة - عن بلغة الطلاب من المستوى الذي حدده المنهج في المعلومات والخبرات والمهارات، ويوضح النظام الخاص بها، طرقها ووسائلها وكيفية تنفيذها، بما يضمن سلامةها وحسن سيرها ودقة نتائجها.

213- تعني الجهات المختصة بالاختبارات الأخرى التي تقيس - بمختلف الوسائل - قدرات الطلاب ومواقفهم وميولهم واستعداداتهم، توفرة لحسن توجيههم إلى ما يصلحون له من الدراسات والأعمال.
214 - تقوم العملية التعليمية في مختلف جوانبها - من المهندس والمعلم والكتاب وطرق التدريس وأساليب "التوجه الفني" وغيرها - وذلك عن طريق دراسة نتائج الامتحانات واستخدام سائر وسائل التقويم.

الاهتمام برعاية الشاب

215 - تتمثل الجهات المختلفة برعاية الشباب رعاية موجهة حسب تخطيط تضعه لجنة ختام من الشخصيات الإسلامية المعروفة، يستهدف التوجيه الإسلامي والرعاية الخلقية، وتنمية المواهب الفكرية والثقافية، والتدريب على حياة القوة والرجال والنشاط.

نشر المكتبات والتشجيع على التأليف

216 - تعين الدولة بإنشاء المكتبات العامة، وتوفر في هذه المكتبات المراجع والمصدر والكتب التعليمية والثقافية المناسبة التي تساعد على تنمية الفكر.

تشجيع الدولة التأليف المثير للمبادئ في كافة العلوم والفنون، وتستمد كتاباً الإسلاميين على نشر الكتب المُدمجة وتعزيز الانتقاء به، وعمل على إحياء تراثنا الحالي، كما تسهم بنصيب وافر في مشروعات النشر الخلاقة لذلك.

217 - تقترب الدولة من تجربة الكتب الصادرة أو الواردة من داخل المملكة أو خارجها، فلهم على ما يلائم مجملة الأمة وأناها الفكرية وأهدافها التعليمية.

218 - تكون الصحف والمجلات - العام منها والخاص - منسجمة مع أهداف التعليم في التوجه وال التربية، والفكرية والغذاء.

220 - تعمل الجهات التعليمية على الاستفادة من الصحف المدرسية في التوجيه، وتقوم بإصدار مجلة خاصة تعبيراً صادقاً عن المنهاج القويم الذي ارتكزه المملكة لتعليم أبنائها، وروح التربية التي يُعيينها عملاً على رفع مستوى أسرة التعليم.
221- تصدر الجهات التعليمية المختصة- كلما دعت الحاجة- النشرات الثقافية والتوجيهية والإدارية حتى يساعد ذلك الجهاز الإداري والجهاز الفني على تطبيق السياسة التعليمية.

222- تضع الجهات المختصة مناهج تثقيفية عامة ترفع المستوى الإسلامي للفرد والمجتمع من النواحي الفكرية والخلقية والاجتماعية، وتحقق النوعية الشاملة لمختلف الشؤون في كافة المستويات.

223- وسائل الإعلام والنشر والتوعية والإرشاد ورعاية الشباب تتقدم الفكرية الإسلامية وتختصر في أهدافها ووسائلها- للسياسة التعليمية، وتوجه عن طريق المجلس الأعلى للتعليم.

224- تضع إشراف الجهات التعليمية جميع البرامج الدراسية والتدريبية، والمواد والمراكز الثقافية والمعاهد التي تقيمها الوزارات أو المؤسسات.

الاهتمام بالوسائل الإعلامية

225- تسهم وسائل الإعلام في النشرة العامة التي تمهد لتحقيق أهداف التعليم، ورازة العقبات التي تحل دون تنفيذها، كما تسهم في تنمية روح الإيجابية بين المجتمع والمدرسة في التعاون مع الجهات التعليمية، للوصول إلى ما يحقق أهداف التربية والتعليم على خير الوجه.

226- تعاون وسائل الإعلام في حملة التثقيف العام، لإتاحة لثقافة الطلاب من جهة، وتزويد أفراد الأمة بما يرفع مستواهم الثقافي من جهة أخرى.

التوسع في أفاق المعرفة والنشر لها

227- تعمل الدولة على نشر الثقافة الإسلامية بكافة الوسائل في أي بلد كان.

228- تسهم الدولة في نشر العلم والمعرفة بين الدول والأمم والشعوب بالأمور الآتية:
أ- إيجاد منح دراسية يخديها المجلس الأعلى للتعليم في المراحل التعليمية بالمملكة.

ب- تزويد بعض الدول بالمدرسين.

ج- تزويد المعايير والمدارس والكليات والمكتبات العامة بالكتب والصحف والنشرات المفيدة.

التربية والدعم

- تعتبر الدولة أن الطاقة البشرية هي المطلق في استثمار سائر طاقاتها، وأن العناية بهذه الطاقة عن طريق التربية والتعليم والتنتيف هي أساس التنمية العامة.

- تراعي الدولة زيادة نسبة ميزانية التعليم لتواجه حاجة البلاد التعليمية المتزايدة، وتنمو هذه النسبة مع نحو الميزانية العامة. وللدرجات الطلاب في الجد والاستقامة.

- مواضيع وأحكام عامة

- يشكل مجلس أعلى للتعليم يشرف على شؤون التعليم بكافة أنواعه ومراحله وسائر التثقيف التوجيهي في المملكة، ويعين نظامه أوجه اختصاصاته ومسؤولياته وطريقة عمله.

- التعليم بكافة أنواعه ومراحله وأجهزته ووسائله يعمل لتحقيق الأغراض الإسلامية، وتضمن لأحكام الإسلام ومقتضياته، ويُسعى إلى إصلاح الفرد والنهوض بالمجتمع خلقيا وفكريا واجتماعيا واقتصاديا.

الخدمات المجانية من الدولة

- التعليم مجاني في كافة أنواعه ومراحله فلا تنقضى الدولة رسوما دراسة عليه.

- تقوم الدولة بصرف مكافآت وقائية للطلاب في أنواع معينة من التعليم والتدريب.
235- يكون تقدير هذه المكافآت وتحديد جهافها وإعادة النظر فيها بين حين وآخر من اختصاص المجلس الأعلى للتعليم الذي يحدد نسب المكافآت وفئاتها تبعا لتنوعية التعليم ودرجات الطلاب في الجد والاستقامة.

236- توفر الدولة فروع التعليم العالي على اختلاف أنواعها في المملكة وفقاً لحاجات البلاد والسياسة التي يضعها المجلس الأعلى للتعليم.
المبحث السابع: المبادئ والمشاريع للتربية في المملكة العربية السعودية

هناك مبادء ومشاريع رئيسية يمكن سردها على النحو التالي (17):

أولاً: مشروع التكيد للتعليم العلامة للتعليم العالمي (تطوير):

- بمراجعة هيئة المشروع.
- تم إعداد خطة استراتيجية لتطوير التعليم العالي مؤسسة موحدة.
- يتم تنفيذ الخطة الاستراتيجية من خلال شركة تطوير التعليم (شركة مملوكة بالكامل للمملكة) ويتكلم مع وزارة.
- تأسس مشروع كتطوير للخدمات التعليمية.
- بعض برامج الخطة الاستراتيجية ومشاريعها:

1- برنامج تطوير المدارس وسادات التربوية والتغذية.
2- برامج المعايير الوطنية والموارد والتقديم.
3- معايير التعليم، معايير الجودة في التعليم، معايير البيئة المدرسية.
4- اختبارات الوطن والتنوير الدورالدوري المستوى التعليم.
5- برامج تطوير التعليم الثانوي.
6- برامج تطوير التربية الإسلامية.
7- برامج تطوير التعليم العربية.
8- برامج تطوير التعليم الإنجليزية.

(17) تغطيت المسلسل 90 عاماً، د. أحمد الرومي – عالم السودان، 2013-10-10 5/12/1434هـ)
9- برنامحوطر تم تعليم العلوم المو الفنية والهندسة والرياضيات
(التدریب، المراکز العلمیة، المسابقات، وغيرها).

10- تطوير التعليم في مرحلة الطفولة المبكرة.

11- تطوير برامج الابتدائية الخاصة.

12- برنامج دبلوماتي (1000 تاد).

13- بوابة التعليم الوطني والمدرسة الافتراضية وآكاديمية التطور المهني الافتراضية.

14- برامج تطور الرباطة المدرسية.

15- برامج التطور المهني المعلما الجدید.

ثانيًا: مبادرة التوحید اللاقمة زرقاء:

- توحید الإجراءات التحصيلية استنتاجية ستاسة وزارة لتحقيقاتها من خلال ست سنوات، وتظهر:

إلى ماغنيفسيها الاستراتيجية خلال السنوات الماضية فيمايلي:

- السعي الاستراتيجي لمركز في عمل قيادة الوزارة على وضع السياسات لخطط الابتدائي العام.

- تحميل عدد من مراكز الادارات الإدارية المتلفزة بالوزارة.

- تحميل حياد إدارة التربية والتعليم في البنات، (45 إدارة، كانت قبل ذلك 83 إدارة).

- تمتعيز للاقمة مركزية في المناطق المحافظات المتواجد من خلال التسويق الصلاحية لحيادية الرياضة.

- يتمتع ماهيدي المدارس.

- تمتع بانتشار تشغيلية للمدارس.

- تمتع بمجموعة نشاطات إدارة التربية والتعليم بين المدارس.
ثالثاً: مبادرة تقويم التعليم العام

هيئة تقويم التعليم العام:

اقترح مجلس الوزراء الموقي بجلسته المنعقدة بتاريخ 23/10/1433 هـ إنشاء هيئة عامة لتقويم التعليم العام، تتمتع بالاستقلال الإداري المالي، ويكفف هالة الرياض، وها محافظة لذات دائرة الممتازة، وترتبط الهيئة تنظيمياً برئيس مجلس الوزراء مؤقتًا، ورئيس مجلسة لأعلى لتحليمه جملة إن شاء الله.

وهي الهيئة أحد مبادرات مجلس الوزراء التي تهدف إلى الوقوف أمام المؤسسات التعليمية، وتعمل على تحسينها.

и serialized

والمهمة الحالية للعامة، هي إعادة الاستقلالية، واستئناف القوة واقتراح حلول.

والاستقلالية تدعو وصولها لمواجهة بعض النوايا، ويتضمناو ما يلي:

- تأسيس نظام التقويم ومرافقة تطبيق معايير آخر دقيقة للتعليم.
- بناء معايير مقدمة لاحلالتعليم تستخدم لملحقاً لكافحة الأداة و مواضيع سلكية للتعليم بإستقلالية الأهلية، واعتمادها.
- نظام معايير مناهج التعليم تخضع لمراجعة، وتنظيمها لصائلي.
- إجراء الاختبارات التأشيرية.

رابعًا: مبادرة تعزيز مشاركة القطاعات خاصية التعليم العام:
صدر توجيه مجلس الوزراء بتاريخ 22/2/1433 هـ

يرفع اليكم مشروحة القوانين الخاصة بالتعليم العام وإشراكها في تعريب التعليم، وذلك على سبيل المثال، فعلى معلمي السلام بتاريخ 16/11/1430 هـ.

وفي هذا الإطار تم إعداد:

- إعداد استراتيجية تعزيز مشاركة القطاع الخاص بالتعليم العام.
- تأسيس شركة تنوير التعليم القابضة (ملوحة بالكامل الدولية).
- تأسيس (3) شركة كمبيوترية تابعة لشركة تنوير التعليم القابضة.
- شركة تنوير للخدمات التعليمية (المؤسسات، التدريب، التمكين، النشاط الاصفي، وغيرها).
- شركة تنوير للفشالدسي.
- شركة تنوير للمنظابالدسترة.
- سيئم إنشالله تأسس شركة أخرى تستخدم الوزار في أحوال مختلفة وفقاً، مثال يجد.

صدر توافقية الجهات التعليمية لتساعد التعليم المدرسية، والتعليم الابتدائي، والьтеانالدسترة، كاتبًا، مع توزيع الوظائف وإدارة التدريبية والتعليمية والنهائية الرئيسية.

خامساً: بدءاً من جهة للمعلمين والمعلمات من توجيههم:

المعلماً ناجداً:

رفع دعاة إعداد المعلمين من خلال الاستماع لمجتمعات السعودية ودعاية في مختلف الدراسية ومعاهير قبولة للطلبة

بالأقسام المؤهلة، وتشكل لجنة دائمة للتنسيق مع وزاري التعليم العالي.
- تمتلك التعليمات الجدیدة من خلالالتعاون مع معلم زرقاء و veículo لقياس، و سبيل يعاني من المعلمون من أجل

- سبقة منحراح الحكم.

- التسريع و تعزيز المعلمون، بحيث تكونوا كارباً كفيدياً العام.

- تقييم مسؤولية المعلم، ليتم التدري والدعم في مهامهم للعمل المدارس.

- المعلمون على أساليب:

- تعليم المعلمون كيف تكونوا أشخاصاً أولاً.

- معاينة وضع المعلمين في شهادة الماجستير بتحسين مستوياتهم في المستحق (السادس).

- معالجة تبعية للحافليات والمعلمين من المبادرات التربوية والاحتياجات التي تواجههم في العمل.

- معالجة تنفيذ وضع المبادرات إلى المستوى العام لتعلم و نجاح المعلمين.

- معالجة أو وضع دفعات المبادرات الخاصة للمبادرات التعليمية المستحقة.

- معالجة وضع المبادرات المبادرات للمبادرات للحصول على الشهادة الجامعية و مهارات أساليب.

- رفع مهارات المعلمين للعمال.

- الرفع الإيجادية للمهارات التعليمية تشمل التراث المبادرات.

- تدريب المعلمين مساحات شرع وتطوير.
- وضع حدود لروافد المعلمين والمدارس الأهلية.

مبادئ أخرى:

- صدور قرار مجلس الوزراء بالإقرار التشكيلي التاميني بتاريخ 1432/11/19، والذي أشاره استههما أكثر من 10 سنوات.

- إطلاق مبادرة سنوية للتميز المعتد دفنت كمعلمين ومدارس سوا ومشتريين المشرفين في DWC.

- تنمية استراتيجية تشريفيًا للمعلمين والمعلميّن الرقم عمليّة تعليمية لإشراكهم في أخذ القرارات.

- تشكيل مجلس استراتيجي للمعلمين المعلمين إدارات تعليمية لإشراكهم في أخذ القرارات.

- تأسيس مبادرة المناهج الجديدة للمدارس الأساسيّة والمتوسطة في جميع المدارس.

- تنفيذ خيار اللغة الإنجليزية في المناهج الجديدة بدءًا من الصف 녱 4، وتنفيذ منهجية جميع التطورات في جميع المدارس.

- تنفيذ سعفي تنفيذ منهجية المدارس الثاني.

- تنفيذ تدريبات كبار المعلمين والمشرفين في المناهج الجديدة.

- يتضمن تطوير المناهج التربوية الخاصة.

- يتضمن تطوير المناهج التربوية للأطفال.

- يتضمن تطوير المناهج التربوية الحاسوبية.
التحضير لبدء تنفيذ مشروع المؤسسة لشركة تطوير خدمات التعليمية، معابد الأدوار الضرورية في فلسطين.

سابعًا: مبادرة التوسعة للاطفال:

- أثبتت الدراسات أن الأطفال مهمين جدًا، وكيفية تعزيز نشاطهم في المستقبل.
- صدر قرار مجلس الوزراء بتاريخ 28/2/1430.
- يتم تنفيذ مبادرات توسعة للاطفال الاستيعاب 50% من الأطفال في المدارس.
- توسيع المدارس ومعالجة القطاع الخاص.
- اقتراحات ملزمة للاطفال في المدارس لمستقبلهم.
- تسهيل الإجراءات لانتشار الأطفال للأهلية.
- رفع مطالب أسرة للاطفال.
- دعم وزيرة اللغة العربية للمدارس.
- تفاقمًا لإ强制 300 روضة الأطفال، وancement 700 لعبة للطفل الواحد في اليوم (بمعدل 2.7 لعبة يوميًا)، بإجمالي 1000 روضة أطفال.

ثامنًا: المباني المدرسية:

- استلام 3.2 مليون عمليات الأبنية المدارسية، ومعدل 3.3 روضة يوميًا، استفادت قطاعاً يضمنه مليون نصف مليون طفل، وضعك قادر 30%.
- مدارس طلابية طالبات.
- خفض المبالغ المستأجرة إلى نسبة 22% على مستوى المملكة بعد أن كانت تصل إلى 41% خلال العام 1430 هـ، وتم الاستغناء عن 2,669 مبنى مستأجر منهما 806 مباني ذاتية العقارات.

- تنفيذ أكثر من 1,800 صالة وملعب بضرورة الاحتياجات الأربع الماضية.

- وضع آلية جديدة للحد من تعثر المشاريع. أن ترتباء تقرأ ما يقارب 60% منهما معوضة، وحيدة ضبطية للمشاريع.

- البهذيفي يعكس مستردة جدلاً سياحياً جديدًا لمشاريع كا استثمار عمالي.

- البهذيفي استخدم نظام نشر جديد سريعة لتغطية الاحتياجات العال_RESULT_ لمنطقة الفاصلية، بأساليب تكنولوجية الفئة الإخبارية، وفروض المستور.

- منشأ الاستمرارية الإدارية التربوية و التعليم، للحد من النقد، تأثيرات نهاية بأساليب تكنولوجية الفئة الإخبارية، وفروض المستور.

- صدور أمر سامي يمنع بنشاط الطلاب إلى شر كتطوير للمباني، والبدء في التحضير لذلك.

- تاسعاً: النقل المدرسي:

- إسناد تشييد النقل المدرسي للطلاب في جميع مراكز المملكة، ومراكز التعليم الخاص.

- توفير خدمة النقل المدرسي في نحو (631) ألف طالب (25% من الطلاب) للتعليم العام.

- صدور وقفة مجلس الوزراء بتاريخ 21/10/1432 هـ:

- مضاعفة أعداد الطلاب المستفيدات (أكثر من مليوني من الطالبات الفعلية).

- البدء بتقديم خدمة للطلاب الأعزاء.

- تزويج خدمة للتعليم وإلغاء النقل المدرسي للطلاب، والبدء في النقل المدرسي السيالي في كود تطوير النقل التعليمي.
عشيرًا:

مبادئ التقنية المعلوماتية الإلكترونية:

 تنفذ الوزارة مبادرة كبيرة للتحول الإلكتروني لبيئات فاعلية وفاعلية، وتوسيع الوصول وتقنية مسيرة مولودية.

 معلومات الموظفين والموظفين والطلاب والطلاب والطلاب الأول والثاني، ومهمة الكائنات في الوقت.

 أبرز مشاريع تقنية المعلومات والاتصالات الإلكترونية:

 1) نظام الاتصالات الرقمية:
- تقديم سلسلة من 2700 خدمة رقمية لأكثر من 10 ملايين موظفون。
- أكبر نظام متكامل للمناصحة، عدد الاتصالات والإرسال والرسائل المستخدمة في المؤسسات من 65% من المشارك.

 2) مشروع إعداد الأنظمة الموارد المادية والاستراتيجية والمائية والبشرية:
- أكبر نظام عالمي متعدد المستخدم في 2009 مناصحة عدداً المستخدمين.
- يقدم خدمات الكترونية مباشرة على نحو أكثر من 10 ملايين موظفو الوزارة، وتسليم الرباعية لخدمة المدينة، و نحو 17% من خدمات الدولة وحوالي 20% من المواضيع الفواز بخدمات الدولة.

 لإطلاق معمل الأول، ومنح الخدمات المالية والبنية وسلسلة الإمدادات، وتوسيع العمل بحاجة لجميع مكتبات التعليم.

 - تواجد الراوي في النظم الملائم وغير المسمى (651)

 أفلام شبكة المكتب والمكتب الأول، وحلقات مكتبة كابانسكي ومنظور الماني.

 - يتم تنفيذ حلول حلقة الثانية من المشروع.

 3) مشروع الخريطة التعليمية:
نظام بينياعي مر كرية البيانات التجمع العالمية للدار سيرماي أوبو وظائف مختلفة ومتعددة للمنطقة للمدينة، للا حي.

- تمثل نحو 33 ألف موقع سيفيز خريطة واحدة.
- خدمة الاستعمال لأمر الطالب/الطالب والطالبة والطالبة والمعلمة لعرفة موقع الدار سيرماي خريطة.
- خدمة الرسم البياني اللازم للأنواع والأسماء والمعلومات الدقيقة.
- إسعافات الحالات الطارئة عن طريق إحدائات المدارس.
- مشروع إعداد الخدمات المكتبية المعلماوات الوثائق.
- نظام الرسائل السلكية للمدارس والمقارنات التحفيظية:
- النطاق المراعي والباقي 11% - مرتبط مجمع الفماز، 89% منها اعتراضي.
- (2400 مدرسة) بالأقسام الصناعية.
- مشروع عظام الام激光 لدار المدرسة:
- توفير 2263 معامل صادرة بما 9.577 جهاز حاسب.
- الوصول إلى حاسوب لكل معلم طالب في المدارس المتوسطة الثانوية بنهائي 2012م، وهذه وسائل المعاملات السالبلي.
- أحدث عشر:
- مبادارات للطلاب.
- أ) أندية الحي:
استثمار مراكز الافعال لدى الجديد والمرافق المكملة وتطوير هالتكو تاندلا للبنان سيفيها: ناهليهنا بDefines أنشطةهم رياضية واجتماعية وثقافية وفنية مما يحسن عمليناو ثمارنا ابنتازية.

- وقد بدأت وزارة الابتدائية خطة لإنشاء 1000 ناد خلال 3 سنوات، تتضمن تغيير المدارس أثناءها أعمدة: للمدارس وتغيير فقهية واجتماعية وثقافية وفنية.

- توفرت 50 ناديًا واعتماد 114، وتشمل 426 في جميع إدارات الريادة والتعليم.

- الأندية ستوفر أنشطة إضافية وأنشطة تدريبية وتنموذجية تدعم مهارات تعلم الطلاب.

- المراكز العلمية:

  - تأسس مراكز علمية وفكت صناعية وعصبية تكو خاضعة لمقاولات العالم العلمية والإبداع.

  - ويشمل هذا العمل مثل: المراكز العلمية الأخرى، وبحثية وتقنية للبناء وبناء الفضاء والطيران.

ب) المعارك العلمية:

- تأسس مراكز علمية وفكت صناعية وعصبية تكو خاضعة لمقاولات العالم العلمية والإبداع.

- ويشمل هذا العمل مثل: المراكز العلمية الأخرى، وبحثية وتقنية للبناء وبناء الفضاء والطيران.

- تائم جل الاجازات الابتدائية لألية عالمية:

- تقدم ترتيب المملكة في تميز الابتدائيات الدولية. لمرات 29من 100 دولة، والأوائل، بالتصنيف العالمي، تشمل ميداليات التضمن، وثلاثير، نروية.

- تقدم الطلبة بالطلاب لمجالس التعاون، للتمييز في تميز الابتدائيات، لدول لا خليجية عربية.

- حصول طلاباً على ميدالية برزوية في تميز الابتدائيات، الدولية.
- حصول الطلاب على المركز الأول والثاني والرابع في عدة سنوات من المعرضات الدولية للعلوم والهندسة.

- حصول اللاعبين على المركز الأول والثاني في مسابقة المعرض الدولي للعلوم.

إنباشر:

مركز للخدمات الاستدامة للتنمية الخاصة:

- يقيم المركز كمركز للمستخدمين وهم الأفراد المعنيين بالحماية، ويقدم الخدمات المختلفة للمستخدمين بأعلى مستوى ممكن، ويحتوي على عدد من الخدمات المختلفة لدعم المستخدمين في جميع الأحوال.

- يحتوي المركز على عدد من الخدمات المختلفة لدعم المستخدمين في جميع الأحوال، ويحتوي على عدد من الخدمات المختلفة لدعم المستخدمين في جميع الأحوال.

- يحتوي المركز على عدد من الخدمات المختلفة لدعم المستخدمين في جميع الأحوال، ويحتوي على عدد من الخدمات المختلفة لدعم المستخدمين في جميع الأحوال.

وهذا ولا يزال في جمعية وزارات التربية والمؤسسات الخاصة في الأفكار والأعمال التي يشعرون

 إلى أن تكون واقعًا ذو نتائج على أرض الواقع لما الجامعة المتصلة من القيم الإسلامية والأهداف المرسومة لها من القائمين عليها وعلى رأسهم حامد الحرمين الشريفين الملك

عبدالله بن عبدالعزيز - حفظه الله -.
الخاتمة:

استعرضنا سبع مباحث تحكي باختصار نظام وأسس التربية الإسلامية في المملكة العربية السعودية. وإني هنا أوصي كل الدول الإسلامية أن تنطلق من هذا الدين وسماحته وشموله وعالميته لتكون كل أنظمتها تتماشى معه وأولها نظام التربية الذي هو يعتبر الخط الأول لمعترك الحياة وتأسيس النواة الفردية والأسرية والمجتمعية؛ فإن كان نظام تربية إسلاميا بشقيه العلمي المعرفي والتطبيقي فازت بعدة خصائص ومنها طاعة الله سبحانه وتعالى وامتثال أوامره والفوز بجنته ثم سلمت من التنافضات والتبعة والبحث بين الأنظمة الوضعية.
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Cultural diversity is a concept that has existed along with Islamic teachings brought by the Prophet PBUH. Islam has integrated into it the concepts of openness, tolerance of racial, religious, cultural and faith diversity as the existence of this diversity is “sunnatullah”. The creation of mankind from different races is to produce the concept of interrelation and mutually helpful attitude amongst men. The diverse methods in carrying out Islamic laws also illustrate how Islam acknowledges and celebrates cultural diversity. This working paper, therefore will discuss the cultural elements in the teaching of Islamic Studies and strategies and approaches taken by teachers of the subject in celebrating the cultural diversity existing in the classroom. This study uses the qualitative approach, and data is analysed thematically using the Atlas Ti Software. Compilation of data is from the interview method and observation of the teachers’ teaching. The findings of the study show that the teachers use a teacher and student-centric strategy, and direct or indirect incidental approaches in their teaching. The use of various teaching methodologies is aimed to celebrate students’ cultural diversity, and subsequently achieve the objective of teaching and learning. It is hoped that this study will be a guide in implementing the teaching of Islamic Studies where students are from various background, within the diversity of Malaysian society.

Keywords: Islamic Education, Cultural Diversity, Cultural Element, Strategy, Teaching Approaches.
INTRODUCTION

In the context of multicultural education in Malaysia, Islamic Education is seen as a medium to unite the diversity. This is as the objective to be achieved through the teaching of Islamic Education is to produce students with the following characteristics: fulfilling responsibilities of the community and individuals under “fardu kifayah” and “fardu ain” respectively, in order to meet the duties of worship and to have honourable values, to strengthen self and act as the cultural pillar (Clarification on Islamic Education under the KBSM Syllabus 2002, Department of Moral and Islamic Education, Malaysia Ministry of Education). This is in accordance with the resolution approved at the National Islamic Education seminar from 2nd to 5th October 1995 which concluded that Islamic Education must be at the core of the national education system in implementing a comprehensive education system based on the integration of knowledge, the intellectual and divine revelations, towards eliminating dichotomy and dualism in education. All the objectives, philosophies and values in Islamic Education derived from the Quran and Hadith are the foundation of human culture and civilisation. Their functions to develop behaviour, skills, personality and outlook on life as servants of Allah the Almighty, towards the development of self, the community, the environment and the country, and must be truly appreciated and understood by educators, in order to instil such values in the students.

HISTORY OF ISLAMIC EDUCATION IN MALAYSIA

The emphasis placed on Islamic Education can be seen in the national education system to have begun after Independence. A special resolution on the teaching of Islam in the Razak Report was the practical follow up to the special provision on Islam in the Constitution of the Malay Federated States, in Chapter 1, Item 3(1). Commencing from the statement, the Education Ordinance, 1957, was provided that the teaching of Islam shall be done not only at the primary level but also at the secondary level. Islamic Education was made compulsory on every Muslim student after the Report of the Cabinet Committee to Review the Implementation of Education Policy 1979 (item 124) required that the subject be made compulsory on every Muslim student. At this time, Islamic Education in the general sense was in existence in the forms of religious schools run by the state governments, by the people and at the Secondary Religious
School. The circumstances varied from each school and state. However, in general there was still no concept of unity of knowledge, and in actual fact religious and non-religious knowledge were separately categorised (Wan Mohd Zahid, 1993).

With the provision of the Constitution that Islam is the official religion of the Federation of Malaya, the subject of Islamic Education was introduced to the curriculum of the National School as one of the core subjects for all Muslim students at both primary and secondary levels. Thus, the curriculum, syllabus, schools and educational facilities, teachers, teacher training and textbooks are under the control of the Ministry of Education. Education in Malaysia is in fact, rooted in the Rukun Negara (National principles), the National Philosophy of Education and the National Curriculum (Abdul Fatah Hassan, 2007).

Both these statements reflect the contents of education in Malaysia. The National Education Act 1996 made Malay language the teaching medium across all national schools, to foster unity by developing the skills of communicating within and across various communities. At the primary school level the subject of Islamic Education is one of nine core subjects, five of them compulsory and three additional. At the secondary level there are seven core subjects including Islamic Education for Muslim students, and Morals for non-Muslim students. The subject of Islamic Education is made compulsory on Muslim students while Moral Studies is compulsory for non-Muslims, and at the secondary level, Islamic Education is taught for 40 to 240 minutes a week.

The statement of the aim of KBSM Islamic Education implicitly concluded that the benefits of life and the hereafter are the ultimate aim of Islamic Education. Creating Muslims who possess strong knowledge, faith and practices show that desirable individualsare individuals who are perfect; able to carry out his function as a servant of Allah and a *khalifah* (caliph) who will do and receive merit in this world and hereafter. The development of the Islamic Education curriculum is deductive in nature from the National Education Philosophy and followed the Cabinet Committee Report 1979 (Ministry of Education Malaysia 1984). Similarly, the development of the Integrate Secondary School Curriculum (KBSM), a continuation of the Integrate Primary School Curriculum (KBSR), was aimed at producing well-
balanced students from the physical, emotional, spiritual and intellectual aspects. The Islamic Education curriculum upholds these noble and pure objectives, in line with the aims and philosophies of the National Education Philosophy. This is because the objectives, philosophies and values under Islamic Education are based on the Quran and Hadith.

THE CONCEPT OF ISLAMIC EDUCATION

Discussions of the concept of Islamic Education will include two main perspectives, that is firstly, of Islamic Education as a comprehensive education system or idea and secondly that of Islamic Education as a subject in the existing education system (Hassan, 1995). Discussions on Islamic Education as a comprehensive education system or idea encompasses theoretical and conceptual aspects, such as concepts, processes, purpose, scope and objectives of Islamic Education as well as the function of Islamic Education on the whole. While the discussion of aspects of Islamic Education as a subject in the existing education system will be discussed operationally in the context of the existing education system, for instance, the concept of teaching and learning of Islamic Education, and is limited to specific skills such as the Quran, faith, worship, the character, 
sirah
and civilization.

Hassan Langgulung (1995) and TajulAriffin (1993) stated that Islamic Education can be understood as having two meanings. The first is education that is general in nature covering spiritual, physical, emotional, social, political, cultural and economic education, leading to the formation of personality in the Islamic mould. This general education aims to educate people to practice the teachings of Islam in their daily lives that encompass the fields of economy, culture, social and so on. Secondly, limited Islamic Education, only providing common knowledge known as religious knowledge such as 
tawhid, fiqh, faraid, Sufism
and others that include disciplines of 
fardu ain
and 
fardu kifayah.

Islamic Education is a process of preparing the younger generation for their role in the transfer of knowledge and Islamic values which are aligned with the function of man to do good in this world and reap its benefits in the hereafter (Hassan Langgulung, 1987), and is a process of education experienced by children who are taught with conscious
guidance over the intellectual, emotional, spiritual and physical aspects in order to create a civilized and cultured individual (Muhammad Uthman El-Muhammady, 1987). Through the teaching and learning process which includes instructions, prohibitions, laws, and ethics, supported by teaching materials sourced from the Quran and Hadith, an individual is thus created to reach for the highest standard and to achieve his duties as a khalifah of Allah the Almighty on earth (al-Baqarah, 2:31) (Abdullah Ishak, 1995).

To ensure that such character training is effective it must be ascertained that all elements within the education system such as curriculum, school environment, administration, teachers and the entire education community, all become the tool to strengthen the nurturing of noble values of the students (Abdullah Ishak, 1995). Ramayulis (2005) similarly explained that Islamic Education’s function is to increase the level of worship to Allah the Almighty, as such; schools must work to develop the values of belief and worship through effective teaching and guidance.

Looking at the functions of Islamic Education in producing individuals who are knowledgeable, in line with the Islamic way of life, as well as producing well-balanced human beings from the aspects of the intellect, emotion, spiritual and physical, in the National Education Policy framework, Islamic Education is in fact, one of the major components within the National Education system and is a core subject in it. The design of the Islamic Education Policy reflects the form and holistic identity of the national education culture. This is as the policy itself looks to seek benefits (hikmah), truth and facts on actual events (Nik MohdRahimi et al., 2000). The integration of the intellectual, spiritual, emotional and physical based on belief in God is in accordance with the Islamic Education policy, which emphasises the concept of a strong integrated individual.

The concept of holistic integration as stressed in the Islamic Education policy means that Islamic Education is an education process which emphasises the comprehensive development of an individual’s potential, in order to create a progressive individual in an integrated manner based on the Quran and Hadith. In line with the objectives of Islamic Education, to produce individuals who are developed holistically, the Islamic Education policy also stresses on the integration of noble values.
According to TajulAriffin (1993) the noble values in the Islamic Education policy are in line with the Islamic moral values. This is as Islam has taught man about the two basic relationships, with Allah the Almighty, in the form of worship and the relationship with fellow man, included in the meaning of culture. Both these relationships are related to the hereafter (Robiah Hamzah, 1999 in Nik Zaharah, 2007). While Muhammad Abdullah Darraz (1987) had divided the moral values of Islam into five types: (i) individual moral values, (ii) family moral values, (iii) moral values in society, (iv) moral values in a country, and (v) religious moral values. All values are derived from the Quran and Hadith.

Based on the opinions of TajulAriffin (1993) and Abdullah Darraz (1987), the values of a multicultural education are incorporated within the moral fibre of a country, which focuses on the relationship between ethnicities and humanity and how man interacts with each other. A relationship that is desirable would be based on social values as has been outlined by Islam, sourced from the divine revelations. For examples, how Muslims interact with non-Muslims with values such as mutual respect, cooperation and tolerance. Through these values, human will be able to develop and create a harmonious society and form a cohesive community culture and brotherhood (al-Nisa’, 4:1; al-Hujurat, 49:13) (TajulAriffin 1993). This shows that Islamic Education does not reject the diversity found in the students (Al-Ghazali, 1988).

Further, Islamic Education also aims to ensure a well-balanced character development. Character development can be achieved by enhancing the physical, emotional, intellectual and spiritual aspects of a person (Dangor, 2005; Husain & Ashraf, 1979). All these aspects need to be developed in a cohesive manner (Sultan, 1992) because such a development will be in line with the aim of teaching Islamic Education, which is to produce a good individual (Al-Attas, 1978), an individual with all his potentials developed in a well-balanced manner and is successfully moulded as a servant and a khalifah (caliph) of Allah the Almighty (Rosnaini Sulaiman, 2003). Hence, Islamic Education is not merely to produce facts and knowledge but also to build the character and personality of a student (Che Noraini Hashim & Hassan Langgulung, 2008). This meets the Islamic Education’s objectives which are integral in a Muslim man’s life goals, i.e., to have the
characteristics of Allah the Almighty servant who is devout and faithful to Him and able to achieve success in life and hereafter (Azyumardi Azra, 1999). Whereas, in the context of social and the society, community, race and country, a personality with faith will be the “rahmatan lil-alamin” irrespective of whether in the large or small scale society.

As is appropriate to the objective of Islamic Education as a subject which is to create a disciplined and upstanding society, the elements of discipline and values are thus strong foundation to establish a community that is united, peaceful and harmonious. In this instance, Islamic Education plays an important role in instilling good values and attitude in life, as well as building good behaviour with good manners and mutual respect for each other (Ministry of Education Malaysia, 1984).

This is strengthened further by the current change of curriculum being transformation which emphasises mastery of knowledge and deeds in relation to the community and environment, whether locally, nationally or globally, and emphasises appreciation on unity and patriotism (Centre for Curriculum Development, 2011).

In analysing the essence of the Islamic Education Philosophy, it is clearly stresses on the aspect of comprehensive individual development. This emphasis is aimed to produce an individual who has faith, knowledge, practises, with good image, with noble character and with an Islamic outlook in life which will eventually lead to benefits in life and hereafter (Ministry of Education Malaysia, 2002). The assertion in Islamic Education Philosophy indicates that the education system is moving towards focusing on the development and the formation of an individual. This emphasis is for students to become Muslims with knowledge, faith, piety and noble character towards completing one’s self and undertake the responsibility of a worshipful servant and khalifah of Allah the Almighty, following the Quran and Hadith (Ahmad Munawar, 2009; Misnan Jemali, 2008), in addition to being a person who will be contributing to the society. The Islamic Education Philosophy is also based on the Islamic life philosophy as it uses Islamic principles in the field of education (Nik Zaharah, 2007).

Islamic Education also aims to produce devout individuals, being an individual who is close to his Creator and believes in Him, carrying out
his duties as a servant and khalifah of Allah the Almighty, has a noble character and is strong in faith (Ministry of Education Malaysia, 1997). This refers to a person who is able to form good and harmonious relationship with his Creator, with fellow humans both Muslims and non-Muslims and other races, as well as with the environment, including living things, flora and fauna. Thus, Islamic Education therefore is an education which is complete and comprehensive, as it covers all knowledge on divinity, humanity, and nature (Zawawi Ahmad, 1994). TajulAriffin (2010) states that the final focus on noble education is to explore, build and protect the truth, both universal and global.

According to Abdullah (1995), the end objective of Islamic Education is to mould an individual’s character and behaviour to a perfect stage to achieve happiness in life and in the hereafter. Therefore, he stated that the educators need to be determined to produce a good and perfect human being, complete physically, mentally, spiritually and socially, as it is this completion, arising from the combination of all those elements, which will be the principal method and basis to achieve a good life in this world, and be a strong impetus for happiness in the hereafter too. Hassan Langgulung (1995) on the role of Islamic Education in facing the 21st Century, stated that Islamic Education has to start with an integrated individual within the Muslim community and unity amongst the Muslim countries. Islamic Education nurtured these individuals to have a sense of brotherhood and cooperation while underlying all its activities on the spirit and teaching of Islam (Azman Wan Chik, 1987).

Based on the set objectives of KBSM Islamic Education, it is clear that those objectives include all the fields of disciplines in Islamic Education which is a combination of Quran, hadith, aqidah (faith), worship, sirah (the life of the Prophet), and Islamic morals. These objectives are also in line with the expressed of National Islamic Education Philosophy, that is, to produce a pious individual, with faith and taqwa, knowledgeable, with pure noble character, have high esteem, is responsible and contributes to the society.

An education system is born on the basis of the principles held fast by the respective country. Similarly with the objective of education, this is also determined by the philosophy of life of respective countries, which is in
turn built based on the principles held. The attainment of the education objectives is shown via the existence of a comprehensive and solid development in a student (Al-Syabaini, 1991). However, the objective of Islamic Education is not determined by society, and its philosophy is not a result of man’s free thought but rather the objectives, and philosophies, are determined by the religion itself.

CULTURAL DIVERSITY FROM THE ISLAMIC PERSPECTIVE

Man by nature is created by Allah the Almighty in various forms, groups, and culture and all must receive and respect the diversity and difference as a norm and rule of nature, that will always happen. According to Ahmad Ali (2012), cultural diversity in Malaysia corresponds with the principles of Islam in relation to ethnic issues. In this aspect, Islam recognises the purity of each man regardless of ethnicity. The diversity and difference is not a factor for disunity or hostilities. According to Mohd. Roslan (2011) in addressing the challenges facing Muslims in this new era, Muslims must be acquainted and help each other to achieve peace and harmony in life. This is in line with Allah the Almighty command in the Surah al-Hujurat, 49:13.

According to Fathi (1997) this verse explicitly laid the foundation of diversity and states that this diversity is to stimulate and encourage interaction, and co-operation, and not to separate or create conflict. Man as a whole without regard to place and time, are equal in Islam, from the concept of humanity and self esteem, and is seen as a whole by Allah the Almighty irrespective of physical or cultural differences. In the same manner, religious differences in man occur as Allah the Almighty commands which provides freedom to man to choose to believe or otherwise. Therefore, people will be appreciating the differences in religion, race and ethnicities as a major element of unity and a reason for social conflicts (Adam Latuconsina, 2012). This meets with Allah the Almighty command in the Surah an-Nisaa’, 4:1.

“O mankind, fear your Lord, who created you from one soul (Adam) and created from it its mate (Eve) and dispersed from both of them many men and women. And fear Allah,
through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”

(Abdullah Basmeh, 2011)

On the surface this verse means that people are born different and need to interact with each other to achieve unity. Al-Ghazali (1988) also explained that to honour others irrespective of gender, race, religion and status is a symbol of the moral strength of a community. The arrival of Islam eliminates differences in ranks (Muhammad Shadid, 1994). Although Islam acknowledges the nature of human grouping into families, tribes and nations as an order designed by God (Hassan Langgulung, 1995), in Islam no one is in a better position over another because of his wealth, status, lineage and tribe. Allah the Almighty requires man to enslave himself or worship Him, both in his relationship with Allah the Almighty and with fellow man, so that peace exists in life.

Differences in thoughts, attitudes, values and practices occur due to the differences in environment. This is similar too in issues of Multilanguage and proficiency in the language of ethnicity; language will continue to be influenced by the element of culture. Therefore, to understand a meaning accurately, we must refer to the cultural factors. A teacher of Islamic Education must therefore be aware that in the context of da’wah, the relationship between language and socio-culturalism is important. This is because a teacher of Islamic Education is not only a conveyor of knowledge but is a da’i (missionary) and murabbi to his pupils (Zamri, 2013). Although Arabic has been chosen as the language through which the final wahyu (divine revelations) were sent, the earlier prophets received these revelations in their own languages, as has been explained in the words of Allah the Almighty in Surah Ibrahim, 14:4.

The verse above explains to us that Islam is for all humanity and is a religion that places importance on the unity of its people. This is as Islam is universal and it is because of this that the prophets were sent to each race and at separate time and place, as a messenger of Allah the Almighty (Hamim Ilyas, 2009). Similarly, the variety of languages that exist is also as ordered by Allah the Almighty as a sign of His greatness (Azman and
Azhar, 2010). This differs with the Christian teaching which views the variety of languages as a punishment. This variety is based on Allah’s command in Surah al-Rum, 30:22.

Although Arabic is the official language of Islam, Islam recognises any language used in the world. The essence of Islamic teaching therefore can be and is suitable to be assimilated into any language whatsoever. In fact it is more advantageous to a teacher who takes on the role of a da’i, if he can master more than one language. The ability to master several languages at once can help in mastering the culture of a particular race and various ethnicities. This is because a da’i is a spokesperson of Islam to other men (Syed Abdurahman, 2005). As was recorded in the Quran of the advantage possessed by the Prophet Sulaiman PBUH who mastered the language of birds and djinns, and this advantage had helped him spread Islam to his people at that time, including djinns and people, and interact with other beings created by Allah the Almighty.

Religion forms the foundation to culture and cultural practice, while faith is the foundation to religion. Hence faith, religion and culture can be concluded to be a combination called Ad-din Islam. Although culture being the relationship between man and fellow man, can be distinguished from religion, which is the relationship with Allah the Almighty, the two relationships cannot be separated. Ibn Khaldun (2000) explained that to see the civilisation of a people, one has to refer to the culture of that people who encompass the elements of language, lifestyle, religion, fashion and values practised. In addition to acknowledging the existence of diverse ethnicities and culture within society, Islam also recognises the existence of different lifestyles and culture. Indeed, certain scholars of fiqh take the view that the urf (customs) of a people which is not conflicting with Islamic laws may be considered as a source of ruling for matters not explained in the Quran and Hadith (Ismail Hamid, 1996).

Sociologists explained cultural variations from two approaches, i.e., the functionalism approach, and the ecology approach. The functionalism approach analyses the cultural components from the aspect of their function to determine the overall social rules. This theory believes that culture and society are interdependent on each other. Every cultural
element is inseparable from the entire social system of the community and culture as a whole (Hazli, 1990). The ecology approach on the other hand, sees culture as one of the ways to adapt to the environment. Hence a community’s cultural practices are closely linked to the surrounding environment (Sharifah Alwiah, 1986). In actual fact, schools act as agents of cultural transmission. Without such agents it will be difficult to expand a culture of a generation (Hussein, 1993).

The views of this sociologist is in line with the views of Mohd Taib (1988) who also explained that the birth of a culture comes from ideas, spiritual efforts, and powers to move the soul to fulfil biological and social as well as being able to adapt to the environment. Through these efforts, the ideas, values, opinions and habits are formed, which are then inherited and which define a respective society’s cultural behaviour. Cultural behaviours can be studied from three indicators which are (i) spoken language (ii) religion and beliefs and (3) inherited customs (Ahmad Man, 2005). It is these indicators which he says will assert the ethnic identity and showcase its unique features. Similarly Nazarudi Mond Jali (2001) in Ali Seman (2011), states that the change in culture among Malaysians is due to the merger of two or more societies (cultural contact) through the process of; (i) adaptation, (2) diffusion and (iii) assimilation.

Brand (2007) and Egan & Bendick (2008) defined culture as a sharing of features by a group of people from the aspect of language, religion, fashion, lifestyle and practices, traditions/custom, ideas, and behaviour. Culture is one of the lifestyle of a community passed down from one generation to the next, the products of which are fashion, art, food, equipment (accessories), language and hardware, and non-material, through interactions, such as idea, beliefs, fears, emotions, and values. This is as sociologically, men prefer to live in groups in the form of ethnicity, classes, race and categories (Adam Latuconsina, 2012).

Whereas Banks & Banks (2005) stated that culture is everything created by social units where each member of the unit provides relative meaning to a subject. For example, like on level of confidence, value, norms, knowledge language, interactive polar and matters in relation to the environment. The culture practised by each group varies in terms of values, due to the existence of various groups in varying circumstances.
or with different form of culture within the community (Hussein, 1993). Thus, if connected to cultural diversity, it can be said that the diversity in ethnicity and groups that exist in a society, will lead to cultural diversity in the community.

Havighurst (1962) in turn refers to culture as a pattern or product of learnt behaviour including ethics, language, eating habits, moral and religious beliefs, education system, attitude, and values, as well as material items and artefacts produced as a result of the technology of a group of people. In short, culture refers to a lifestyle of a society. He also clarified that culture is a way of life which refers to a body of norms, values, attitudes, and activities, all recognised and shared by all within the community. This is as moral maturity will produce attitudes of altruism, tolerance, cooperation, awareness of social consequences and mutual respect. All these elements will produce students with mutual trust in each other.

Similarly, Mohd Taib (1988) explained that culture is a lifestyle, ways to organise life of a certain group of people, and more important than daily work, such as eating habits, worshipping habits, ways to criticise, and other features such as the perception of environment or world view and social values, or ethnos. These two features will influence a culture and drive man’s action. Culture is an aspect or pattern of behaviour of a group of people, or in other words, as a way of life of a group of people. This means culture refer to human relationship within a social system, found in a community. Taylor (1871) also explained on culture as the entire life in its complexity, containing, inter alia, knowledge, faith, art, ethics, laws, moral, traditions/custom and skills as well as norms, which is experienced by a person as a member of society.

Culture in the context of education can be seen through culture at the school, which mirrors or is part of the community culture. Students will learn the culture as required by the community. Culture in the community influences culture of a school too. As an educator, it is the responsibility of the teacher to incorporate values which cover material and non-material values, in the Malaysian mould. This allows the students produced by the school acceptable at all levels of society consisting of various races. Relationships between religions too is based on mutual respect for the beliefs of others while strongly adhering to own beliefs, in addition to
fulfilling obligation to convey Allah’s religion to others in non-offensive ways (Mohd.Kamal, 1980).


In conclusion, culture is an expanding way of life that is shared by a group of people and passed from generation to generation. Culture is formed from many elements of religion and politics, customs, language, tools, clothing, buildings, and works of art. Culture is a comprehensive pattern of life, is complex, abstract, and broad in nature, and cultural aspects also determine communicative behaviour. The diversity that exists in man also produces this cultural diversity in society.

CULTURAL DIVERSITY IN TEACHING

In respect of cultural diversity issues, whether on ethnicities, multiculturalism, multi religions and multi faiths, Islam has set out clear principles as a basis to act (Ghazali Basri, 1993,2003).This is because Islam acknowledges the existence of religions other than Islam as “sunatullah” (ordained by Allah the Almighty). Similarly, the role of Islamic Education as a platform to counter misconceptions on Islam, as the concept of Islamic Education is a combination of Revealed knowledge and the acquired knowledge. The combination of both is said to be able to mould the consciousness of the Muslim community about their role not only on earth but also in the hereafter, and is also an important channel to convey the universal values to the Muslim society and its surrounding communities (Al-Attas, 1978).

That is Islam, teaching its ummah to get acquainted with each other, help
each other, sharing the burden, be loving, tolerant, respectful and interact with any other person irrespective race and ethnicity. The solidarity that Islam teaches should be inherited by a country with a multicultural society so that harmony and racial unit can be achieved. The relationship built by Islam is based on the tolerance, justice, welfare and compassion (al-Qaradawi, 1989). Islam does not place importance on violence but always call its followers to continue to strengthen its relationships, have mutual respect amongst men, fulfil the rights and duties of each individual according to Islamic laws. Mutual respect amongst man is the driving force behind the syahadah which emphasises that “there is no deity worthy of worship except Allah”. This makes all men equal irrespective of race, ethnicities, wealth and other differentiating factors (al-Qaradawi, 1989).

In a multicultural society in Malaysia, interaction always occurs between the followers of various religions, relationships; and dependence on non-Muslims cannot be prevented. Thus the concept of birr (doing kindness) here widely applies to all goodness and relationship (Al-Qaradawi, 1989). Ironically Islam cannot be separated from Malays, but the problem is that Islam becomes Malay-nised when in fact more Malays are just Muslims in name, and not in deeds or appreciation.

**METHODOLOGY**

This study uses the qualitative approach and case study framework. Data compilation was through teaching observation and interviews. The observation method was not used to study the teaching methodology practised by teachers in carrying out the teaching of Islam based on the diversity of culture that exists amongst students. Sample choosing is by way of directed sampling based on criteria set by the researcher, which are three experienced Islamic Education teachers. The data analysis process used the nvivo8 software after which the data obtained was analysed thematically. The theme was created inductively and not guided by theory or literature review.

**FINDINGS**

The findings of the study are obtained from interviews and observations.
carried out to answer the suggested questions of the study. The findings of the interview and observation are to provide answers on what methodology is used by teachers in teaching Islamic Education with culturally diverse students.

**What methodology is used by Islamic Education teachers in teaching Islamic Education with culturally diverse students?**

**TEACHING STRATEGY**

**Teacher-centred strategy**

Teacher-centred strategy is teaching and learning which actively involves the teachers in its delivery where students listen and accept everything taught by the teacher. This strategy contains within it many methods. On the whole, 10 methods were used, which are advice, explanation, review, phases, lecture, storytelling, contextual, critical thinking, speech and discussion.

For P1 respondent, a teacher-centred strategy will be used when facing students who are just being introduced to a word or a term. This strategy is carried out by way of repetition as well as clarification when students face difficulties in mastering any new term for them, such as the term “fasakh”. This applies too when the teacher teaches a verse to be understood. This statement is supported as follows, “For example, when we teach “understanding the Quran verse”, so when we explain, the student may be quite new, we will use the method of repetition. This means, if there is anything unclear we will repeat. Similarly with another example, say for Form 5 students, we use new terms such as ‘fasakh’. The students will be wondering. So when we explain for the first time and (they don’t understand) we will give a second or third explanation”.

When providing the example of tattoo practice in Iban, Islamic Education teacher explained, “For an Iban who has repented and reverted into Islam, full of swords and everything, how is his prayer? Following Islam is not a burden, according to own ability, Islam does not burden... but if Muslims, not allowed...”
Based on the P1 statement, it is clear that repetition is required amongst students who are new to the terms. The usage of unfamiliar terms makes it difficult for students to understand the real meaning of the term. The P1 honours every level of student in his class, and will try to use the right method to enable the student to follow the lesson of the day. He used Jawi as an example where he will use the contextual method. Each student will be given a different word according to respective levels and capabilities. This was explained in the following quote, “Ok, what is being practised in this school and I myself am involved in management, arrangement of classes. To make it easier for the teachers’ teaching and learning, we group students according to their capabilities. We have TOV (Take of Value). So based on this TOV, we will put the students into classes according to their level of achievement so that the class will not be disturbed”.

Student placement according to their capability of achievement (cognitive level) will help the teachers from the aspect of teaching and learning. In this case, P1 respondent has used the appropriate method to allow every student to follow the lesson. While in a class with low achievers, the “minimum syllabus” will apply. This is explained further: “So, these students when grouped by ability of achievement will make it easier for teachers from the aspect of Teaching & Learning, and as an example for a lower class we will be using ‘minimum syllabuses’”. As an example, the teacher will also give continuous practice to students who are weak in Jawi writing. This continuous practice at least can help the students to catch up the lessons learnt that day. “To respect these weaker students, we give continuous practice so they can catch up with the better students...”

The P1 respondent prefers to use the teacher-centred strategy as according to him this approach will save his time. For him, it is a priority to maximise time usage so he uses the technique of developing critical thinking more, in his interaction with students, through questions and answers sessions. “The problem is I place great importance on my time, maximise it, I will use it fully. My interaction with students therefore, I will do more critical thinking exercises such as Questions and Answers session where I explain and students ask.” As such he will try to avoid having group activities especially for exam classes, which according to him takes up a lot
of time. “Except, in my group activities, todate I have tried to avoid having it for now, as it takes up a lot of time... for the exam taking classes they have limited time. What is important is the students’ understanding, objective achieved and students interact, through questions and answers sessions, whether the students ask fellow students or directly to the teacher.”

Meanwhile, P2 respondent uses the lecture method in teaching Islamic Education. However she did not state what technique is used to integrate elements of culture as the elements of multiculturalism are also integrated subconsciously. For instance when she explained about the Arabic customs and the Malay customs in the “henna ceremony”; “traditions from the Arabs are allowed, it will not hinder the wudhu’, henna is allowed...” P2 also uses contextual method in her teaching. She gives many examples connecting what is taught that day to the students’ daily lives. This is stated in the following excerpt; “At home, what happens when this occurs?” “For instance, in case of manners right? What about manners with our parents, or when entering people’s home, what do we do. Ok, if... let’s say... meeting relatives, what about that? I would usually say that...” This method is used when the teacher is teaching topics relating to ‘manners’. This is as the contextual method indirectly will aid the students to practise what has been learnt in class in their daily lives.

What had been admitted above was acknowledge also by P1 and P3 respondents which stated that if teachers only explain something without relating it to their daily lives and without tying it to the students’ existing knowledge then the students will be less interested in studying Islamic Education. Therefore the teachers need to vary methods used including by way of questions and answers and giving examples that students can relate to their daily lives. This is explained via the following excerpt; “... sometimes when we explain something, we just explain without relating it or connecting it to something sensitive, what the students already know, they... if we just tell them... they are not that interested...” and this captures the students’ attention. Based on the observation notes on the teaching of P2 respondent during the teaching and learning process, she frequently asks the students about their daily experience such as...
their experience of slaughtering chickens. The combination of questions and answers, discussions and explanations are frequently practised in her teaching.

For P3 respondent, the method of elaboration is usually carried out during the teaching development stage, as at this level the facts about the lesson content must be delivered and explained in detail to the students. She explained “….teaching development, which they have…, it is usually the facts, usually, the objectives that I would like to convey I will explain them.” In fact, from the aspect of application of multiculturalism, she will immediately relate examples of cultural elements to the topics. However, the completion of the objective remains the principal objective of his lesson, for instance, in explaining the society practice of committing deeds of “khurafat; “For example, things that will revoke our faith. What khurafat is, we know that our students know that it believes in the voice of birds, and I directly say here, that example of khurafat, that is in the culture practiced in society…”

TEACHING APPROACH

Direct approach

Teaching observations data shows that every study participant uses various teaching approaches in integrating elements of cultural diversity in their teaching. Based on the triangulation of the interview data and observational data, some study participants admitted that the direct and indirect approaches were used in inculcating the elements of culture in teaching whether at the beginning of the teaching, development, evaluation and final stages.

This study has found that P1 respondent stated that he provided examples for topics on what directly invalidates our faith in his teaching. This he said in the following excerpt; “things that invalidate our faith... but I will explain directly...” P1 was found to have given examples on what invalidates faith. As an example, the use of “susuk” (implants) is forbidden which clearly requires assistance of the devils and is a practice of syirq which can invalidate faith. This is stated in the excerpt; “wait, put “susuk” first. Why? It needs Satan’s help. This is syirq practice, and is still forbidden”.

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This is because such topics require clear clarification as it relates to faith and aqeedah. It also applies to examples of a community who put tattoos on body parts. For instance, “AnIban who had reverted into Islam, full of swords, and everything, prays, haaa... how about that?” In teaching these topics the teacher needs to stress directly so that the students know that Islam does not burden and is not a religion that causes difficulty. In this manner, Ibans need not remove the tattoos on their whole body as the process is painful and highly expensive.

This direct approach is also agreed by P2 respondent who admitted that there are times the direct approach must be used so that students can differentiate between Islamic practices and practices which are only based on culture or beliefs of the community. This analysis is based on P2’s statement; “...there are times a certain topic can use direct integration, frankly I say this here, the example of khurafat, which is the practice of the community today”. The analysis of the interview is triangulated with P2 teaching observation data, and the researcher has found that elements of the society’s beliefs have been included at the development stage of her class, such as the practice of “asking for “nombor ekor” (numbers for gambling)” which still occur often in the community. Her example was “where people ask for number”.

**Indirect approach**

This study has found that participants also used indirect approach in inculcating the education elements of cultural diversity in their teaching. The results of the study have shown that there are various approaches to the application of the elements of multiculturalism during the teaching and learning sessions.

According to P1 respondent, he has no plans to integrate elements of culture in his teaching. His priority is achieving the objective in teaching and will explain indirectly about the elements during the sessions where he elaborates on lessons to his students. This is explained in his excerpt; “If in written form, I don’t think so, it’s just that I prefer to reach my objective. I will relate the story when I explain to the students in activity...” He also stated that integration of these cultural elements can be done at various levels of teaching including at the induction set phase, subject to
the topic suitability. This is further explained in the following interview; “...can be carried out at various stages, except for this induction, it will be in accordance with suitability, at the induction set phase, this depends on the topic we will teach”.

He also includes many elements of multiculturalism in the form of examples. This is because most topics relating to religion, according to him, are in the forms of examples and stories indirectly. For instance, matters connected to the culture, beliefs, and practices of the local community. This is clarified in the following statement; “Indirectly, for example in the form of examples... it is actually not direct then... if in religion, most are in example forms, I do not do it expressly, only in the form of stories”.

She also stated that the integration of universal values is not difficult to implement, although it needs to be done consistently. Therefore she takes the approach of not planning to integrate those values formally; “I much prefer the indirect. The indirect method to me is more effective, actually.” This is in contrasts with P2 respondent who includes the universal values of cultural diversity through group activities. The excerpt of the observation verifies her statement; “the practice of helping each other and cooperation. After this I will put you in groups, I want to see how well you can cooperate...” Throughout the observation, the researcher found P2 did include other universal values such as saying ‘Thank you’ as is commonly practised in the West.

DISCUSSION AND CONCLUSION

The indirect approach by giving examples and current issues and relating it to daily life can instil good life values from various cultures in students and can be put to use in their daily lives. The use of this approach is able to provide awareness to students about how important unity is and to avoid doing anything that will harm the unity amongst the students. Many of the multicultural elements are integrated through examples. This is in line with Noor Lela(2008) approach where it was found that the inculcation of noble values is done through group activities and by giving examples. It is also said by Raul & Heyl (1990) that the method of working in groups will educate students to nurture the values of respect, tolerance, cooperation and responsibility.
Teacher-centred strategy is teaching and learning which actively involves the teachers in its delivery where students listen and accept everything taught by the teacher. This strategy contains within it many methods. As a whole, 10 methods were used by the study participants, which are advice, explanation, review, phase, lecture, storytelling, contextual, speech, critical thinking and discussion. Teachers must choose the method of teaching, and adapt it to meet the objective of teaching (Al-Syaibani, 1991). The teachers’ sensitivity to relate the current issues to students’ lives, and relate them to values of multiculturalism are to enhance the students’ understanding, and has been found to have increased the effectiveness of their teaching. These efforts, said the participants, can also instil good values derived from many cultures in the students which can then be practised in daily lives.

Through the method of elaboration, teachers explain the need for values of multiculturalism such as preserving solidarity amongst students and concepts of unity. As an example, in explaining the hadiths, the teacher explained in great length about the responsibility of a Muslim towards other Muslims, such as not being cruelly unjust and not allowing them to be in ignominy. The use of this method is to provide awareness to the students on how important solidarity values are and to prevent doing anything that can harm unity amongst students. The tendency of teachers to use explanation methods in teaching and integration of multicultural elements is in line with Ahmad Munawar (2009) and Ab. Halim (2003) where the use of teacher-centred strategy is a consistently favourite trend from earlier studies.

Whereas the teaching approach used by the study participants is generally similar, with most approach being direct approach, indirect approach, individual approach and group approach. A direct approach was used at the stage of teaching development. For instance, the topics of invalidation of faith require direct approach as they relate to aqeedah (doctrine). By using the direct approach, the teacher can explain the difference between culture and Islamic law, as well as instil universal values and sharing the practises of the community with the students. Through this approach, students’ morality can be protected from corruption (Ahmad Yunus, 2011). This can also produce a sense of mutual
respect amongst them (Abdullah Aly, 2011). At the developing stage of teaching, a two-way interaction occurs between students and teacher. For example, in the session taught by the P1 on the topic of polygamy, the teacher and students discussed rulings on polygamy in other religions. P1 also encouraged students to interact with their friends from different cultures so they can share their experiences and knowledge of their respective religious practices. Through the sharing of knowledge about cultures and practices other than Islam, it is hoped that the students will gain a realisation of the importance to know the practices and cultures of the diverse society in Sarawak. This is relevant to the concept of knowing each other (ta’aruf) and helping each other (ta’awun) that underlies education in many cultures (Abdullah Aly, 2011). This sharing is also in line with the instruction from the Quran, 49:33 and 5:2 verses which are relied on as basis in ethnic and racial relations and this is the inspiration for UNESCO to develop the four basic education fundamentals especially the fourth pillar, i.e., learning to live together. Good relationships among men from Islamic perspective applies is not restricted by ethnicity, language, culture and religion.

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Nazri Muslim, Nik Yusri Musa. 2011. *Hubungan Etnik Di Malaysia Dari...*
PRONUNCIATION PROBLEMS AND FACTORS CONTRIBUTED TO THE PROBLEMS: AN ANALYSIS OF THE STUDENTS’ PRONUNCIATION PROBLEMS IN LEARNING ENGLISH AT THE THIRD SEMESTER STUDENTS OF UNIVERSITY OF MUHAMMADIYAH KENDARI

Abdul Halim (STAIN Kendari)
Suriana (Universitas Muhammadiyah Kendari)

Abstract

Most of English Department Students of University of Muhammadiyah Kendari (UMK) had been anxious about the clarity of their pronunciation which made their conversation sometimes failed to be achieved. Furthermore, some of the students found it very difficult to comprehend the conversation made by the fluent speakers of English. This research aimed to find out the problems encountered by the students in pronouncing English and investigated why those problems happen.

Under the use of the following instrument: questionnaire, pronunciation test, and interview, this research revealed that minimal pairs and stress became the major problems of the students in pronouncing English, while the trigger of producing such problems was language interference, different phoneme, intonation, and juncture.

The implication of this research was encouraging the English educators to be aware of the found causes of students’ anxiety in pronouncing English. This may mean that a new breakthrough in devising teaching material should be done in order to help the target learners raising the level of their English to a higher level of proficiency.

Keyword: pronunciation problems, causes of pronunciation problems, UMK
Introduction

The primary concern of this research is how to improve the quality of the use of English at Muhammadiyah University of Kendari. Many students fail to establish good communication with their interlocutors and find it difficult to communicate their ideas effectively. This happens not because the students have insufficient vocabulary and grammar rather the students spoke hardly intelligible (Harmer, 2007). This has halted the students learning progress because they mostly can establish good communication to the person who does not have good and clear pronunciation. In other words, mostly the students could response the talk if the interlocutor speaks slowly and pronounce the words as Indonesian like. In a wider sense, this has disturbed the students’ understanding when they listen to lecture. This will result in confusion when drawing a clear and concise summary of the lecture. This problem also will affect the quality the students’ language production. Since being clear in speaking is very important as Fromkin et al. (2005) states that pronunciation is definitely biggest thing that people notice when you are speaking English. Fromkin et al maintains that pronunciation should be one of the first things that you learn in English because pronunciation is the foundation of speaking. To solve the problem then an investigation to the underlying causes of such problem should be made. This is due to the notion that learning pronunciation is not a simple process of memorizing a number of in oral communication. It takes time and efforts as well as willingness to learn and accept new things. To uncover the problem, this research firstly finds out the problems encountered by the students when they pronounce English and secondly finds out the causes of why the students find it difficult to pronounce English correctly.

To answer the two problems, this research used the descriptive qualitative. To obtain the data purposive sampling was employed in selecting the participants. The instruments that used in this research were questionnaire, pronunciation test (list of words), and semi-structured interview. Questionnaire was used to obtain specific information about problems encountered by the students in pronouncing English. Pronunciation test (list of words) was used to know different types problem do the students have in pronouncing English. To get the reliable data about the respondents’ pronunciation recorder was
used. This recording was assessed by two independents assessors who have native-like ability in order to avoid wrong judgment in marking the students’ pronunciation. Semi-structured interview was used to get broader information about problems encountered by the students in pronouncing English. These were analyzed based on Miles and Huberman (1984): data reduction, data display, and drawing conclusion or verification. Reducing data refers to the process of selecting, focusing, simplifying, abstracting, and transforming field notes, interview transcription and other raw data. The data is summarized, shorted, and organized the data. Within, the context of qualitative data analysis, a display was organized and compressed assembly of information. It makes the compact and immediately accessible. The process of verification involves testing the meanings that were emerging from the data for their like hood and for whether or not they could be confirmed.

The instruments revealed three interesting results. Firstly, the questionnaire found that the most problematic area which halts the students to keep up with a standard clear pronunciation is minimal pair. However most of evaluated areas were somewhat low, this can be seen in the following presentation in which respondents could not reach 65%. Here is the detail: vowels (61.10%), followed by stress (62.85%), consonant (55.55%), intonation (54.99%), and minimal pairs (37.22%). This presentation also uncovers minimal pair as the most difficult part for those respondents to deal with. Secondly, the English pronunciation test revealed that stress was the most problematic one. The following is the detail: vowels (67.99%), consonant (43.33%), intonation (57.99%), stress (14.66%), and minimal pairs (32.66%).

Table 1
### Showed pronunciation test result of vowels

<table>
<thead>
<tr>
<th>Words</th>
<th>Phonetic</th>
<th>Total students</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cake</td>
<td>/keik/</td>
<td>28</td>
<td>93.33%</td>
</tr>
<tr>
<td>Beer</td>
<td>/biə(r)/</td>
<td>26</td>
<td>86.66%</td>
</tr>
<tr>
<td>Bead</td>
<td>/bi:d/</td>
<td>13</td>
<td>43.33%</td>
</tr>
<tr>
<td>Run</td>
<td>/rʌn/</td>
<td>29</td>
<td>96.66%</td>
</tr>
<tr>
<td>Shirt</td>
<td>/ʃɜːt/</td>
<td>6</td>
<td>20%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td><strong>67.99%</strong></td>
</tr>
</tbody>
</table>

### Showed pronunciation test result of consonant

<table>
<thead>
<tr>
<th>Words</th>
<th>Phonetic</th>
<th>Total students</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Walked</td>
<td>/wɔːkt/</td>
<td>2</td>
<td>6.66%</td>
</tr>
<tr>
<td>Played</td>
<td>/pleid/</td>
<td>25</td>
<td>83.33%</td>
</tr>
<tr>
<td>Washed</td>
<td>/wɒntid/</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td>Wanted</td>
<td>/wɒntid/</td>
<td>7</td>
<td>23.33%</td>
</tr>
<tr>
<td>Visited</td>
<td>/vɪzɪtɪd/</td>
<td>19</td>
<td>63.33%</td>
</tr>
<tr>
<td>She</td>
<td>/ʃi/</td>
<td>17</td>
<td>56.66%</td>
</tr>
<tr>
<td>Race</td>
<td>/reis/</td>
<td>27</td>
<td>90%</td>
</tr>
<tr>
<td>Review</td>
<td>/riˈvjuː/</td>
<td>12</td>
<td>40%</td>
</tr>
<tr>
<td>Refuse</td>
<td>/rɪˈfjuːz/</td>
<td>9</td>
<td>30%</td>
</tr>
<tr>
<td>Judge</td>
<td>/dʒuːdʒ/</td>
<td>9</td>
<td>30%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td><strong>43.33%</strong></td>
</tr>
</tbody>
</table>
### Table 3
Showed pronunciation test result of intonation

<table>
<thead>
<tr>
<th>Words</th>
<th>Intonation symbol</th>
<th>Total students</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Don’t get me wrong</td>
<td></td>
<td>22</td>
<td>73.33%</td>
</tr>
<tr>
<td>Could you tell me where the bank is please?</td>
<td></td>
<td>17</td>
<td>56.66%</td>
</tr>
<tr>
<td>What time does your train leave?</td>
<td></td>
<td>13</td>
<td>43.33%</td>
</tr>
<tr>
<td>She lives in London</td>
<td></td>
<td>22</td>
<td>73.33%</td>
</tr>
<tr>
<td>Do you mind if I turn the heating on?</td>
<td></td>
<td>13</td>
<td>43.33%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>57.99%</td>
</tr>
</tbody>
</table>

### Table 4
Showed pronunciation test result of stress

<table>
<thead>
<tr>
<th>Words</th>
<th>Phonetic symbol &amp; Stress</th>
<th>Total students</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Technical</td>
<td>/'teknikl/ /OoO/</td>
<td>7</td>
<td>23.33%</td>
</tr>
<tr>
<td>Banana</td>
<td>/b3'na.na/ /oOo/</td>
<td>8</td>
<td>26.66%</td>
</tr>
<tr>
<td>Engagement</td>
<td>/in gi:d'men/ /oOo/</td>
<td>2</td>
<td>6.66%</td>
</tr>
<tr>
<td>Kangaroo</td>
<td>/'kæŋga'r/ /oOo/</td>
<td>4</td>
<td>13.33%</td>
</tr>
<tr>
<td>Auditorium</td>
<td>/'a:dɪtərɪəm/ /OoOo/</td>
<td>1</td>
<td>3.33%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>14.66%</td>
</tr>
</tbody>
</table>

### Table 5
Showed pronunciation test result of minimal pairs

<table>
<thead>
<tr>
<th>Words</th>
<th>Phonetic symbol</th>
<th>Total students</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Latter</td>
<td>/'leta(r)/</td>
<td>10</td>
<td>33.33%</td>
</tr>
<tr>
<td>Letter</td>
<td>/'letə(r)/</td>
<td>7</td>
<td>23.33%</td>
</tr>
<tr>
<td>Bough</td>
<td>/bɔ:θ/</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td>Bought</td>
<td>/bɔ:t/</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td>Peach</td>
<td>/pi:θ/</td>
<td>11</td>
<td>36.66%</td>
</tr>
<tr>
<td>Pitch</td>
<td>/pi:t/</td>
<td>9</td>
<td>30%</td>
</tr>
<tr>
<td>They</td>
<td>/θi/</td>
<td>2</td>
<td>6.66%</td>
</tr>
<tr>
<td>Day</td>
<td>/dei/</td>
<td>30</td>
<td>100%</td>
</tr>
<tr>
<td>Sad</td>
<td>/sæd/</td>
<td>9</td>
<td>30%</td>
</tr>
<tr>
<td>Said</td>
<td>/sed/</td>
<td>14</td>
<td>46.66%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td>32.66%</td>
</tr>
</tbody>
</table>
Finally, the interview which tries to investigate deeply the causes of problems encountered by the students in pronouncing English revealed that language interference (L1) and distinctive nature of English and Indonesia, such as different phoneme, different intonation, and different juncture make the students somewhat difficult to pronounce the English words well (Zhang & Yin 2009 & Arini 2009).

Discussion

After analyzing the three different sources of data, this research finds that both minimal pair and stress which found by the students might be affected by over generalization of L1 and distinctive nature of English and Indonesia, such as different phoneme, different intonation, and different juncture. Indonesian does not have three different groups of Vowel. English has 12 vowels which are divided as follows. Front vowel (i, i, e, e), the middle vowel (n, f, l, ), and back vowels (a, J, J, u, u:). The vocal division depends on the tongue and lips. Lip position include: closed-wide lip, lips neutral, open-rounded lips, and lips closed-rounded (Kelly, 2000).

Florez (1998. p.3) states that interference or negative transfer from the first language is likely to cause errors in aspiration, intonation, and rhythm in the target language. This is because segmental aspects of the sound system include individual vowels and consonants (Seferoglu, 2005). Odlin (1989. p.112), indeed, emphasizes that ‘there is no little doubt that native language phonetics and phonology are powerful influences on second language pronunciation’. The learner learns the mother tongue in a natural environment but he learns the second language in an artificial environment. So speech habits of the mother tongue are superimposed on the speech habits of the target language.

Some Indonesian students, particularly the subjects of this research tend to have difficulty with English sounds because they are deeply influenced by similar Indonesian sounds. However, they are very different from each other. For example, there are no vowels like /æ/, /ə/, and /ɒ/. A typical example will be the substitution of /s/ or /z/ for the English /ð/, /ai/ or /e/ for the English /æ/ as in the word ‘that’. The erroneous substitution takes place here as well. For instance, the English /r/ and /ɹ/ are very
different from the Indonesian /sh/ and /r/. Therefore it is not surprising when the words ‘English’, ‘pronunciation’, ‘rose’ and ‘rise’ are uncomfortably heard when they are produced by the students. Most of the subjects of this research are not naturally aware of the difference in English and Indonesian and may not even hear that difference.

Indonesian is a syllable-timed language while English is a stress-timed language and therefore they have a great deal of differences in stress and rhythmic patterns. The basis for Indonesian rhythm is the number of syllables, and the production of every syllable virtually takes the same amount of time, while the basis for English rhythm is that of stresses and the stressed syllable takes more time to pronounce. With no knowledge of this significant feature, Indonesian learners of English often clearly articulate every English syllable and word in speeches. This results in a foreign-sounding accent, and possibly misunderstanding. Bolton & Kwok (1990) explain more about the difference between Indonesian and English is that Indonesian is a tone language while English is an intonation language. Bolton & Kwok maintain that Intonation transfer from the second language learners’ L1 to L2 is a natural phenomenon a number of studies have found that English spoken by different Indonesian dialect groups have different accents.

Indonesian learners of English must be aware of this distinction in order to avoid making errors in intonation. Of course utterances in Indonesian have intonation as well and the intonation also falls on the ending words. However, every Indonesian word has a fixed tone thus the intonation of the whole sentence must be greatly constrained, and the intonation is actually a slight variation on the basis of the word tone. While for English, intonation can mean life and death. Some phoneticians vividly compare vowels and consonants as the body of English and intonation as the spirit of it. Some linguists claimed that the important thing is not what you say but how you say it, thus placing much emphasis on intonation. The knowledge of intonations and the perception of functions of different intonation patterns will facilitate learners’ acquisition of the target language phonological system in great measure.

There are many dialects in Indonesia and different local accents will cause trouble in learning English. For example, students from South
East Sulawesi province often have trouble in distinguishing /æ/ with /e/ in the words ‘bad’ and ‘bed’ and /ŋ/ from /n/ ‘thing’ and ‘thin’. It is often difficult for a South East Sulawesi student to distinguish /n/ and /f/ in words as ‘life’ and ‘knife.

To sum up, English educators need to be aware of these issues so they can device a clear plan and approach to teaching and learning in order to match the students’ need and expectation. Problem of pronunciation might not be solved easily because L1 one and other cultures which attach to the language have been rooted to the target learners. However, understanding the underlying causes of the problems which have been raised in this research may help the English educators to integrate phonological knowledge appropriately in their teaching.

References


“APLOGIZING IN BAHASA INDONESIA AND AUSTRALIAN ENGLISH: A PEDAGOGICAL LOOK INTO EFL TEACHING IN INDONESIAN CONTEXTS”

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(University of Jambi)

Abstract

One of the common perplexities of EFL teaching in Indonesia is concerned with the meagerness of the learners’ understanding about the cultural and socio-pragmatic aspects of the target language. This study, therefore, is an attempt to look at how such a perceptive can contribute to better EFL classroom practices and, in turn, augments the learners’ communicative and interactional skills in the target language. In particular, the study aims to examine socio-cultural and pragmatic potential differences between Australian English (AE) and Bahasa Indonesia (BI), especially in realizing the speech acts of apologies, and ultimately sees how the results can be used as an essential insight into EFL teaching methodological and curriculum developments. Based on oral DCT data from 24 native speakers Bahasa Indonesia and Australian English, the results of the study are expected to stress out the importance of incorporating socio-cultural and pragmatic values in Indonesian EFL teaching practices.

Keywords: Cross-Cultural Speech Acts; EFL Teaching; Apologizing; Bahasa Indonesia; Australian English
1. Introduction

Studies on cross-cultural speech act performances have increased dramatically in the last few decades. These include investigations on apologies. The act of apologizing has been regarded as one of the speech acts that has long attracted the pragmatic scholars’ attention (Shariati and Chamani, 2010; Grainger and Harris, 2007). Its realization is often culturally specific and difficult to be learned and taught (Nureddeen, 2007 and Kim, 2008), as it involves complex linguistic, pragmatic, and social aspects (Holmes, 1995). Prior studies on apologies have been studied enormously either in a particular language or in cross-cultural perspectives comparing two or more different languages at once.

This paper is basically aimed at investigating potential differences between Australian and Indonesian native speakers in expressing apologies and seeks to explore its pedagogical implications for EFL teaching. It presents and discusses the variety of strategies used by speakers of both languages, along with socio-pragmatic features such as age and gender in their attempts to realize the act of apologies. The descriptions will be expected to shed lights on the teaching of both languages, especially EFL teaching in Indonesian contexts through the incorporation of socio-cultural and pragmatic aspects of how the speech act of apologies is naturally realized as an attempt to increase the learners’ communicative skills.

2. Methodology

The study involved a total of 24 native speakers of both languages. They were mostly college students studying in various subjects at a few universities in Canberra, Australia and in Jambi, Indonesia. Following Yuan (2001), the participants were approached and selected based on mutual relationships with the author. They were required to express an apology based on a single situation, “missing a close friend’s birthday party”. This situation is selected because such a predicament is obviously common and frequent on both societies and is generally regarded as moderate in degree of severity. The following table provides the number of subjects of the study.
A written description of the situation in which the respondent was absent in a close friend's birthday party was revealed to each respondent. The respondent was given sometime to comprehend the situation and prepared the expression of apology to be performed in most natural ways. All expressions were tape-recorded using a voice digital recorder with MP3 system. They were then analyzed and categorized according to gender in both language groups. Such a technique (ODCTs) was considered most appropriate as it fits the aims and the nature of the study which focuses on speech features of both languages particularly in expressing apologies. Such a procedure has been successfully employed by Yuan’s (2001) in investigating compliment exchanges in Kunming (Southwestern Mandarin) Chinese.

The study is based on the following research questions:

How is the speech act of apology realized in Bahasa Indonesia and Australian English?
What strategies are used?
What are their pedagogical implications into EFL teaching in Indonesian contexts?

3. Findings and Discussions

It appears that both language speakers tend to demonstrate a set of potential difference strategies in expressing apologies. Potential variations also occur in the use of apology terms, intensifiers, address terms, discourse markers, and pragmatic particles. It is likely that the differences are attributed to either socio-cultural or pragmatic differences of the two languages. Apart from differences, there are also similarities, particularly in expressing remorse. Also, both language communities tend to use overt apologies with a difference proportion of orientation where Indonesians are more likely to use request for forgiveness strategies with
strong tendency of Hearer-Oriented (HO) formula. Australians, on the other hand, tend to use expression of regret most in their apologies with Speaker-Oriented (SO) types. It is also noted that although both language speakers were explicit in nature, individuals tend to use a combination of different strategies in expressing apologies. This may be attributed to their attempt to aptly express remorse. Gender differences and gender specific preference in the use of either apology strategies or other pragmatic markers are noted but they occur relatively in unpredictable patterns.

3.1. The Use of Apology Terms

It is evident that speakers of the two languages represent their apologies through the use of apology terms “sorry” (AE) and “maaf” (BI). In general, the usage is more frequent in BI than in AE with a ratio of 29:22. Both maaf and sorry can represent the same literal meaning asking for forgiveness, but in many occasions, they can also function as a supporting move which indicates the speakers’ politeness behavior over a series of social acts. As suggested by Wouk (2005) the term maaf does not always necessarily function as apology particularly when occurring in isolation. Nor does it indicate an offense or a transgression has been committed. Rather, it functions as an impersonal form especially when it is used without participants mentioned and verb employed (p. 1463). If it is to be decided to function as an apology, it may be interpreted as a reduced form of sayamintamaaf (I request for forgiveness). The following is an example of female expression of apology in BI.

Example 1

<table>
<thead>
<tr>
<th><strong>Hi,</strong> maaf ya kemaren saya nggak bisa datang ke acara ulang tahun nya, saya ada urusan mendadak ngantar orang tua ke rumah sakit. Maaf ya, saya nggak sempat ngasih tahu soalnya mendadak sih. Jangan kecil hati ya?**</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hi,</strong> sorry yesterday I couldn’t come to your birthday party, I’ve got an urgent thing to do, that’s to take my parent to the hospital. Sorry, I was not able to let you know because it’s so urgent. Don’t be disappointed ok?</td>
</tr>
</tbody>
</table>

Example 2
In the above expressions *maaf* occurs twice without participant and verb employed. However, the term “*maaf*” definitely functions as apology as it is followed by *Saya nggak bisa datang ke acara ulang tahunnya* (I could not come to your birthday party) indicating a speaker’s acknowledgement over his/her lack of intent. In this case, *maaf* can be interpreted as either a reduced form of *Saya minta maaf* (I request for forgiveness), or as *maafkan saya* (forgive me). Thus, *maaf* can represent both SO and HO types of apologies particularly when there is no immediate subject and verb employed.

However, there are a few exchanges found with clearly SO and HO forms in the corpus. The following is an example of them.

**Example 3 (Male)**

<table>
<thead>
<tr>
<th>Eh, sori ya gue kemaren gak datang ke ulang tahun elu. Aduh gimana ya, aku sibuk banget. Sori banget ya. (Exclamation), sorry for not coming to your birthday party yesterday. I was terribly bussy. So sorry.</th>
</tr>
</thead>
</table>

(Interjection), address term, I ask for forgiveness yesterday. I forgot, really forgot because I was busy, so (I) beg forgiveness.

It is clear that in the above example, *maaf* is used together with *saya* (personal I/ subject participant) and the term *minta* (request). It, thus, provides clear evidence that it is an SO apology within the category of request for forgiveness strategy. Interestingly, the expression is ended with another apology in the end *jadimohonmaaf* (beg forgiveness). Although personal “I” does not occur, such a closing apology can be interpreted as a reduced form of *I beg your forgiveness* which indicates another strategy of request for forgiveness with SO oriented form.

It is interesting to note that, none of the term *maaf* or *sori* occurs in isolation. Rather, they are usually combined with other words and phrases to constitute an apology expression. It is probably due the fact that the apology event is set up among close friends over an offence of
being absent in a birthday party in which a single word apology maaf or sori is not appropriately adequate in that situation. Table 2 below displays the number of apology terms used by both speakers in the corpus with respect to gender use and frequency distribution.

Table 2: Apology Terms Used in B1

<table>
<thead>
<tr>
<th>No</th>
<th>Apology Terms</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>f (%)</td>
<td>f (%)</td>
<td>f (%)</td>
</tr>
<tr>
<td>1</td>
<td>Maaf</td>
<td>11</td>
<td>15</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td></td>
<td>37.9</td>
<td>44.8</td>
<td>82.7</td>
</tr>
<tr>
<td>2</td>
<td>Sori</td>
<td>3</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10.3</td>
<td>6.9</td>
<td>17.2</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>14</td>
<td>15</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td></td>
<td>48.2</td>
<td>51.7</td>
<td>100.0</td>
</tr>
</tbody>
</table>

It is noticeable that, the term maaf is used most by B1 speakers with the total occurrence of 24 (82%). There seems to be no noticeable gender difference in its use. Interestingly, the term “sori” which is borrowed from English word “sorry” is not very common and only occurs 5 times (17.2%) in the data. In AE, the use of the term “sorry” is most preferable, representing the total of 95 percent in the data. The term “apologize”, however, is not frequent with only 4.5% of its occurrence in the corpus. The following exchange is an example where the term apologized is used.

Example 4 (Male)

Er Andi? Andi, I’m I’m I am very very sorry I didn’t come to your party the other night. I must apologize um I absolutely forgot and I can’t believe what I did. Honestly, I feel I feel really bad. I um I’ve been terribly busy these days er all sort of things which’s gone in my life, erer my mother was not well and um erer you know I got so much academic work to complete. Erer you don’t want to know but erer my mind was so occupied. I just didn’t really remember, I’m really really sorry. So I hope you won’t mind.

It can be seen in the above expression that the speaker uses the terms “sorry” (twice) and one “apologize” in his expression. All indicate an expression of regret with SO form of apology. It seems that all apology expressions in AE consist of more than one apology terms used, possibly indicating the speakers’ attempt to show sincerity, politeness, or indirectness. The following is an example of expression using more
apology terms sorry.

**Example 5 (Female)**

My God, I'm so sorry sorry sorry I didn’t come last night. I completely forgot. I’m a horrible horrible friend and o make it up to you. I’ll take you up for a big lunch or dinner or a big night out on the town. I’m so sorry.

In Example 4, there are four sorry terms used. The speaker is trying to express her strong and sincere regret by repeating the term sorry several times. Table 3 below illustrates the use of apology terms in AE.

**Table 3: Apology Terms Used in AE**

<table>
<thead>
<tr>
<th>No</th>
<th>Apology Terms</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sorry</td>
<td>9</td>
<td>12</td>
<td>21</td>
</tr>
<tr>
<td>2</td>
<td>Apologize</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>10</td>
<td>12</td>
<td>22</td>
</tr>
</tbody>
</table>

As seen in Table 3, the use of the term “sorry” is far more frequent than “apologize”, and there seems to be no noticeable gender difference in its usage. The use of apologize is almost negligible, representing only one instance in AE data. Such a rarity may be due to the formality in its use. Its usage doesn’t seem to be common in a close friend remedial exchanges. There is also a case where a single term sorry is used in AE. The term sorry occurs in isolation without participation and verb employed. The following example is the evidence of the case.

**Example 6 (Male)**

Hi mate, sorry I didn’t er come to your birthday last night. Er I had er some other important stuff to do. Um I wanna make it up to you if you wanna catch up some other time.

The term sorry in the above expression may represent a reduced form of I’m sorry. In a fast and normal speech, such a kind of reduction may potentially occur.
3.2. The Use of SO and HO Apology Strategies in AE and BI

The use of explicit (SO-HO) strategies shows up an area where the two language groups differ from one another in expressing apologies. Table 4 below statistically represents the varying use of strategies in AE and BI.

Table 4: SO-HO Strategies Used in AE and BI

<table>
<thead>
<tr>
<th>No</th>
<th>Strategies</th>
<th>AE (Male)</th>
<th>AE (Female)</th>
<th>BI (Male)</th>
<th>BI (Female)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>SO - Expression of regret (I’m sorry; Sayamenyesal; maafnian; maafbangat)</td>
<td>4</td>
<td>9</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>HO - Request for forgiveness (Forgive me; I ask for forgiveness; Maaf(in)(kan) (aku) ya; Soriya; Akumintamaaf)</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>12</td>
</tr>
</tbody>
</table>

What is unadorned from the above table is that the HO request for forgiveness strategy never occurs in AE. Expressions like “Forgive me” or “I ask/seek/request forgiveness” are not present in the AE data. Meanwhile, this strategy plays a very prominent role in BI expressions (6 in males and 12 in females), all HO. All AE apologetic expressions are SO, expressions of regret in nature, and are more frequent in females than males (9:4). In BI it is males who use more of this strategy than females.

Regarding the AE expression of regret strategy the following utterances typify the approach:

Example 7 (Male)

Hi, um I’m really sorry I couldn’t make it to you yesterday. I couldn’t believe what I did, I had so many things to work out and I really forgot. I am very sorry.

Example 8 (Female)
Guess what, I’m really really sorry. I totally forgot about your birthday party. I’m really really sorry.

Here, the use of SO expressions like I’m sorry characterises the apology expressions. None of this strategy is found in Indonesian apologies, which, as pointed out above, are mostly expressed through either HO or SO forms or a combination of these two forms. HO forms, predominant in the BI data, are often performed through expressions such as maaf(ken)akuya (“Please forgive me”) with the majority being request for forgiveness. An expression like Sayaminta/mohonmaaf (“I ask for forgiveness”), is also common in these apologies, both male and female. Two examples follow:

Example 9 (Male)


Darul, I just want to let you know, I ask for forgiveness, I couldn’t come to your birthday party. Sorry Rul, so sorry. I was so busy that I couldn’t let you know. Once again, I ask for forgiveness.

Example 10 (Female)

Hei aku kemaren minta maaf ya aku nggak bisa datang. Aku malu aku lali aku lupa. Aku minta maaf banget nih.

Hi, I ask for forgiveness for yesterday, I couldn’t come. I’m ashamed. I really ask for forgiveness.

The HO form with request for forgiveness like sayamintamaaf or akumintamaaf (“I ask for forgiveness”) is evident in the above examples, indicating that the speaker is the agent in the exchange. An interesting phenomenon is that, as claimed by Wouk (2006), “Sayamintamaaf” is not equivalent to the English SO form “I apologize”. In her study of Lombok Indonesian apology, Wouk (2006) claimsthat Indonesians do not have
a form of apology comparable to I apologize, as most other societies
do. This is probably because Indonesian apologies are somewhat less
varied than those elsewhere. Although expressions of regret are found
in Indonesian exchanges, they do not always correspond to apology as
such. Wouk (2006) adds that the term sori or maaf, for example, does
not necessarily represent its English counterpart sorry, which indicates
an expression of regret. On some occasions, maaf is also used to indicate
solidarity politeness, mostly when embarking on an exchange with the
hearer. In this way, it does not indicate that a violation, a conflict, or a
transgression has taken place.

In general, however, the term maaf has the lexical meaning of sorry and
stands as the main indicator of apologizing in BI. In many situations, maaf
can be used in isolation without incorporation into a verbal construction.
It still represents an act of apologizing but when it is combined with
minta (“ask”) as Sayamintamaaf (“I ask for forgiveness”), which is very
common in the BI data here, it represents an Indonesian standard formal
apology expression.

Indeed, what characterizes the Indonesian apology is “standard
formal”. The culture seems to favour this approach to apologizing, one
that is deferentially HO. In Australian apologies – little surprise in the
stereotypically “informal” culture – the degree of formality is lower, and
self-referential sorry is favoured in practice while the other-referential and
more “old-fashioned” forgive me is not used. Ultimately, the comparison
in the use of SO and HO apology strategies, as far as the present data are
concerned, reveals a clear contrast between Australian and Indonesian
preferences.

3.3. Apology Construction

In terms of the construction of the apology expressions, both languages
tend to display a similar pattern. Generally, the expressions are constructed
in salient formula. Basically, they are initiated with an opening remark
such as greeting Hi or Halo, followed by an Illocutionary Force Indicating
Device (IFID) mostly through the use of apology terms sorry or maaf. As
suggested by Nureddeen (2008) and Blum-Kulka and Olshtain (1984),
IFID is regarded as a category which encompasses the explicit use of
apology expression through the use of the terms *sorry*, *forgive me*, and the sorts. The IFIDs can be represented through either the expression of regret or request for forgiveness. These IFIDs are then followed by any combinations of the sub-type apology strategies such as explanation of account, statement of lack of intent, responsibility taking, repair, and so forth. Sometime, another one or two IFIDs are used again at the end of the expression as to confirm the apology or to indicate the sincerity of the apology. The repetition of IFIDs may also be aimed to show a serious attempt to redress the harmony among the interlocutors.

An interesting phenomenon in Indonesian apologies is the frequent use of Islamic greeting *Assalamualaikum* in their expressions. This is because the majority of the Indonesian societies are Muslim and they are required to start any exchanges with such a greeting as it represents a prayer to deliver safety and mercy for the hearer, and in return the hearer must respond the speaker with the same expression *Alaikumsalam* (a return same praying for the speaker). In Islamic lesson, everyone is encouraged to greet people with *Assalamualikum* and it is compulsory for the hearer to respond with *Alaikumsalam*. Among Muslims, the use of such a greeting indicates a solidarity and fraternity.

### 3.2. Pedagogical Implications

Speech acts studies, either specific in a particular language or comparing two or more different languages at once have often provided useful insights and pedagogical contributions into second and foreign language teaching. One of the most compelling notions of the contributions is the importance of socio-cultural and pragmatic awareness in the teachers’ attempts to build up students’ communicative abilities in using the target languages in various paralinguistic and social variables such as contexts, situations, topics, norms, and degrees of relationships between interactants.

Among any other speech acts, apologizing has been regarded as one of the most common social acts in most societies and thus the acquisition of such an act should be given special attention as its realization has been claimed to be complex and involves many social, cultural, linguistic, and pragmatic aspects. Lack of this understanding may account for
significant failure to perform apologies in appropriate cultural, linguistic, and pragmatic norms and values. Kim (2008) claims that the act of apologizing is particularly difficult for most foreign language learners. This is probably due to the fact that there are so many variables, apart from the linguistic formula, that the learners need to acquire. Apart from situational contexts, and degree of formalities, the learners should also be shown how and when the apologies should be appropriately performed.

Bardovi-Harlig (1999) suggests that pragmatic competence and grammatical competence are quite independent and the learners need to achieve both through explicit instruction, descriptions, explanations, and discussions facilitated by the teachers in the classroom. Controlled communicative activities through role-plays can be one good example of a technique that can be used by the teachers to provide recurrent pragmatic practices for the learners (Bataineh and Bataineh 2008). A teacher training program on pragmatic competence and the inclusion of socio-pragmatic values and practice in the textbooks is also regarded as potential help.

The findings of the present study reveal that both languages possess different linguistic, pragmatic, and cultural differences particularly in the acts of apologizing. Such a gap may become one of major problems faced by the EFL learners in understanding and using the language in natural conversations. What they learn formally in the classroom is often different from what they hear naturally in casual or normal speech and conversations. When this happens, the teacher should be aware that the students should be provided with the information of discourse, socio-cultural, and pragmatic realization of language usage in the classroom. They should be equipped with adequate intercultural and cross-cultural competence and information between their language and English as the target language in the classroom. They should be shown various contexts and situations in which any speech acts events are realized so that they can acquire both the formal usage and natural realization of the language.

In the light of the above findings, regarding the apologizing behavior between speakers of Australian English and Bahasa Indonesia, there would seem to be certain pedagogical implications that should be taken...
into accounts into the EFL teaching particularly in Indonesian contexts. First, it is worth noting that students should be given ample opportunity to express themselves in various apology situations with varying degrees of social offences and transgressions. This will allow the learners to acquire and use various apology terms appropriately according to the contexts, situations, and degrees of predicaments. Not only should the teachers focus on the learners’ oral production, but once in a while the students can also be challenged to perform the acts in various written responses using DCTs techniques. In other words, the teacher should keep maintaining the balance in the students’ oral and written tasks in various ways with the aim of making learners reflect on their own production as well as guiding them in their process of acquiring socio-pragmatic and cultural knowledge in the real foreign settings. Other means of extracting students’ oral apology exchanges can be done in a number of different ways such as through telephoning conversations and role playing activities in the classroom. The use of Oral DCTs can be appropriately adopted in the classroom as an alternative technique to elicit the learners’ speech productions. This will enable the students to explore and extend their speech expressions in various contextualized settings.

5. Conclusion and Recommendation

The findings of the present study reveal that both speakers of Australian English and Bahasa Indonesia have different tendencies in the realization of apologizing acts. They tend to employ different strategies along with discourse markers in their apologetic acts and behaviors. Highlights on gender variations in both language communities have also been discussed and there seem to be no significant gender differences found in both languages. When variations occur, their emergence is likely unpredictable and do not have fix or regular patterns. Such findings should have shed lights for better EFL teaching in Indonesian contexts through the use of more various and appropriate techniques in the classroom. Teaching should be addressed more towards the learners’ oral and written productions in various contextual settings to allow the learners to explore their speech act expressions in linguistically, pragmatically, and socio-culturally appropriate ways. Another challenging implication
is due to the importance of socio-cultural and pragmatic awareness of the target language. Such a component has become an important factor in increasing the learners’ intercultural communication skills and competences.

REFERENCES


SHORT BIOGRAPHY:

ADREFIZA, MA, PhD is currently lecturing at TEFL Education and Program, the Faculty, Jambi University. He has been teaching and serving to the program since 1990 and recently appointed as the head of language centre at the University of Jambi. His main interest lies on cross-cultural pragmatics, comparing English and Bahasa Indonesia with regard to various socio-cultural parameters in their relation to pedagogical implications into EFL teaching.
TEACHING ARGUMENTATIVE TEXT TO FOSTER STUDENTS ACADEMIC WRITING

Alek

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Abstract

Writing is one of the skills in teaching and learning English. Realizing that English as a foreign language (EFL) is taught in Indonesia, lecturer/teachers has never stopped finding ways to foster students’ skill in writing. Teaching writing in university students is not an easy task. It requires a lot of creativities and needs an ability to choose a proper approach, method, and technique. The objective of this study is to obtain the clear information how to improve the students’ ability in writing argumentative text. The participant of this study was the sixth semester students of the Department of English in Faculty of tarbiya and Teachers training, Syarif Hidayatullah, State Islamic University. The total number of participant was 5 out of 42 students of fixth semester and they were chosen purposively. The technique used for collecting data were through test, observation, and interview. Meanwhile the data analysis technique consist of: data classifying, calculating, reflexing, interpreting, and be followed by drawing conclusion in order to obtain and know the students’ achievement as the portrayal of the students’ academic writing skill improvement.

The result of the investigation was that the students undergo a good progress during teaching and learning activity of argumentative text and it could foster the students’ academic writing skill which reaches of at good level. Based on the findings and results suggest that lecturer or teachers should always be...
creative in choosing an interesting or a proper method and technique that would be applied in teaching writing.

Keywords: writing, argumentative text and academic writing skill.

Introduction

In Indonesia, English is taught since junior high school until university level. Studying English is not a new thing for the students of senior high school before. Although English is not the novel thing for college university students, in fact they still have many difficulties in studying English. As we know that English is not the Indonesian native language. It is difficult for the students to remember all the words in English and to understand when someone writing in English.

The language skills to be achieved are divided into two parts of language function, namely, oral and written English as a means of communication. In this case listening and speaking are oral language; reading and writing are written language. However for the students the written one is the most difficult skill of language. Writing is one of difficult subjects at school. So the teacher must create the subject so that the students can study the subject easily. Besides, the kinds of the text can also be important in teaching English in order to make the writing teaching succeed. To select the appropriate texts, the teacher must consider the characteristics of the students, which directly related to the learning process.

In the teaching and learning process of writing, the teacher have an important role. John (2007: 12) states that, “Teacher’s role is to help students develop viable strategies for getting started (finding topics, generating ideas and information, focusing and planning, structure and procedure), for drafting, (encouraging multiple drafts of reading), for revising (adding, deleting, modifying and rearranging ideas), and for editing (attending to vocabulary, sentence, structure, grammar, and mechanics)”

There many kinds of texts that can be used such as narrative, descriptive, explanation, recount, information, report, exposition, and argumentation. They are very useful for the teacher to achieves the
instructional goals of teaching learning process and they can also be interesting for the students. In this study I try to find out what the text that is really good for teaching writing. Through this investigation I try to scrutiny about how good the ability of the students of education department of UIN Syarif Hidayatullah Jakarta in writing text or paragraph by learning argumentative text. By teaching argumentative text as a genre for teaching writing, the students will be more interested and easy to write their academic writing task.

Research Methods

Participant

The total number of participant of this study used five out of 42 students of sixth semester of English Education Department (EED) in the Faculty of Tarbiya and Teachers’ Training, UIN Syarif Hidayatullah Jakarta. The main reason of choosing these participants were to make easies to control and review their writing activities process and giving feedback in order to reach the research objective. (Rahayu 2007).

Research Objective

The objectives of the study were to: (1) describe clearly of teaching and learning process of argumentative text of the five out of 42 students of sixth semester of English education department in the Faculty of Tarbiya and Teachers Training, UIN Syarif Hidayatullah Jakarta (2) describe the improvement of the five (5) out of 42 students of sixth semester of English Education Department (EED) in the Faculty of Tarbiya and Teachers Training, Syarif Hidayatullah, State Islamic University, Jakarta.

Research Design

A research method used in this study was an action research. Action research is focused on the immediate application, not on the development on theory, no upon general application. This research will be conducted in the classroom. This activity contains several cycles. In each cycle have four elements: planning, acting, observing and reflecting.

Data Collection Procedure
This action research needs the data to support the investigation. The data were collected along the research last in the classroom which covers: planning, observation, treating, and reflexion. The main data is the students’ writing of academic writing.

Through scoring, the results of the students’ work will be useful to depict students’ level of writing achievement. Since the purpose of the research is to measure the students’ academic writing skill, the writer interpreted the results based on the students’ score reached.

**Scoring Schema**

The following scheme of rating scale is used to measure the students’ achievement in their written product.

Table 1
<table>
<thead>
<tr>
<th>Score Range</th>
<th>Task</th>
<th>Topic Development</th>
<th>Organization</th>
<th>Vocabulary</th>
<th>Discourse Control</th>
<th>Sentence Structure</th>
<th>Mechanics</th>
</tr>
</thead>
<tbody>
<tr>
<td>80—100</td>
<td>Fully addresses all aspects of the writing assignment, including in-text citations and frames. Stays on task throughout. Text uses appropriate alignment, spacing.</td>
<td>Full and rich development (focus, relevance, explanations, support); shows sophistication in fluency of expression.</td>
<td>Organization fully appropriate and effective for topic (point of view, unity, paragraphing); very strong introduction &amp; conclusion, thesis statement, topic sentences.</td>
<td>Broad and fluent range of vocabulary; elaboration and detail achieved through appropriate word choices; correct use of word forms.</td>
<td>Full control (logical coherence) and excellent use of cohesive devices (key words, pronouns, references, transitions, etc.); presentation of ideas extremely clear and coherent.</td>
<td>Full range of sentence patterns (simple, compound, complex), effectively used; error-free sentence-level grammar.</td>
<td>Correct form for text type (e.g. Memo)-headings; correct citations; spelling, capitalization, and punctuation error-free.</td>
</tr>
<tr>
<td>Score Range</td>
<td>Description</td>
<td>Organization</td>
<td>Flexibility in Range</td>
<td>Use of Vocabulary</td>
<td>Mastery of Sentence Patterns</td>
<td>Spelling, Form, Indentations, Capitalization, Punctuation, and Citation</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>------------------------------------------------------------------------------</td>
<td>--------------</td>
<td>----------------------</td>
<td>--------------------</td>
<td>-----------------------------</td>
<td>---------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>60—79</td>
<td>Addresses the writing assignment but may not fully develop or include all parts of the assignment. May digress in parts of the writing.</td>
<td>clear and complete development of content; high level of fluency in expression (clarity).</td>
<td>appropriate to topic; appropriate paragraphing; introduction &amp; conclusion, thesis statement, topic sentences evident and appropriate.</td>
<td>good control of cohesive devices; used successfully in a range of situations; coherence apparent.</td>
<td>mastery of sentence patterns demonstrated; may have occasional grammatical errors on the sentence level.</td>
<td>minor errors in spelling, form, indentation, capitalization, punctuation, and citation; few and not distracting.</td>
<td></td>
</tr>
<tr>
<td>40—59</td>
<td>May address a part of the writing assignment, but generally writes about the topic and does not address the assignment directly. Obviously digresses throughout the writing. Several omissions in the assignment.</td>
<td>development of content adequate, but limited; some paragraphing problems; adequate introduction &amp; conclusion; limited thesis statement &amp; use of topic sentences.</td>
<td>adequate range (word choice); no precise use of subtle meanings displayed; vocabulary sometimes used inappropriately; often incorrect use of word forms.</td>
<td>generally adequately connected; presentation of ideas generally clear and coherent; cohesive devices could be used more often and more effectively.</td>
<td>sentence patterns most often successfully used; several grammatical errors on the sentence level.</td>
<td>occasional errors in spelling, form, indentations, capitalization, punctuation, and citation; sometimes distracting.</td>
<td></td>
</tr>
<tr>
<td>Score Range</td>
<td>Description</td>
<td>Development of Content</td>
<td>Some Organization</td>
<td>Narrow Range of Word Choice</td>
<td>Connections</td>
<td>Simple and Complex Sentences</td>
<td>Spelling, Form, Indentation, Capitalization, Punctuation, and Citation Errors</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------</td>
<td>------------------------</td>
<td>-------------------</td>
<td>-----------------------------</td>
<td>------------</td>
<td>-----------------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>21—39</td>
<td>May write within the topic, but no evidence of addressing the writing assignment itself. Major omissions in the assignment.</td>
<td>development of content restricted; may be incomplete or unclear; lack of fluency in expression.</td>
<td>some organization apparent, but poorly controlled; introduction &amp; conclusion, thesis statement, topic sentences may be missing or incomplete.</td>
<td>narrow range (word choice); many word form errors; vocabulary often used inappropriately; only basic and elementary meanings are conveyed.</td>
<td>connections awkward; may be missing; lack of logical sequencing of ideas.</td>
<td>simple and complex sentences attempted but often unsuccessful; grammatical errors distract from meaning.</td>
<td>Spelling, form, indentations, capitalization, punctuation, and citation errors are frequent and distracting.</td>
</tr>
<tr>
<td>0—20</td>
<td>Does not address the writing assignment. Off-topic throughout the writing. Required assignment instructions not included.</td>
<td>simplistic statement of content; often copied from sources or lists of information.</td>
<td>minimal attempt at paragraphing, often unsuccessful; strings of sentences; no introduction or conclusion, thesis statement, topic sentences.</td>
<td>simple vocabulary, often inappropriately used; no control of word forms; sometimes indecipherable.</td>
<td>connections not present or unsuccessful; presentation of ideas unclear and confusing.</td>
<td>attempts at simple sentences often not successful; many grammatical errors.</td>
<td>Spelling, form, indentation, capitalization, punctuation, and citation errors throughout.</td>
</tr>
</tbody>
</table>

Analysis Procedure

Classifying the Scores

The scores will become more meaningful numerical data if they are converted to numerical data, which will be processed to the scale of 0 to 100. Then the processed scores will be used arranged from the highest to the lowest, it will be easier to know the position of a student in his/her group.

The measurement of the students’ achievement that is stated by Harris (1969: 134) will be interpreted as follows:

<table>
<thead>
<tr>
<th>Criteria of Mastery</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>80—100</td>
<td>Excellent</td>
</tr>
<tr>
<td>60—79</td>
<td>Very good</td>
</tr>
<tr>
<td>40—59</td>
<td>Good</td>
</tr>
<tr>
<td>21—39</td>
<td>Fair</td>
</tr>
<tr>
<td>0—20</td>
<td>Poor</td>
</tr>
</tbody>
</table>

Findings

First Cycle of the Students’ Writing

The activity of writing the final draft was followed by 5 students. In this activity I gave back the students work in the last activity and asked them to revise the mistakes they still made in writing the second draft once more. They could use dictionary to check the wrong spelling, and the they discussed the mistakes they made to the friends. In the result of making final draft was that 2 students got 60; 1 student got 64; 1 students got 70; 1 student got 72.

The achievement of writing the final draft is 40%. Based on the result of the writing second draft, it could be concluded that there was improvement of the students achievement in writing the final draft of the first cycle. Therefore it could be said that the students’ academic
writing was successful but their ability need to be improved again. So the activities were continued to the second cycle.

Second Cycle of the Students’ Writing Activity

In the second cycle there were three parts, they were modeling of the text, independent construction of the text, and interview. Here is the analysis of each part.

- The First activity

The first activity in the second cycle was called modeling of the text. It was followed by 5 students. In this activity, the writer explained about the argumentative text. The students could ask questions to researcher/lecturer if they had difficulties in understanding the materials.

The students and I discussed the generic structure of the text once more. I also explained steps in writing argumentative text once more so that the students could produce the academic writing text well based on the steps they had learned.

- The Second Activity

The second activity of the second cycle was called independent construction of the text. There were three activities among others were making planning and writing the first draft, writing the second draft, writing the final draft. The purpose independent construction of the text was to check the students’ ability in producing argumentative text individually whether the students could produce argumentative text well or not.

Students’ Writing Achievement of the Second Cycle

The activity of writing the final draft was followed by 5 out of 42 students. In the activity I gave back the student’s work in writing the second draft before and asked them to revise the mistakes they still made once more. They could use the dictionary to check the wrong spelling, and they discussed the mistakes they made to the friends or teacher. After finding
the mistakes, they had to write the final draft to be the best. In the result of making the final draft was that 1 student got 72; 2 students got 75; 1 student got 76 and 1 students got 80.

The achievement of writing the final draft was 80%. Based on the result of writing the second draft, it could be concluded that there were improvement of the student’s achievement in writing the final draft. Based on the result of the join construction of the text, the student’s achievement was improved. Based on the students’ achievement analysis it can be concluded that the teaching argumentative text was successful to foster the students’ academic writing.

The Analysis of Interview

Interview was done to the students and the purpose was to know the difficulties they faced in writing lesson, especially in academic writing. After having the test, the researcher spent 20 minutes to asked the students about the difficulties they found during the test. Firstly, they rarely had writing class because the teacher always focused on reading skills, and writing skills only supported them. Secondly, they found some unfamiliar vocabulary items such as decided; run away; woods; cottage; dwarfs; etcetera.

After analyzing their work and made interview, I found some reasons which caused the students difficulties in arranging their composition. Besides the two reasons given by the students after doing the test, the writer had his own opinion based on the result of analyzing their mistakes. Most of the students made mistakes because of the reasons:

The student have not fully understood the feature of argumentative text/paragraph and some tenses that they used when they wrote the argumentative text.

The students did not read the given material attentively. They only got the information from what they read at glance and based on their experience before.

c. Some students failed to arrange or organize writing their chronologically. Most of them missed some of the generic structure of
argumentative text.

d. The students failed to apply the knowledge of grammar and diction or word choice.

Discussion

Based on data analysis and the finding of the two cycles that the result of the study was that the students’ progress during teaching and learning activity through argumentative text to foster/improve the students’ academic writing skill. The students’ achievement in writing was fostered/improved, it was supported by the significance result of the pre-test was 30%; writing the first draft on the first cycle was 31.52%; writing the second draft 34.53%; writing the final draft was 40%. Meanwhile, writing the first draft on the second cycle was 62%; writing the second draft was 75.42% and writing the final draft was 80%. Based on findings above, it can be concluded that lecturer/teachers should always find out and be creative to teaching argumentative text to foster the students’ academic writing skill.

Based on finding above that writing is one of the activities that cannot be completed in a time, but it needs process. It also needs an opportunity to convey ideas and to communicate ideas to other people, but writing is not a simple process, it’s hard work. Sometimes people/students cannot communicate their ideas systematically to others in a written language. They find that their writing is bad and ineffective.

Related to information mentioned above, (Donal H Graves, 1975: 231) says that to make effective writing, the students/people should know some steps in process of writing that there are three steps in writing: prewriting, writing and post writing. According to (1) *Prewriting*: this step includes discussion of the proposed writing - the theme or topic, ideas, and related words, feelings, and thoughts. A writer may bring all of or his/her experiences to bear on the composing act in this prewriting phase; (2) *Writing*, this step includes pausing and rereading as the writing is accruing, interaction with others, consulting resources, talking to oneself,
and reformulating the ideas and organization of the composition; and (3) Post writing, this step involves repeating some behaviors from the composing phase until contemplation and approval signal that the product is satisfactory.

Besides of the three steps in writing above, Alice Osima and Ann Hugue (1988: 10—11) also divide the process of writing into three stage:

Planning is an orderly produce used to bring about a derriere result. As the first stage in writing process, planning is a series of strategies designed to find and produce information writing.

Drafting is a procedure for drawing up for preliminary sketch. As the second stage in the writing process, drafting is a series of strategies designed to organized and develop a sustained piece of writing.

Revising is a procedure for improving or correcting a work in progress. As the final stage in writing process, revising is a series of strategies designed to examine and re-evaluate the choices that have created a piece of writing.

Those are the three stages in writing which are able to identify some predictable stages in the evaluation of their writing process. In approach process to the teaching of writing, writing should be taught as a process when learners in their classroom. The students start for choosing topic or finding ideas, identifying purpose, organizing, making draft, and evaluating it to publish their writing.

Conclusion

Based on the findings and discussion in previous, it can be drown conclusions are as follow:

the way to improve the students’ ability or students’ writing ability are through reading a lot in increasing their vocabulary mastery and understanding about what argumentative text is; the characteristics of the argumentative text, the generic structure of argumentative text, the types of argumentative text, builder elements, and steps to compose or write a argumentative text. Beside these, the students need more practicing and self correcting to their
writing activity, especially in argumentative writing genre. In general, the students know the steps to make a good writing but they find many problems in conducting the writing process.

b. Students’ ability in writing argumentative text is still have some difficulties in constructing effective sentences. Based on this condition, it can be concluded that the students’ writing ability level is at good level.

Suggestion

Based on the conclusions above, it can be delivered some suggestions go to:

The teachers/lecturer should increase their knowledge in teaching writing skill and should try a various and proper method when teaching writing to the students.

The lecturer/teachers should give feedback to each students’ assignments. Giving feedback by the lecturer/teachers will be very useful for further writing improvement, especially in academic writing.

The lecturer/teachers at the department of English Education should focus on the students’ writing activities and their ability or performance in producing the text.

the students in order to maximize their potential intelligence in studying writing skill, especially argumentative text.

The students’ should learn more about the way of writing the argumentative texts in order that they can boost their writing performance. It will be better for them (students) to use the steps in writing when they write something in order that they can make a good writing. If they find any difficulties, they will ask their teacher(s).

The teachers to use the rules in writing, in this case is the steps in writing when they teach writing in order they can increase the students’ achievement in writing. They also should help their students’ when facing difficulties in writing.

the teacher and the students must work together in teaching and learning.
process, especially in writing lesson, they should help each other to make the teaching writing process successful.

it is expected that this research will be useful for someone who will have a research or final project about teaching writing because in this research there are many steps in conducting research that can be used as references.

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VIRTUAL MEETS REAL: THE ROLE OF SOCIAL MEDIA IN CIVIC ENGAGEMENT AND SOCIAL JUSTICE

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ABSTRACT

The paper presents the initial results of a larger 3-year research project on social media, education and civic engagement. The study uses in-depth ethnographic interviews to find out how Canadian youth describe their engagement with social media in relation civic and social justice issues, and how they view their use social network sites (SNS) particularly, Facebook in enhancing and facilitating their knowledge about civic issues.

The initial findings suggest that while there is still ambivalence on what counts as civic youth are redefining the mainstream definitions of civic and engagement. Findings also suggest that, FaceBook does not play a significant role in enhancing understanding about civic issues

Context

There has been a growing realization that the youth is increasingly disengaged from the traditional political process and the polity (Milner, 2013). There have been concerns about the declining public sphere and the weakening of the sense and spirit of citizenship. There are complaints about the youth’s apathy in respect to voting, and participation in the political processes at the local, provincial and the national levels (Hay, 2007; Putnam, 2000; Wattenberg, 2008). These concerns have resulted in calls for a renewed effort to revive citizenship education in order to
reinvigorate civic engagement and participation. Authors of an influential report by the Canadian Policy Research Networks titled the ‘state and potential of civic learning in Canada’, for example argue that:

“civic learning is characterized by procedural knowledge and compliant codes of behaviour that do not envelope students in collective action for systemic understandings of political issues. Civic learning in our schools, stemming from our culture, has contributed to a value-neutral approach to politics. Large scale possibilities for change-making are thus lost in the eyes of students” (Llewellyn, et al, 2007: p.2).

The report recommends a renewed effort to make social justice and citizenship the focal point of educational and learning environment. Canada wide data shows that the youth are less inclined to get involved with the formal political parties as compared to charitable and public interest groups (Gidengil, et al., 2004).

Research in the area of youth and civic engagement in offline environment offers a number of possible reasons for the disengagement of the youth. These range from boring subject matter to the irrelevance of the topics taught to the sense that the students have little say in or control over what the politicians and the government does. In this context many scholars from fields as diverse as communication, computer science, and political science have argued that since the networked citizens are interested in and apt at using technology, the potential of ICTs especially the participatory technologies known as social media to reinvigorate interest in citizenship and civic engagement should be researched. Evidence from politics and social movements has led to a view where many within educational establishments are looking at SNS as community-building and mobilization tools that can be used to educate students in becoming more engaged in civic and political issues.

This agreement among scholars is in consonance with the Canadian Policy and Research Network’s (CPRN) recommendations on civic education. CPRN recommends creation of conditions and spaces for “authentic interaction with young Canadians on issues of civic engagement and governance” (Llewellyn, et al, 2007: p.18). These arguments are based on the observation that in the virtual social environments young people are
more interested in the sub-cultures and sub-politics rather than the larger political system. Similarly, networked youth are more engaged on issues that they or their peers identify as important. They are more engaged with the social movements and social associations and causes of their own liking and are not bound by geographical confines in defining their communities. There is thus interest in exploring the possibilities of using social media to increase community involvement, political awareness and literacy, and to use social media for conversations about citizenship and civic participation. This interest is partly based on the argument that evolution of participatory technologies (aka Web 2.0) has enabled a greater level of participation, collaboration, and knowledge construction among students (Brandon, 2008). There are two other factors that have led to increased interest in examining the role of social media in enhancing youth civic engagement. First, recent actions on a global scale, events as diverse as the Arab Spring, 2008 US Presidential elections, the occupy movement, and the student protests in Quebec have one thing in common—the role played by ICTs and social media such as Twitter and Facebook in mobilizing citizens in the context of civic engagement and active citizenship.

**Literature base**

Recent social movements have ignited the debate in the educational contexts between those who argue that the use of the social media is primarily for entertainment and thus results in a decline of interest in social issues (Shah, Cho, Eveland & Kwak, 2005; Kraut, et al., 2002, Theocharis and Quintelier, 2014) and their detractors who argue that social media actively enhance civic engagement, and political participation and result in active participatory citizenship (Stanley & Weare, 2004; Weard, 2002; Bennett & Segerberg, 2012; Loader et al, 2014). Research in this field has shown promising results in enhancing youth’s civic engagement. Research indicates that it is incorrect to think of young people as politically apathetic (Zukin et al., 2006). Youth is simply disenchanted with mainstream political parties and through social media they have found different expressions and forms to show their interests and collective actions (Loader et al. 2014; Loader, 2007; Marsh, O’Toole, & Jones, 2007; Micheletti and McFarland, 2010). Some researchers point
out that the new definitions of ‘civic’ are increasingly more individualized (Beck, 1992; Giddens, 1991; Inglehart, 1990) and self-actualizing (Bennett, 2012; Bennett, Wells, & Rank, 2009; Norris, 2002) than the earlier firmly entrenched and well-established norms of citizenship (Dalton, 2008). Bennett & Segerberg (2012) also argue that there are new and emerging patterns of engagement with civic issues as youth use networks to spread and share their protests across continents and national borders. Loader et al. view that(2014) “Young citizens may as a consequence be finding new ways to voice their opinions” (p. 145) is echoed throughout the literature on social media and civic engagement. Research on civic engagement on Facebook and Twitter covers a wide range of topics including, toppling dictators around the world (Warren et al., 2014), management of crisis situations (Kavanaugh et al., 2012), democracy and justice (Ali, 2011; Choudhary, Hendrix, Lee, Palsetia, & Liao, 2012; Baumgartner & Morris, 2010); organizing protests in Chile (Valenzuela, Arriagada, & Scherman, 2012); for improving citizen–government communications (Bertot, Jaeger, & Hansen, 2012); generating citizen trust (Warren, Sulaiman, and Jaafar, 2014); protesting corruption (Visvanathan, 2012); political socialization (Ekström and Östman, 2013; Ekström et al., 2014) and as empowerment tools for citizens to force powerful groups/ governments to listen (Kirkpatrick, 2011).

On the other hand there are number of studies that show engagements on FB do not necessarily promote a civic orientation (Ekström et al., 2014) and that FB is mostly devoted to entertainment-oriented activities (Wojcieszak and Mutz, 2009). Some studies while reporting a positive relationship between FB use and civic and entertainment-oriented forms of participation, also mention that such engagement did not translate into actual online and offline political participation (Theocharis and Quintelier, 2014; Kahne et al., 2011, 2013; Pasek et al., 2009).

There is a gap in research on how networked citizens define their use of FB for civic engagement and what social, political and citizenship issues are of importance to youth? Scholars have argued for a need to further examine factors promoting citizens’ online civic engagement, and attitudes of networked young citizens (Gil de Zúñiga et al., 2012 and Shneiderman, Preece, & Pirolli, 2011). There is no consensus in literature
what new expressions and forms of civic engagements are. Current research falls short of establishing what ‘new ways are being used by networked youth to voice their opinions, what issues are important to them, how do issues important to youth align with or deviate from well-established civic issues, how young networked citizens use social media to express their concerns, and finally, are there common themes and patterns that can be identified in networked youths engagement with social media/FB?

**Objective of the research**

In response to the gaps identified and the calls for future research, the main objective of this research is to examine, how networked young citizens use their participatory practices, capabilities and networking skills on FB to engage in issues related to civic participation and global citizenship. The study uses Loader et al., (2014) ideal type construction of a networked young citizen to analyze participatory practices, capabilities and networking skills on FB to engage in issues related to civic participation and global citizenship.

**Operationalization:** For the purposes of this research civic engagement is understood as individual and/or collective actions that aim to identify and address issues concerning the quality of life in the context of social media usage. This definition is adapted from popular definitions of civic engagement used in literature (Warren et al., 2014; Raynes-Goldie & Walker 2008; Hay, 2007; Shah, Kwak, & Holbert, 2001; Putnam, 2000). In the traditional sense civic engagement is largely understood as individual and collective involvement in local and national contexts. However, in the networked (and globalized) world civic engagement assumes non-territorialized associations that are fluid, issue based, overlapping, and subject driven. These online engagements while reflecting the larger socio-political discourses also condition the offline engagements of individuals and groups in relation to civic participation. Given the multidimensionality of the construct, this study analyzes civic engagement at a range of levels: voluntary work, community involvement, protests on issue related to inequity at local and global levels, offline political participation, and consciousness rising aimed to influence government policymaking and
corporate behavior.

Using Loader et al., (2014) ‘networked young citizens’ framework the study examines following questions:

1. What does civic participation looks like in the new participatory media environment?
2. What types of interactions/engagement takes place on issues of civic engagement, especially in relation to civic issues, what are young people’s values, interests and everyday peer talk on FB?
3. How does the participatory media/social networking change the dynamics of networked citizen’s negotiations/engagement with civic participation?
4. How young networked citizens come to understand political, civic and citizenship issues and what is the role of FB as a means of facilitating a common understanding of civic issues?
5. Does FB make it easier for young citizens to discuss issues affecting their lived realities?
6. Do young networked citizens share more political opinions and views on FB as compared to offline lives?
7. Are there clear-cut alternative forms of civic definitions/political engagements emerging as a result of networked young citizens’ use of FB?

Rationale for using FB for this study

Before proceeding with reporting the preliminary results of this research, it is important to mention the rationale for using FB for this study. While social media are unique spaces where the participants are not mere consumers of information about civic issues but also active producers in defining what counts as ‘civic’ and which issues they consider worthy of their attention and action. However, there are dangers in treating all SNS as a single general category, as each SNS has specific technological affordances, and using multiple sites can lead to misleading findings. For this research, FB was selected for a number of reasons such as, various activities performed on FB (status updates, friending, posts) provided
solid, observable data (Graham, Sandy, & Gosling, 2011) that participants could report in interviews and could help in empirical and qualitative analyses (Hall et al., 2014). Another reason to choose FB out of many possible SNS was its popularity (Wagner, 2013; Kreutz, 2009). Research shows FB is an important part of students’ lives (Ellison et al., 2012; Rideout, Foehr, & Roberts, 2010), out of 90% of students who admitted using SNS, 97% said they used FB on daily basis (Smith & Caruso, 2010).

Almost one in every two Canadians uses social media in one form or another. Canadians are one of the most ‘networked’ nations in the world. According to Facebook Canada, 19 million Canadians use FB (Facebook Use in Canada, 2013), with some 14 million Canadians using Facebook daily. Average Canadian FB user is connected to 80 community pages, groups and events and has 190 friends compared to global average of 130 friends. In the global context 73% of teens (12-17) have social media accounts and 50% visit their accounts at least once per day (Lenhart, Purcell, Smith, & Zickuhr, 2010). Significantly, the new participatory space created by FB has the potential to alter the epistemology of the digital subjects. FB has the potential to re-shape, re-interrogate and re-create knowledge that is outside of the hegemonic, normative media and cultural locus. Hence FB qualifies as a good choice of SNS to examine how young networked citizens are engaging with civic issues and which issues are important to them to see how and if online engagements were changing networked youths’ understanding of “civic responsibility and citizenship”.

Theoretical approach

The theoretical approach of the proposed research is grounded in critical social media education. The focus of much of the research in the context of technology and education has been on ICT literacy, media literacy, net literacy, online literacy, multimedia literacy and new literacies (Markauskaite, 2006; Oliver & Tomei, 2000). Interest in digital literacy research was the most logical first step in exploring how the new technologies could be used for educational purposes. However, recent developments such as WEB 2.0 necessitate a wider inquiry of patterns, discourses and behaviors. Critical social media education as a theoretical
approach has the dexterity to examine patterns of digital social communication, decipher use and sharing of images, and interpretation of language and sounds in their virtual, historical, political, social, cultural, economic, and discursive contexts. Central to the critical social media education are questions such as: How do we understand the new/participatory media? What are the unique features of the ‘new’ networked public? How do we understand the dynamics of the voice and audience of the networked public? What are the various genres of participation of the networked subjects? What conceptual and methodological tools are required to analyze the trends in civic engagement of the networked digital citizens? Following are some of the features of the critical social media education as they relate to this research.

a. Participatory nature of the ‘new’ media: Social media are ubiquitously present in contemporary world (Rheingold, 2008). For networked youth new technologies are as much a part of their environment as electricity and water. This generation grew up with mobile phones, computers, and other devices as a way of life (Duggan and Brenner, 2013; Lenhart, 2012; Lenhart et al., 2011; Madden et al., 2013; Purcell, 2012). Technology to them is not a transformative feature but a part of their lives. The new media as against the traditional one-way authoritative media (print, TV, etc.) is participatory and collaborative in nature. The youth do not only consume the media but also produce it. They network across space and time, collaborate, cooperate out of their own will and participate and engage with issues that they think matter to them (Bennett et al., 2011; Hundley and Shyles, 2010; Ito et al., 2010; Ledbetter et al., 2011; Lenhart et al., 2011). While a number of studies point out to the fact that alliances and networks on social media are still based on geographical proximity and commonality of interest the new media offers the youth to transcend the physical structures and be a part of the global publics and to have global audiences. Youth having grown up in a hyper mediated environment are much more interested in using the new participatory media than the more traditional media. The interest of the youth in using participatory media is a function of their need
to explore identities and experiment with social interaction albeit in non-traditional spaces (Rheingold, 2008; Ellison et al., 2007). Does the interest in using new participatory media translate into informed civic engagement? While some scholars argue that the youth are keen and willing to get engaged civically and for activism (Xenos and Foot, 2008; Earl and Schussman, 2008; Montgomery, 2008), others such as Rheingold (2008), and boyd (2008) argue that such transference might not be automatic and thus should not be taken for granted. The latter believe that these digital natives have not exploited the potential of the participatory media for increased civic engagement, expressions of agency, and collective action, yet. These scholars also argue that educators must realize this and thus help to bring out the public voices of students and encourage them to exercise active citizenship (Rheingold, 2008, p. 97). However, the conceptual and empirical evidence base from which to do this extremely limited. There is an urgent need for research in this area from a broad range of methods and research designs.

b. Networked public: The notion of networked publics rests on the active participation of individuals in the production and consumption of cultural, social and political meanings and knowledge (Rheingold, 2008, boyd, 2008). This is in contrast to the notion that individuals/publics are mere consumers of the media. In this sense the youth ‘creates’ the media through their participation. boyd (2008, p. 125) defines networked public as, “spaces and audiences that are bound together through technological networks (i.e. the internet, mobile networks, etc.)”. She argues that social networking sites are both the spaces where publics gather and also the publics themselves in that they allow for speech to happen. At the same time the network sites as public distinguish between public and private in a more conventional way (i.e. who can see what. Friends only=private; everyone=public). According to boyd (2008) networked publics are mediated publics in that digital media mediates the (social) interaction. Mediating technologies bring in four essential properties to networked publics: Persistence, searchability, replicability and invisible audiences
The networked publics can be a fundamental part of civic engagement between the subjects, the subjects and the state and as public opinion when placed in the Habermasian state of public sphere. Habermas argued that “Citizens act as a public when they deal with matters of general interest without being subject to coercion; thus with the guarantee that they may assemble and unite freely, and express and publicize their opinions freely (As cited in Rheingold 2008, p. 99)”. SNSs can act as public spheres in that they provide the opportunities for civic engagement through online cooperation, consultation, co-creation and collaboration.

As Rheingold (2008) following Michael Warner argues a networked public ‘only’ comes into being in relation to a media text and not prior to it. For example, a blog or a wiki bring together people whose sole common interest might be the issue at hand (102). There are two essential characteristics of networked publics that are central to the critical social media education:

i. **Voice** is the “unique style of personal expression that distinguishes one’s communication from those of the others... [it] can be called upon to help connect young people’s energetic involvement in identity-formation with their potential engagement with the society as citizens” (Rheingold, 2008, p.101). The private voice pertains to the self-expression of the individual whereas the public voice points to the civic participation. Rheingold (2008, p. 101), argues that “public voice is learnable, a matter of consciously engaging with an active public rather than broadcasting to a passive audience”.

ii. **Audience**: Networked spaces provide the publics with an audience beyond their immediate communities and individual interests. These audiences are temporal as well as longer lasting in that they come together on the basis of common interests. In the context of the contemporary world these audiences have fluid boundaries and character. In this sense they are both global as well as local (Abdi and Naseem, 2008). The networked publics need networked audience for civic engagement. However,
none of them exist a priori. The networked public generates a networked audience and is in turn generated by it.

c. Genres of participation: participation is understood as “a way of identifying, in an interpretive way, a set of social, cultural and technological characteristics that are recognizable by participants as defining a set of practices” (Ito et al, 2009, p.20). In other words participation is not a monolithic concept. Ito et al., (2009; 2010) argue that the advantage of invoking genres of participation is that just as an individual engages with multiple media genres youth often engage with multiple genres of participation “in ways that are situationally specific” (2009, p.20). Different genres can be understood as diverse personal investments that youth (as networked publics and audiences) make in specific processes and types of civic participation.

Drawing form the critical social media framework the study understands networked youth for whom technology (including SNS) is a part of everyday life just as other amenities and artifacts of contemporary life. Networked youth actively participates in production and consumption of social, cultural and political meanings and knowledges. Social media such as FB provides the space where these networked individuals gather as publics. FB, by providing an audience also offers the space where the private voice of the networked young individual can be transformed into a public voice. Finally, FB as participatory media provides the networked youth the possibility for civic engagement through various genres of participation. It is in this conceptual context that this study tries to examine the questions raised above.

The study uses Loader et al., (2014) ideal type construction of a networked young citizen. Loader et al., through extensive review of literature on citizenship (Bang, 2004; Beck, 1994; Bennett, Wells, & Freelon, 2011; Giddens, 1991) came up with the following useful ideal type of networked young citizens:

“Networking young citizens are far less likely to become members of political or civic organizations such as parties or trades unions; they are more likely to participate in horizontal or non-hierarchical networks; they are more project orientated; they reflexively engage in lifestyle politics; they are not dutiful but self-actualizing; their historical reference
points are less likely to be those of modern welfare capitalism but rather
global information networked capitalism and their social relations are
increasingly enacted through a social media networked environment”
(Loader et al., 2014, p.145).

Methods

This qualitative study is still in progress; so far 7 ethnographic in-depth
interviews have been conducted. Ethnographic interview method was
deemed the best to explore how networked young citizens conceptualize
their use of FB for civic engagement and if such engagement demonstrated
a change in traditional established civic participatory norms?

Initially a screening questionnaire was sent to a random sample of
undergraduate students. Participants who maintained FB pages, had
sizable and diversified ‘Friends’ lists, updated their pages regularly, and
actively engaged with their ‘friends,’ were then recruited for ethnographic
interviews. Participation was voluntary, anonymous and confidential.
Main instrument of data collection was ethnographic interviews.

Ethnographic interview method was selected for nuanced and holistic
understanding of networking citizens’ engagement with FB and their
understanding and meaning making of civic issues. This method also
allowed the inquiry to be participant-driven rather than researcher-
driven. Participants were asked to narrate what civic issues were important
to them, how they engaged with those issues and how FB was used by
them?

All interviews were tape recorded, transcribed, and coded. At the first
stage of analysis open coding without any restrictions was used to label
and categorize wide range of civic activities, practices and behaviors and
various FB features used to engage, discuss, communicate, civic issues/
activities described by the participants (codes such as membership of
political/civic organizations, association with political parties, association
with networks, favorite FB features, etc. were generated).

At the second stage constant comparative method was used by constantly
comparing each piece of data with codes identified in literature especially
Loader et al., 2014 ideal type of ‘networking citizen’. Participants were
also asked what they post on their ‘Wall’, their preferred genres of engagement (Videos, pictures, photos, music, articles), what they ‘like’, and the nature of their engagement with posts in relation to civic issues. This qualitative data provided us with students’ perspectives on what civic/social issues in the FB environment are important for them, how they use this information in their daily lives, and in their formal educational settings.

A juxtaposition of interview data and categories generated by Loader et al., (2014) revealed how participants’ engagement on civic issues corresponded to those established by Loader et al., (2014).

In the third phase a juxtaposition of interview data and categories generated by literature on civic engagement revealed if any new alternative definitions and articulations of civic are emerging in FB engagements of the networked youth.

**Preliminary results**

As this is a research in progress the results are preliminary and do not warrant a generalization. However, on the basis of the preliminary finding some interesting aspects of civic engagement through SNS come to light.

Almost all participants interviewed thus far engaged with issues of civic participation and social justice to varying degrees. The participants engaged with different genres of participation. Out of the seven individuals who participated in the study one participant can be called ‘truly and deeply’ engaged. The participant was well networked, posted in almost all categories identified through interviews with the participants (engagement in ecological, social justice, poverty, electoral reform, etc.), and engaged well within the network. His engagement varied from challenges to some of the assumptions /arguments in the posts, to ‘likes’, ‘comments’, and ‘shares’. In this sense he made use of the SNS Facebook in networking glocally with an audience on issues that were of mutual interest and social significance. The Facebook as a SNS provided him with the space where he could transform his private ‘voice’ into a ‘public’ one. It also afforded him the audiences and the opportunity to actuate change.
through civic engagement.

The engagement of other participants in the study, however, was not as deep and significant as of the person noted above. While the other six participants were well networked and active on their Facebook pages and engaged with their ‘friends’ the engagements were often personal, familial, and situational (status engagements). Two participants did engage somewhat on issues related to students’ protest over tuition issues in Quebec but on the whole their interaction with their friends remained more personal than social or political. Three other participants did not demonstrate any deep sense of civic participation.

There is no definite pattern of civic participation in the new participatory media environment; participation is more individualized and temporal. It is short term and adheres more to passing fads. It is difficult to term it as project oriented as many projects are not seen through and left in the middle. Youth is dejected and suspicious generally and is focused more on ‘individual self’ than the ‘collective self’. At the first glance it seemed that youth were more interested in issues like environment. However, when probed further about their actions, what did they do to address this concern other than ‘sharing’ and/or ‘liking’ some posts (clicktivism) on global warming on FB, it was evident that this interest does not translate into offline action. The overall values, interests and everyday peer talk of the youth on FB was mostly about displaying their own lives and interests and sharing funny videos. It seems that the new participatory media/social networking has not really changed the dynamics of networked citizen’s negotiations/engagement with civic participation although the space is there but it is not being used by the youth to discuss or negotiate collective issues.

Networked citizens understanding of political, civic and citizenship issues seemed confused, it was clear that they do not subscribe to earlier firmly entrenched and well-established norms of citizenship, but it is not clear if there are any new common political/civic and citizenship issues for the youth. Perhaps discussions on these issues need to be rejuvenated in the educational systems, when asked questions on these topics many participants could not come up with coherent answers. It can be assumed that FB on its own has not been a powerful medium for facilitating a
common understanding of civic issues for the networked youth. It is suggested that educators use this medium more effectively as there is a clear-cut interest in using FB by the networked youth. In response to the question does FB make it easier for you to discuss issues affecting your lived realities the answer was overwhelming yes. However, when asked to analyze what they had posted on FB in the last two weeks, six out of seven participants reported things like ‘selfies’, birthdays, get-togethers etc. Only one participant had shared abuse of factory workers in global South and problems with health care in Canada. So far the results show that it cannot be safely claimed that networked citizens share more political opinions and views on FB as compared to offline lives, despite the fact that FB provides them with that space. Once again, it is suggested that educators need to take a lead in showing youth how to maximize the potential of the space provided by FB. While it is true that youth are spreading and sharing their protests across continents and national borders, it is also evident that their concerns lie within their own immediate contexts. Loader et al., (2014) may be partially correct in arguing that “Young citizens may... be finding new ways to voice their opinions” (p. 145) however this study shows that their opinions are individualized, temporal, self-actualizing, and confined to issues within the Western/Northern context. In this sense it might not be entirely correct to assume that networked individuals have any understanding of the workings of global capitalist system or issues impacting South despite the fact they are networking across the globe.

The study found that the overall picture of young people’s political engagement is not straightforward. There are confusions in their accounts as to what is civic just as there is an ambivalent sense of citizenship. There are no fixed definitions of ‘a good citizen’ ‘civic participation’ etc. Definitions are fluid and change with what catches networked youths’ fancy. Their loyalties and sympathies shift from local to global and they mostly see local/global, national/international in terms of binaries not a unified world. Their reference point is certainly not modern welfare capitalism but they do not have enough knowledge about the workings of global information networked capitalism either. The initial findings suggest that youth are redefining the mainstream definitions of civic but unlike earlier well established and fixed definitions these are fluid and shifting.
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A Comparative Study:
Australian English and Indonesian Complimenting Behaviours

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Abstract

The ways in which people compliment vary culturally. The present study investigates the similarities and differences between Australian English and Indonesian speakers on paying compliments. A total of 50 university-student informants participated in the study: 25 Indonesian native speakers and 25 Australian English native speakers. There were 12 male and 13 female participants in each group. The data were collected through the use of a written discourse completion task (DCT) which consists of eight situational settings. The results showed some similarities and differences between Australian English and Indonesian speakers on paying compliment. The similarities including: (1) ‘Ability’ was the most frequently preferred topic for both Indonesians and Australians. (2) Both Indonesians and Australians were more likely to give explicit verbal compliment. (3) Compliments occurred mostly from males to females. (4) Adjectives became the most frequent positive semantic carriers that were used in both Indonesians and Australians. (5) Both Indonesians and Australians gave the major focus of the compliment utterances on the objects/action of the complimentee, such as the dress they wore or the way they played musical instrument. The results also revealed some differences, including: firstly, Australians used implicit compliment as the second preference while Indonesians used ‘no-response’ type as their second preference. Secondly,
Australian females gave more explicit verbal compliment than the males did, whereas Indonesian females and males gave almost equal amount of explicit verbal compliment. Thirdly, Adverbs were the second most frequent positive semantic carriers in Indonesian. However, verbs were the second most frequent positive semantic carriers in Australian English.

Introduction

Rules of speaking, or speech act patterns, are different from culture to culture (Cohen, cited in McKay & Hornberger, 2006). They are different in the way that they are realized, their distribution, and their frequency of occurrence as well as the function they serve. These facts make it difficult for learners to realize some speech acts in general target language in terms of both communicative effectiveness and social appropriateness. In addition, these differences often lead to misunderstanding between speakers. Hence, to be able to interpret what is said, non-native speakers of English need to understand the cultural values which underlie the pattern of speech. As Holmes (2008) stated that learning another language usually involves a great deal more than learning the literal meaning of the words, how to put them together, and how to pronounce them. We need to know what it means in the cultural context in which it is normally used. And that involves some understanding of the cultural and social norms of its users.

A compliment is one form of speech acts which involves such cultural issues. Complimenting varies across cultures. Holmes (1988, p. 485) defined compliment as “a speech act which explicitly or implicitly attributes credit to someone other than the speaker, usually the person addressed, for some ‘good’ (possession, characteristic, skill, etc.) which is positively valued by the speaker and the hearer”. Thus, paying a compliment and responding to it can be a challenge for non-native speakers whose social values and norms are different from those in the target language culture. It is evident from previous studies of compliments that this small speech event is actually far more complicated and revealing
than it appears, in terms of the relation between language, society, and culture (Wolfson, 1981; Holmes & Brown, 1987; Ye, 1995; Farghal, 2006). In particular, what counts as a compliment may differ very much from one society to another. In addition, the way it is realized, its distribution, its frequency of occurrence, and the functions it serve may also differ cross-culturally. In fact, these differences often lead to misunderstanding between speakers, especially from different cultural background.

In order to make a comparison between the ways compliments function in English and in other languages, a study of how native and non-native speakers of English paying a compliment would benefit those in the realm of English pedagogy and cross-cultural communication. This study investigates similarities and differences between Australian English and Indonesian speakers on paying compliments. It is hoped that it can provide some useful information from a cultural perspective as well as information for ESL/EFL teachers, especially Indonesian teachers.

**Literature Review**

Liu (1997, cited in Al Falasi, 2007, p. 31) later defined compliment as “an utterance containing a positive evaluation by the speaker to the addressee”. Moreover, Hobbs (2003, p. 249) defined “a compliment is a speech act which explicitly or implicitly bestows credit upon the addressee for some possession, skill, characteristic, or the like, that is positively evaluated by the speaker and addressee”. From these definitions, it can be concluded that to be heard as a compliment an utterance must refer to something which is positively valued by the participants and attributed to the addressee.

In addition, compliments are viewed within the framework of politeness theory. On the one hand, a compliment may be regarded as a positive speech act. On the other hand, it may also be regarded as a face-threatening act (FTA). Brown and Levinson (1987, p. 247) point out that compliments may be significant FTAs in societies where envy is very strong and where witchcraft exists as a sanction. Holmes (1988, p. 448) remarks, “compliments can be regarded as face threatening to the extent that they imply the complimenter envies the addressee in some way or would like to have something belonging to the addressee”. Similarly,
Yu (2003, p. 1687) argues that “due to the fact that compliments can be threatening to the addressee’s face as they, like criticisms, are an act of judgment on another person, many people feel uneasy, defensive, or even cynical with regard to the compliments they receive, and thus may have trouble responding to such compliments appropriately”. Thus, from these various perceptions, it can be concluded that whether a compliment is a positive or negative speech act depends upon a number of factors, including context, cultural protocols and individual interpretation.

Systematic studies and closer investigation on the linguistic form of 686 examples of American English native speakers’ compliments discovered that regularities exist and that compliments are in fact formulas (Manes and Wolfson, 1981). It is obvious that since compliments are expressions of positive evaluation, each must include at least one term which carries positive semantic load. Manes and Wolfson (1981) found in their study that adjectives and verbs were the two most commonly type used in compliments as positive semantic loads. They found that approximately 80% of American English compliments fall into the three syntactic patterns:

1. NP be/look (Intensifier) ADJ  
   e.g. You look (really) great
2. I (Intensifier) like/love NP  
   e.g. I (really) like your dress
3. Pro be (Intensifier) (a) ADJ NP  
   e.g. That’s (really) nice shoes

In addition, two-thirds of English compliments use the adjectives ‘nice, good, beautiful, pretty, great’. A similar result was also found in a study of New Zealand English compliments by Holmes and Brown (1987).

Regarding the compliment topic, Manes and Wolfson (1981) found that English compliments fall into two major categories with respect to topic: those having to do with appearance (e.g., apparel, hair-do, homes, furniture, automobiles, and other possessions) and those which comment on ability. However, studies in other speech communities have shown that complimentable values vary across cultures. In the Japanese society, for example, one’s appearance, which is greatly valued in English speaking

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communities, is not the most frequently mentioned topic (Ide, 1998). The most frequently referred topic is that of one’s ability and achievement. In Korean speech community, Baek (1998) reported that compliments on a person’s personality occur more frequently in Korean than in English. Therefore, it is obvious to say that with regard to compliment topic, it is closely related to a variety of cultural norms and values of a given society.

Comparative studies between American English and other languages have been increasingly conducted. For instance, Chinese (Ye, 1995), Japanese (Ide, 1998), Korean (Baek, 1998), and Arabic (Farghal, 2006). The results of these studies show that not all the patterns appear in American English might appear in the other languages or cultures context. There were some patterns which were more preferred to appear than others. In Chinese, for example, verbs, which are frequently used in different varieties of English compliments, turn out to be rarely used. However, adjectives become the most frequent positive semantic carriers that are used in Chinese (Ye, 1995). These variations on paying a compliment among different languages can lead this study in investigating the similarities and differences between Australian English and Indonesian on paying compliments.

In terms of compliments as a gender-preferential strategy, there are some similarities as well as differences between American English speakers and other English varieties, such as New Zealand and Australian. Holmes’ study on New Zealand English speakers (1988; 1993) found that 23.1% of compliments occur from males to females in comparison to 16.5% from females to males. This is in line with Parisi and Wogan’s (2006) study on American English which found 60.53% compliments occur from males to females in comparison to 29.27% from females to males. Furthermore, Holmes’ study shows that the most popular compliment topic is that of ‘appearance’ with female–female interactions complimenting on appearance 61% of the time, male–female 47%, female–male 40% and male–male, a surprising 36%. The latter finding shows male-male interactions complimenting on appearance is the difference between American English and other English varieties, such as New Zealand. Such a high percentage amongst males would generally not occur amongst American
men. In fact, such differences can be influenced by some factors, such as a relationship between speakers. These findings can be used for this study as a reference for the Australian response to compliments as well as a comparison to Indonesian response to compliments.

With regard to data collection, researchers on complimenting behaviours used different methods. Ethnographic method, interview, role plays and discourse completion tasks (DCT) have been used for data collection. DCT is one of the commonly used methods. As Mackay and Gass (2008) argue, DCTs can provide a ‘sound template of stereotypically perceived requirements for socially appropriate speech act in the groups studied’. It also enables the researcher to obtain sufficient data in a relatively short period of time. Therefore, it becomes an obvious choice for this study to follow as a data gathering method.

Since compliment behaviour varies from culture to culture, and there is little or no previous study on Indonesian compliment behaviour, the present study is conducted to add to the research into this speech act. This study differs from previous studies in that it conducts a comparative study of complimenting behaviours using data from Indonesian and Australian English speakers. This study seeks to investigate the following question:

What are the similarities and differences between Australian English and Indonesian speakers on paying compliment in terms of compliment strategies, compliment formulas, and compliment focus?

Methodology

Participants

A total of 50 participants contributed to this study: 25 Indonesian native speakers and 25 Australian English native speakers. There were 12 male and 13 female participants in each group. All participants were university students, aged from 20 to 40. The Indonesian native speakers were university students in various universities in Jakarta, Indonesia, who had learned English for at least six years. None of them had been to a foreign country. The Australian English native speakers were university students in Canberra.
**Data Collection Instrument**

The data were obtained via a discourse completion task (DCT). Two language versions of eight situational settings with the same content on the DCT, Indonesian and English, were distributed. The DCT employed was a replica as that used by Ye (1995) with some modification. Options for zero realization were also given in the DCT format by providing a choice of “You do not say anything” or “You do not respond”. In the DCT, eight situational settings relating to two different topics were employed: appearance and ability. Four situations for compliments (S1-S4) and another four situation for compliment responses (S5-S8). The general features of the eight DCT situations are displayed in Table 1. It is worth mentioning that questions on the DCT in this study involve equal social status and close relationships between the interlocutors.

Table 1. General features of the eight DCT situations

<table>
<thead>
<tr>
<th>Compliment</th>
<th>Compliment Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Situation</strong></td>
<td><strong>Gender of complimentee</strong></td>
</tr>
<tr>
<td>S1- blouse</td>
<td>Female</td>
</tr>
<tr>
<td>S2- cook</td>
<td>Female</td>
</tr>
<tr>
<td>S3- sneakers</td>
<td>Male</td>
</tr>
<tr>
<td>S4- playing guitar</td>
<td>Male</td>
</tr>
<tr>
<td>S5- clothes</td>
<td>Male</td>
</tr>
<tr>
<td>S6- basketball</td>
<td>Male</td>
</tr>
<tr>
<td>S7- hair</td>
<td>Female</td>
</tr>
<tr>
<td>S8- singing</td>
<td>Female</td>
</tr>
</tbody>
</table>

The following are the description of the eight DCT situations:

**Compliment**

- **S-1 Blouse**: You meet your friend Suzanne in a mall and notice that she is wearing a new blouse today.
- **S-2 Cook**: You are at a farewell party and eating spaghetti. You
notice that your friend Jennifer made the spaghetti
and she is good at making it.

S-3 Sneakers  You are playing tennis with your friend David. You
notice that he is wearing a new pair of tennis shoes
today.

S-4 Playing guitar  You are having a gathering with your friends in a park.
You notice that one of your friends, Scott is good at
playing guitar.

Compliment responses
S-5 Clothes  You wear new dress to campus today. Then you meet
your friend Mike there. He says “Hi, You look great
today!”

S-6 Basketball  You and your friend George are playing a basketball
together. Then, he says: “You’re a good basketball
player”.

S-7 Hair  You just had your hair done. You meet your neighbour
Sylvia on your way home. She says: “You look great
with your hair done”.

S-8 Singing  You perform a song in your friend’s birthday and one of
your friends, Tania likes your performance very much.
She then says: “You’re a good singer, your voice is so
beautiful”.

Due to the limitation of time and the large amount of the data to be
analysed, it was only the first four situations (S1-S4) were analysed in this
study.

Data Analysis

The data were analysed by adapting Ye’s data analytical procedure in
which all the data were coded and percentages were calculated for the
major semantic formula of compliments, including compliment strategies
and compliment formulas. The compliment strategies were categorized
into four, including: No Response, Explicit Compliment, Implicit Compliment,
and Non-Compliment.

According to Ye (1995), the technical term No response refers to the zero
realization where the respondents chose “You would not say anything”. 
While Non-compliment is where the respondents did give verbal utterances to the given situations but those utterances can hardly be categorized as compliments. For example, “Are you trying to put my game off with the glame!” or “Hope you don’t get blisters from your new shoes. I’m going to run you around today”.

Implicit Compliment refers to those compliments which are not explicitly directed to the complimentee’s appearance or ability. For instance, “It must be great to be able to play guitar. I wish I could”. Explicit Compliment refers to a direct positive comment in which the form contains at least one positive semantic carrier. Such as, “That is a nice blouse!” or “Wow Suzanne I love your blouse! It’s such a nice colour!”

Compliment formulas were analysed by positive semantic carriers and compliment focus (Ye, 1995, p. 223). Positive semantic carriers were grouped into Adjectives, Adverbs, and Verbs. For example, “You look beautiful” or “That’s a nice dress”. Here the positive semantic carriers are adjectives. In a sentence like “You play the guitar well”, here the positive semantic carriers is an adverb. The use of verb as positive semantic carriers in compliment, for instance, “I like your new shoes”.

Compliment focus refers to the major focus of the compliment utterance. It can be categorized into Object/Action and Agent. Object/Action refers to those utterances which focus either on objects or actions of the complimentee. On the other hand, Agent refers to the complimentee him/herself.

Results

Based on the research questions, the results were presented into three sections:

1) compliment strategies, 2) compliment formulas, and 3) compliment focus.

Compliment strategies

The compliment strategies were categorized into four, including: No Response, Explicit Compliment, Implicit Compliment, and Non-Compliment.
These four types of compliment responses were analysed by their overall distributions, contextual factors (topics), and gender-specific distributions.

A total of 200 responses were collected, 100 in Indonesian and 100 in Australian English, from the compliment situations (situations S 1-S4). The distribution of the responses is displayed in Table 2.

Table 2. Overall distribution of compliment types (%)

<table>
<thead>
<tr>
<th>Types of compliment</th>
<th>Indonesian</th>
<th>Australian</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Response</td>
<td>13</td>
<td>14</td>
</tr>
<tr>
<td>Explicit Compliment</td>
<td>69</td>
<td>61</td>
</tr>
<tr>
<td>Implicit Compliment</td>
<td>8</td>
<td>19</td>
</tr>
<tr>
<td>Non-Compliment</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

As indicated in Table 2, Indonesians gave more explicit verbal compliment than Australians did. Indonesians gave a total of 69% of explicit verbal compliment while Australians gave only 61% of explicit verbal compliment. Table 1 also shows that Indonesians used ‘No Response’ as their second preference of compliment type. On the other hand, Australians used Implicit Compliment as their second preference.

Compliment strategies are further examined by the two compliment topics: appearance and ability, and the results are shown in Table 3. Table 3 shows that the most frequently preferred topic for both Indonesians and Australians is that of one’s ability. For the Indonesians, 38% of compliments were given to the topic of ability in comparison to 31% of appearance. The Australians gave 36% of the compliment on ability in comparison to 24% on appearance.

Table 3. Distribution of compliment types by compliment topic (%)

<table>
<thead>
<tr>
<th>Types of compliment</th>
<th>Appearance</th>
<th>Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Indonesian</td>
<td>Australian</td>
</tr>
<tr>
<td>No Response</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Explicit Compliment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Implicit Compliment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Compliment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>
Results show that both Indonesian and Australian males and females had the same preference for Explicit Compliment. However, there was a difference in the amount of percentage between males and females. Indonesian males and females gave almost equal amount of explicit verbal compliment. By contrast, Australian females gave more explicit verbal compliment than the males did. The percentage of distribution of compliment types by gender of complimentor is presented in Table 4.

Table 4. Distribution of compliment types by gender (%)  

<table>
<thead>
<tr>
<th>Types of compliment</th>
<th>Male Indonesian</th>
<th>Male Australian</th>
<th>Female Indonesian</th>
<th>Female Australian</th>
</tr>
</thead>
<tbody>
<tr>
<td>No response</td>
<td>9</td>
<td>12</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>Explicit compliment</td>
<td>31</td>
<td>24</td>
<td>38</td>
<td>36</td>
</tr>
<tr>
<td>Implicit compliment</td>
<td>2</td>
<td>9</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>Non-compliment</td>
<td>9</td>
<td>6</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

When the gender-specific distributions were further examined in terms of the interaction between the gender of complimentor and complimentee (see Table 5), the results showed similarity between Indonesians and Australians. For both Indonesians and Australians, more compliments occurred from males to females than the vise versa. In addition, females compliment other females more often than males. As indicated in Table 5, for the Indonesians, 21% of compliments occurred from males to females in comparison to 14% from females to males. And 20% of compliments occurred from female to female in comparison to 14% from male to male. For the Australians, 17% of compliments occurred from males to females in comparison to 15% from females to males. And 22% of compliments occurred from female to female in comparison to 7% from male to male.

Table 5. Distribution of compliment types by interaction between genders
Compliment formulas

Compliment formulas were analysed by positive semantic carriers and compliment focus. In analysing compliment formulas, it is only the utterances in the category of Explicit Compliment were examined. Explicit Compliment entails three types of positive semantic carriers, Adjectives, Verbs, and Adverb. The results revealed that Adjectives were the most frequent positive semantic carriers in both Indonesians and Australians. The percentage of overall distribution of positive semantic carriers is presented in Table 6. Another salient observation, as shown in Table 6, is that the Australians used slightly varied positive semantic carriers in their compliments including Adjectives, Adverbs, and Verbs. Moreover, Verbs were the second positive semantic carriers’ preference within the Australians. However, the Indonesians only used Adjectives and Adverbs as positive semantic carriers when they compliment.

Table 6. Overall distribution of positive semantic carriers (%)

<table>
<thead>
<tr>
<th>Types of positive semantic carriers</th>
<th>Indonesian</th>
<th>Australian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adjective</td>
<td>88.4</td>
<td>86.9</td>
</tr>
<tr>
<td>Adverb</td>
<td>11.6</td>
<td>3.3</td>
</tr>
<tr>
<td>Verb</td>
<td>0</td>
<td>9.8</td>
</tr>
</tbody>
</table>

Compliment focus

The results revealed that both Indonesians and Australians gave the major focus of the compliment utterances on the objects/actions of the complimentee. Table 7 below presents the percentage of distribution of compliment by compliment focus.
Table 7. Distribution of compliment focus (%)

<table>
<thead>
<tr>
<th>Compliment focus</th>
<th>Indonesian</th>
<th>Australian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>20.3</td>
<td>13.1</td>
</tr>
<tr>
<td>Object/Action</td>
<td>79.7</td>
<td>86.9</td>
</tr>
</tbody>
</table>

**Discussion**

The results showed that there were some differences as well as similarities between Australian English and Indonesian speakers on paying compliments in terms of compliment types, compliment formula, and compliment focus.

With regards to the overall distribution of compliment types, Indonesians gave more explicit verbal compliment than the Australian did. One possible explanation for this is that the participants background and the setting of situations in the DCT in this study which involve ‘a friend/acquaintance’, rather than other types of potential speakers. The factors of power and distance here are of equality and solidarity. It might make the participants feel freer to compliment. In addition, as it mentioned earlier that all the Indonesian participants were university students in various universities in Jakarta, Indonesia, who had learned English for at least six years. They also have great opportunity to expose the western culture through movies and communication as well since people in Jakarta are more diverse and multicultural. As Wolfson (1981, p.118) mentioned that ‘a term for complimenting exists in Indonesian, but it usually occur among the educated who have been exposed to Western customs’.

Further finding on compliment topics revealed that the most frequently preferred topic for the Indonesians and Australians is that of one’s ability. This finding is different from the results of the studies of compliments in different varieties of English where these two topics are more or less evenly distributed, with Appearance slightly outranking Performance (Holmes, 1988). On the other hand, the finding on compliment topic in this study is in line with the results of a number of previous studies in how non-native speakers of English paying a compliment (Ye, 1995 in Chinese compliments; Ide, 1998 in Japanese compliments). The results showed that complimenting on ability is more preferred than complimenting...
on appearance. This suggests that a change in appearance may not be deemed as worthy of complimenting as an ability; new possessions or pretty clothes may not necessarily lead to positive comments in the Indonesians and Australians speech community, whereas an ability is more likely to be complimented. This further indicates that complimenting on ability is more likely to be felt as socially acceptable - thus safer - than making compliments on appearance.

In terms of compliment as a gender-preferential strategy, the present study found that 21% of compliments occurred from males to females in comparison to 14% from females to males in Indonesian group and 17% of compliments occurred from males to females in comparison to 15% from females to males in Australian group. This finding appeared consistent with the evidence from previous studies (Holmes, 1988; Parisi & Wogan, 2006).

Considering compliment formulas, the study found that Adjectives were the most frequent positive semantic carriers used by both Australians and Indonesians. However, Australians used Verbs as the second most frequent positive semantic carriers while Indonesians used Adverbs as their second choice. One possible reason for the absence on the use of Verbs in Indonesians is that unlike Australians, Indonesians are not very straightforward in expressing their feelings and opinion as well as their desires. In fact, it is a matter of culture. Australian culture is very direct whereas Indonesian is very indirect. Direct and indirect refer to openness and lack of openness in expressing someone’s feelings (Koentjaraningrat, 1993).

In terms of compliment focus, Both Indonesians (79.7%) and Australians (86.9%) gave the major focus of the compliment utterances on the objects or actions of the complimentee.

Conclusion and limitation

This study investigated the differences and similarities between Australian English and Indonesian speakers on paying compliment in terms of compliment types, compliment formula, and compliment
focus. The results in this study revealed that there were more similarities than differences between Australian English and Indonesian speakers on paying compliment with regards to the three categories mentioned before. However, this study only investigates the compliments between interlocutors of equal social status and close relationships. Therefore, its finding will not apply to situations where interlocutors are of unequal social status and distant relationship. Further research on complimenting behaviours among Indonesian and Australian English speakers by using different groups of informants or using different methodology (for instance, natural recordings, to see what people actually say in talking-interaction), to see if the findings of this study still hold.

References


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**DEVELOPMENT OF SCIENCE BASED ON RELIGION**

Dalmeri, Marjoko, and Achmad Sjamsuri
ABSTRACT

Values contained in religion is dynamic, demands that Islam teaches in accordance with the modernity that swept the world today is the acceleration between religious norms standardized with the development of science that is contextually in an era of climate change and global warming. The development of science in the framework to turn the values, traditions and religious norms in the various dimensions of life collide and not go hand in hand with the demands of the development of science as inseparable part of the dynamics of human life.

The progress of science is penetrated almost every aspect of human social life often causes people uprooted from the roots of sublime religious values. The contradiction between religion and science is often displayed in the current era of globalization. Religion considered as a system of life which would hamper the progress of time and buried dreams the future of mankind. The development of positive sciences, it has helped enrich this fact. Religion also considered as a cultural heritage of human beings which is not critical, the human imagination is alienated from his world and sublimation of human desires that cannot be achieved by man.

If the motion to align the demands of religion and science in human life in the era of climate change and global warming is so important, on the other hand religious people see that one of the fundamental characteristics of modern times is the growing proliferation of studies and the development of empirical sciences and positivistic. This is in many ways contributed in eliminating human values and spirituality.

Reality is based on the logic of empiricism, materialism and positivism that dominate modern human framework, on the one hand glorifying rationality, but on the other hand and at the
same time, do not appreciate the human dimension and human spirituality. Paradigm developed in Western epistemology, empiricism and positivism demonstrate understanding was originally a foundation for the natural sciences (physics, biology etc.) that gave birth to the idea of ‘natural sciences’ that are objective and external.

Paradoxical phenomenon experienced by modern humans, the development of science which was originally admired by humans because of his power, so as to transform the forest into the city, a vast ocean and can be drained wealth frightening, and various other wonders were displayed and still continue to be created, in the end it critically addressed by humans. The fact of this kind which has prompted scientists to declare that science is growing aggressiveness so fast, it was not matched by moral control, so that the harmony and beauty of ecology become damaged evident on climate change and global warming. This study seeks to explain the development of science based on religious values to respond to climate change and global warming, so as not to impact on the future of human life.

Introduction

This kind of relationship between certain branches of the sciences and religion, which is so palpably engraved in the minds of our intellectuals and Muslim thinkers, explains the reason why some of these thinkers, and some of the Muslim scholars (ulama) have taken a negative stand, if not an opposing one, vis-a-vis the sciences; especially towards psychology and sociology. Undeniably, quite a number of psychologists and sociologists are in fact atheists, and have indeed made religion the object of their criticism, disrespect, and have assigned themselves the task of refuting all that appertains to religion, whether it be institutions or thought. Whereas some have extended their negative position towards religion, and have disputed its origin, function and the role it plays in society altogether. We will exhibit some of these views in the forthcoming pages.

However much this may be true, we should not brand all psychologists,
sociologists and social scientists as being atheistic, irreligious and
determined to fight religion; neither should this state of affairs, in my
opinion, allow us to not distinguish between the sciences on the one
hand, with the subject matters and methodologies pertaining to them;
and the thinkers on the other hand, as people with their own tendencies,
beliefs, ideologies, and even desires and caprices. So, the aim of this study
is confined to the nature of the relationship between the sciences and
religion, within the framework of Islamic thought, and also in Western
thought. It takes into account the intellectual changes that have taken
place in the West and in the Muslim world throughout the course of
history, especially in those aspects related to the progress of the sciences,
and their subsequent attempts at separating themselves from philosophy
and religion. It also looks at the intellectual changes that began in the
nineteenth century and reached their peak in the twentieth. During this
process we will look closely at the high status enjoyed by the sciences,
and the role they have played in society, especially in the West.

To delineate the core of this relationship (i.e., between the sciences and
religion) I envisage the following questions to be relevant to our topic:

What relationship is there between the sciences and philosophy in the
context of Islamic civilization?

What relationship is there between the sciences and the Islamic
sciences?

What type of relationships do the sciences and religion enjoy in the
context of Western thought?

What relationship is there between the sciences and values in general?

What is the future of the relationship between the sciences and religion
overall?

I would like to quickly draw your attention to the fact that the answers
to these questions require long discussions and exhaustive research. My
aim is only to raise these issues to be debated amongst the specialists, in
the hope that Muslim scholars specializing in the field of sciences would,
on the one hand, provide us with ways to get out of the Lizard’s hole; and
on the other would keep us from erring into nonsensical myth, delusion
and obscure Sufi ‘theopathetic locutions’ and babble talk; all of which do not provide Muslims with the framework with which to surmount long centuries of underdevelopment.

This brief study is, actually, an introduction to auto-criticism of academic theses that are brought forward today by Muslim scholars and specialists in sciences. This criticism is not aiming to underestimate these efforts, nor is it aiming to refute them. On the contrary, these steps are taken in an endeavor to try to urge those endowed with enthusiasm to increase their efforts towards producing more scientific and practical alternatives, to enable us to diagnose our shortcomings. Also for them to suggest ways of advancement to us, rather than us being led up the garden path and being presented with empty slogans, which only cause us to stray further away from our final aspirations and goals. Aspirations and goals can be shown to be within arm’s reach, when in fact what is really being shown is a mirage, and only a mirage.

Before undertaking this task, I should emphasize that what is meant by religion in this study is Islam, whenever we are discussing religion in the context of Islamic thought; whereas in the context of Western thought, it refers then to any belief system. Furthermore, the approach of this study is not based upon unilateral visions and opinions, neither is the bilateral approach applicable. What we have here is, in fact, an attempt to examine the sciences and their relationship with religion, from various angles, through discussing views in relation to Islamic thought and Western thought, using relevant examples.

The nature of the relationship between the sciences and philosophy.

What is agreed between men of science, scholars and philosophers alike, is that philosophy was the ‘mother of science’. However, this belief which prevails in Western culture does not have a place in an Islamic setting. Thus, philosophy has never been regarded as the ‘mother of science’ in the field of Islam. Here it is the judicio-religious sciences based on the Qur’an and the example of the Prophet (the sunnah), which are the supreme sciences, and the basis of all the sciences.

Greek philosophy passed through many phases during the course of
history, i.e., during the pre-Christian period, the post-Christian period, the Islamic period, and finally its recent development during the contemporary Western period. We will confine our attention to the latter two phases. In the following paragraphs a brief account of the position of philosophy and its relationship with the other sciences during these two phases is given.

**Philosophy’s status within the Islamic civilisation framework.**

Philosophy or wisdom (*hikmah*) had not gained much importance in the history of the Arabs prior to Islam. As a matter of fact, philosophy did not occupy any scientific seat during the first chapter of Islamic history, which covered the Prophetic period and the Caliphates of the rightly guided Caliphs. This was simply because the Holy Qur’an and the honorable *sunnah*, as origins of faith and jurisprudence, amply sufficed the early Muslims to answer their questions related to the universe, its Creator, life and death, the creation of man, and his nature and his mission. However the rapidly spreading conquests, and extensions of the boundaries of the Caliphate resulted in the Arab Muslims coming in contact with a number of different cultures and philosophies, such as the Greek, Persian, Indian, and Judeo-Christian philosophies and other religions and philosophical sects. It is against this background that the science of scholastic theology (*kalam*) emerged during the Abbasid period. Indeed, the Mutazilites came into existence in response to the deviated streams and false trends that appeared as the Muslims came in contact with the Magians of Persia and the Hindus. In order to defend the Islamic beliefs (*aqida*) the Mutazilites resorted to Greek philosophy, which was at the time gradually being translated into Arabic (Kasim, 1969). Whilst there is no need to dwell upon the various schools of *kalam* here, it is perhaps worth noting that their intellectual exertions and struggles ended with the loss of the Mutazilites to the Asharites, the victory of the ‘People of the *sunnah*’ (*Ahli al-sunnah*), and the Jabarite (determinist) trend succeeding over the supporters of the rationalist school and the school of free arbitration (Kasim, 1969. Bintu Shati, 1983). This win has been one of the biggest causes of the underdevelopment amongst the Muslims during the last few centuries.

The nature of the struggle between the various schools was such
that the *ulema*, being so absorbed in the issue of *aqida*, did not show enough interest in the psychological, sociological, economic and political problems of the Muslim society. Instead, more often than not, their intellectual exertions served as a disguise for a struggle for power and a concealment of real social and economic issues. Kasim (1969) pointed to this fact when he said: “The Ummayad sided with the Jabarites because their protagonist views suited, and endorsed the ruling class against their opponents, explaining that the transition of the Caliphate to them was only by God’s Destiny.” (p.7)

Coincidentally, these were the same tactics followed by the French colonialists in Algeria, as they too mobilized the Sheikhs of some Sufi orders to spread the Jabarite (*determinism*) trend among the population, to make them believe that the French colonization was a predestined that could not be revoked, a *fait accompli*! Imam Abdul-Hamid ben Badis fought with great courage and decisiveness against the defeatist attitude which was predominant as a result of that campaign.

The position of philosophy in comparison to the other sciences remained weak in the context of Islamic thought, until the time of Maimonides who founded a library, *Dar-al Hikmah*, for the translation of the Greek philosophical heritage, which, as it is known, was an ensemble of philosophy, medicine and mathematics. There is no doubt that the logic of Aristotle and his views on the soul, the physical world and metaphysics, ran through the works of many Muslim philosophers, doctors and mathematicians. However, despite the indisputable impact of Aristotle, Plato and other Greek philosophers, we find that a number of Muslim philosophers found the courage to be critical of these great masters, and, being inspired by the Qur’an, the *sunnah*, and also by the civilization progress, they added to their works concepts that could never have occurred to the Greeks. Admittedly, it was the topics related to metaphysics and the unseen that the Muslims were most fervent about; but the topic of the soul (*al nafs*) gradually gained momentum among the philosophers and doctors, some of whom had different concepts of the soul from Aristotle’s. Thus, Al-Kindi, in opposition to Aristotle, asserted that the soul is an entity separate from the body (Kasim, p.15). Similarly, Al-Farabi whose opinion on the soul combines both the views of Aristotle
and Plato, as, in his eyes, the human being is made up of two entities: the body and the soul. Al-Farabi however did not agree with Plato’s position regarding the transmigration of the souls (ibid, p.16). Yet, despite these additions made by the Muslim philosophers particularly by Razi and Ibn Al-Qiyam on the concepts of the soul and the spirit, their addendum were not considered as topics that stood apart from philosophy. The same happened to Muslim scholars who wrote about ethics, for example Ibn-Miskawayah’s in his Tahdib Al - Akhlaq wa Tatyib Al - A’raq, and Ibn-Hazm in his Mudawatu - nufus, although the influence on these subjects derived more from the Qur’an and the sunnah, than from Greek philosophy.

What I am trying to convey through this brief account of the status of philosophy in the domain of Islamic thought, which started with Al-Kindi, Al-Farabi and Ibn Sina, and ended with Al-Ghazzali, Ibn Tufayl and Ibn Rushd, is the emphasis that was placed on science during this period of Islamic civilization, which demarcated their place from those established during the reign of Greek philosophy. At this time there were also developments in the fields of mathematics, logic, natural sciences, and theology by Muslim philosophers using as their main sources the Qur’an and the prophetic traditions (Hadith). In addition to the gains made from Greek and other philosophies, there appeared new disciplines in the sciences of the Qur’an and Hadith, and other disciplines that developed from them, for example, the study of the Arabic language and literature. While some philosophers like Al-Farabi and Ibn Sina were trying to reconcile the views of Aristotle with the Islamic aqida, others such as Al-Ghazzali accused this group of heresy and disbelief. After refuting the science of kalam and philosophy, he concluded that the Sufi path was the way to attain ‘true knowledge’ (Kasim, 1969); whereas Ibn Rushd endeavored to reconcile philosophy with religious law (shari’a). Whilst ulema like Ibn Taymiyyah, who concentrated on jurisprudence, refuted Greek logic, he said: “I always knew that Greek logic is not needed by an intelligent person and not beneficial to a stupid one.” (p.29)

Ibn Taymiyyah criticized the Greek philosophers by showing the corruption of their ideas in metaphysics and logic, due to the corruption of their principles, and their restricting the means to achieve knowledge to definitions and ‘syllogistic demonstrations’. He goes even further and
refutes their arguments about ‘the definitions’ with which ‘concepts’ are
known and also the various forms of ‘syllogisms’ and their components
‘the invariables’. Ibn Taymiyyah also criticized the use of Greek logic by
Al-Ghazzali in such works as Al-Mustasfa and Mi’yar Al-ilm and Mihaku
Nadhar. Briefly, Ibn Taymiyyah’s refutation of Greek logic is specifically a
refutation of Greek “formal logic”, due to its sterility, a view that has just
recently been agreed to by Western scholars, too.

When we look at Ibn Khaldun’s work, we see that he reserved a whole
chapter of his Al-Muqadima to “the refutation of philosophy and the
corruption of its source.” He highlighted the predicament in which
Aristotle, his disciple Plato and the Muslim philosophers who followed
them, fell into, especially those Muslim philosophers who shaped their
metaphysics obsequiously on Aristotle (excepting Al-Farabi and Ibn Sina).
Ibn Khaldun dismissed the philosophers’ contention glorifying reason and
rational thinking, summing up his views he said that “Philosophy does
not correspond with its aims, furthermore, it contradicts Divine law.”

Despite his harsh criticism, he does remain objective, and fair towards
philosophy by stating the positive aspects of this science such as:

Nurturing mind,
Training in organizing one’s argumentation,
Training in arriving to the point of an intellectual discussion, by means of
arguments and proofs (critical thinking).

In his final point, however, he advises the students of philosophy to
resort to the status of “religious” law, and to adhere to Qur’anic exegesis
(tafsir) and jurisprudence (fiqh). If such was the position of Ibn Taymiyyah
and Ibn Khaldun vis-a-vis philosophy and Greek logic, what place then did
they, and other Muslim thinkers reserve for sciences in their classifications
of knowledge?

The classification of knowledge in Islamic thought.

After Ibn Khaldun insisted that sciences prosper when urbanization and
civilization develop, he produced a classification of knowledge organizing
the sciences of his time. According to his classification, sciences form into
two groups: one is natural, human beings attain it through intellectual
acquisition; the other is traditional, they inherit it from revealed sources. The first one refers to philosophical sciences and the second one refers to natural sciences transmitted through revealed knowledge information. Following this overview, he delved into the details of these sciences and organized them as follows:

Traditional religious sciences, which are divided into: exegesis, Qur’anic recitation, science of the Hadith, science of the foundation of the law (usul al fiqh) and he adds to them mysticism (tasawwuf) and dream interpretation.

Kalam, which explains religious beliefs and defends them by means of rational arguments.

Linguistics, the study of language, grammar, rhetoric, and literature.

Rational sciences, which he classified as those sciences, known (during his time) under the name of the ‘philosophical sciences’, into four groups: logic, physics (to which is attached medicine and agriculture), metaphysics, and mathematics (to which is attached arithmetic, geometry, astronomy and music). To these groups Ibn Khaldun added the science of magic and talismans, and the science of chemistry. After he identified all of these sciences and exposed their benefits and their harms, only then did he reserve a chapter to “The refutation of philosophy and the corruption of its origin” as mentioned above.

What we observe regarding this classification is as follows:

Ibn Khaldun classified the various sciences of his time into two distinct groups by virtue of the source (revealed and rational), by virtue of the topic (law, aqida, language, logic, physics, astronomy, geometry, music, agriculture etc.) and finally by virtue of their methodology (based on revealed knowledge or reflection).

Despite Ibn Khaldun’s distinction between the “revealed sciences” and the “rational sciences”, it is worth noting that he does not, however, separate the natural sciences from philosophy and hikmah.

Ibn Khaldun invented a new science, with its own subject matter and method (sociology), but he did not mention it in his classification.
There are, however, a great many Muslim thinkers who, in producing their classifications of knowledge, have shown that the majority of non-religious sciences and linguistics are intimately attached to philosophy. When speaking of the classification of knowledge in the field of Islamic thought, Al Najjar (1987) commented that the final purpose of science was “to be a servant of religious truth, which is the ultimate objective for the emergence of sciences and their progress.” This seemingly elegant expression leaves us, in actual fact, with a number of unanswered problems that Al Najjar did not attend to.

He did not explain the concept of ‘religious truth’ in his paper.

He asserted that this ‘truth’ “is the ultimate objective for the emergence of sciences and their progress.” Which sciences are referred to here? and have all sciences really progressed to the level of this ultimate truth “the service of religious truth”?

After describing the classification of knowledge of numerous Muslim thinkers such as Ibn Nadim, Ibn Hazm, Ibn Khaldun and Ahmed Ibn Mustapha; Al Najjar raises questions and levels a criticism at these classifications and claims that in the main they were based on descriptions of science as they “were in reality”, and not as “they really ought to be.”

The crux of the problem here is Al Najjar’s desire for pure rationality which revolves around ‘how things ought to be’. This is an instance of philosophical and ethical reasoning, being to the detriment of attempts to come to terms with reality, and trying to change it or reform it in the light of “how things really are”. In fact, this escapism from reality and its portrayal in the above terms, as well as escapism from the study of causal and correlational relationships among the different phenomena, amounts, although indirectly, to a refutation of the inductive experimental method which is founded upon investigation. The renunciation of the experimental method, dwelling upon Greek logic or on Sufi thought, limiting ourselves to interpretation of the sacred texts (i.e., the Qur’an and the sunnah) are factors which have led to the underdevelopment of the Muslim nations, and is still draining their mental energies.

These energies and efforts that often start with good intentions, end up generating ethical and idealistic concepts that are far from the reality
of the Muslim society at large. They are also far from providing us with practical means to escape this retrogressiveness, and tackle the issues through a grasp of the psychological and sociological aspects of the Muslims’ condition as it is today.

Therefore, the majority of publications now tend to come under the heading of “the way things ought to be”, thereby ignoring reality. However, it is impossible to alter behavioral and social phenomena to “the way things ought to be”, if these phenomena are not comprehended “as they really are”.

Perhaps, mentioning psychology as an example of a social science that endeavors to study and describe “reality as it is”, as much as possible, may assist us in discerning the aims of philosophy and ethics from those of sciences when analyzing behavioral phenomena.

Some of the aims of psychology as mentioned by Zimbardo (1980) are as follows:

To describe behavior, activities and experiments following gathering the data and information related to the area which is under study.

To interpret given behavior within either a cultural framework or model, or a particular theory.

To predict anticipated behavior based on prior information and data, and then to understand the possible relationships between them to enable conception of new relationships between certain variables.

To control behavior so that it becomes possible to monitor different variables and also to change some types of “deviated” or abnormal behaviors.

To ameliorate people’s standard of living starting with an improvement in the various sectors including: the health, education and social sectors.

Thus, although psychology is a science that occupies itself with the study and reporting of behavior ‘as it is’, it should not be labeled as a science that cannot actually help in modifying behavior, and elevating it to the level of ‘the way things ought to be’. Altering and improving behavior is precisely one of its aims and that is achieved by means of training,
At this conjuncture I would like to indicate that one of the aims of psychology from an Islamic viewpoint, may well be to fill the gap between that which is ‘ideal’ and that which is ‘real’, primarily at the conceptual level, and secondly at the behavioral level. Before embarking on the topic of psychology in general, and psychology from an Islamic perspective in particular, I wish to make reference to the classification of the sciences by Ibn Khaldun and others. The topics which form the sciences at present, were not, in the estimation of the early ulema, topics which were distinguished from philosophy, ethics, or religious sciences. On the contrary, we notice that subjects relevant to the sciences were scattered either under the category of *kalam*, as in the case of the concepts of freedom and responsibility; or under the category of philosophy and ethics, as in the concept of the soul, its potentialities, its actions, and the scope of its knowledge; or in the case of “illnesses of the heart”, they were included under the headings of ethics or *tasawwuf*.

Although this may have been the general trend, we know that tentatively some topics began to enjoy increasing appeal to the point that they appeared as categories of their own. This included tax and financing in economy, and power, its delegation and execution in politics. Others dealt with various psychological and spiritual disturbances and their respective cures (spiritual healing), as well as topics covering the field of nature, education and sociology. This specialization and show of interest, and most importantly innovation in some cases, reflects (as Ibn Khaldun indicated) the spread of civilization in the Islamic cities, as well as an expressed need to arrive at practical solutions to the diverse problems faced in these cities, in the intellectual fields and other areas of life. Despite there being no conflict to speak of between science and religion as such in Islamic civilization; we find that there were some major differences between some ulema in the field of *fiqh* and some philosophers, and that these were not rare. These conflicts however need to be viewed in the context of intellectual exchange. We have for instance, the discussion between Imam Ahmed ibn Hanbal and the Mutazilites over the issue of the creation of the Qur’an, and the arguments that took place between Imam Al-Ghazzali and Ibn-Rushd which were compiled in the famous
Tahafut al-falasifa (The Refutation of the Philosophers) and Tahafut-u-Tahafut (The Refutation of the Refutation). Some scholars like Ibn Taymiyyah may have, indeed, accused scholars like Al-Farabi and Ibn Sina of disbelief, but this charge was not put forward during the philosopher’s lifetime, nor did it lead to punishment.

What we hope to retain from these discussions is the manifestation of different subjects and methods of dealing with them from the examples of the Muslim scholars, as they studied the situations that were facing them; especially in the areas of aqida, fiqh, logic and situations related to political power. In the field of physics, there was no fundamental conflict between Muslim thinkers, as they did not mix matters of faith with those that pertained to the physical sciences. In the domain of history, the innovation of Ibn Khaldun for instance, revolves primarily around his criticism of the methods followed by his predecessors. He presented their mistakes and mishaps objectively and eventually suggested a new subject and method for study, which he called the sciences of civilization (sociology).

Interestingly, scholars like Ibn Khaldun, innovators of new topics and disciplines, who extended their own ideas, as well as gaining expertise in the field of education and learning, did not call for a detachment or a separation between their area of specialization and the rest of the sciences, such as the religious sciences. In spite of the lack of a background to the claim for separation in the history of Islamic thought, the dismemberment of the various disciplines of knowledge is, however, being proposed today.

Is it really their detachment from other disciplines that has impeded the advancement of the sciences in the Muslim world? Is there a definite need to detach the sciences from the rest of the Islamic sciences? And what is the real difference between ‘detachment’ and the ‘dismemberment’ of the sciences?

To answer these questions, however, briefly, we need to address the following issue of the relationship between the topics of modern sciences and those of religious sciences (aqida, law and fiqh) in the Islamic
The relationship between sciences and religious sciences.

The understanding of the Holy Qur’an and the honorable Hadith, and the application of their teachings are, undoubtedly, the platforms from which are launched the religious and the linguistic sciences in the world of Islam. Nevertheless, throughout Islamic history what has actually happened is that excessive attention, a plethora we might say, has been paid towards ritual jurisdiction, to the detriment of jurisdiction which regulates the relationships between the Muslims themselves, and with their environment. This plethora has its own political and psychological motives. Al-Banna tackled these motives in 1996, in his book For a New Jurisdiction.

I, myself, in fact, offered this as a subject for discussion to the students of post-graduate studies in the Institute of Fundamental Religious Studies (M’ahad usul al din) in Algiers several years ago; as this topic has great relevance to the advancement of the sciences from an Islamic viewpoint in the past, the present and also in the future. The aim was not merely discussion of the topic for the sake of discussion, but to show ultimately that it was necessary not to opt for a cut and dry separation of the sciences, but rather to opt for a separation of purpose. What is inferred by a separation of purpose is the study in depth of a given science after defining its topic and its methodology with precision. In no way should this suggest a divorce between the religious sciences and the sciences as was suggested in the West, in order to separate religion from science on the one hand, and philosophy from the rest of the sciences on the other.

What we are calling for in the context of Islamization of knowledge is for the sciences to be “integrative” once their philosophical frameworks, topics and methodologies are clearly defined, and not allowing one science to reign over another unless due to the criterion of law, reason or a combination of both. Failing to achieve the above mentioned “integration” could result in:

The sad separation of the sciences from each other in general and in particular science from religion, as is already the case in a number of
Western and Muslim countries. This is most noticeable at the university level and in specialized institutes in the Muslim World, where the specialist in religious sciences barely knows about psychology and sociology, and similarly the specialist in the sciences knows precious little about the religious sciences.

The jumbling up of the topics and the methodologies of these sciences and their aims; in addition to the possibility of experiencing the domination of the methodology pursued in some sciences over that of others, for example, the possibility of experiencing the hegemony of the religious scholars and scholars of jurisprudence (the *fuqahah*) over the other scientists. This would freeze any amelioration in these areas.

To avoid such a sad separation or domination, a number of recommendations have been proposed to tighten the gap between the Islamic sciences and the *ulema* on one hand, and the modern sciences and their specialists on the other, in the Muslim world. The following are a number of recommendations that have been put forward in the Muslim world as models in sciences. They explain the positions of different scholars and their endeavors to tackle this issue from an Islamic perspective.

In a short epistle (1989), Al-Faruqi endeavored to give sciences an Islamic tone. After he had shown the shortcomings of Western methodology in the study of Sciences and of their scholars; for example the fact that they had overlooked spiritual aspects, their biases, and the fact that they had distanced values from the field of social science. Al-Faruqi then moved on to elaborate on the issue of how to give the sciences an “Islamic tuning.” To realize this, he suggested the following:

The “re-integration” of all studies and sciences under the banner of ‘Unity’ (tawhid).

The need for sciences to focus on Allah’s vicegerency, which implies man’s vicegerency. Following which these sciences could be called “Sciences of the Ummah.” Al-Faruqi stressed that the study of a society cannot be free of judgmental values.

Sciences of the Ummah should not be neglected in favor of natural
sciences, they should occupy the same position of importance.

The study of reality should not lead to the neglect of “how things ought to be.”

After this appeal, Al-Faruqi goes on to explain the principles that a scholar of social science should abide by, the first of which is Islam and what it aims for; then, to keep close to the Divine Model which manifested in human terms by the Prophet; to take heed of values; to work to search for the truth in the light of that Divine Model; and, whenever it is possible, to produce a new format of criticism in the sciences; Are these pre-requisites sufficient to secure the casting of an Islamic tone over the sciences? Can we generalize Al-Faruqi’s criticism about the Western sciences? And can we validate the application of individual Western social scientists to the sciences as a whole?

I will not pretend that I am able to give answers to these questions in this short study. However, I would like to share an opinion that the nature of the relationship between the sciences and religion in the West may shed a light or give an indirect answer to these questions and that, as we are aware, will demand engagement in debates, and lucid answers from the Muslim thinkers and researchers, without prejudice or reticence. Al-Faruqi sowed the initial seeds in the field of the ‘Islamization of Knowledge’, and on the very sensitive topic of ‘casting sciences with an Islamic tone’. He also opened the door to whoever followed him to organize conferences and congresses in order to deepen the study and form different viewpoints. Thus, the International Institute of Islamic Thought held many conferences with the object of cementing this idea, and bringing it to the verge of practice and scientific theorizing. However, these attempts have not been made without enduring some superficial and simplistic approaches to the issue at stake; neither did it go without causing negative reactions nor having to face opposition, at least in some aspect of the project, as expressed in the views of Burhan Ghalion (1993). I will skim over these opinions as the subject does not require a profound study or a full appraisal here.

In 1992, during a conference which was held in Cairo, under the auspices of the International Institute of Islamic Thought and the Architects Union,
the problem of differentiating between the sciences was again raised. A number of related issues were raised, such as ‘sciences at the cross-roads of westernisation and modernization’ by Rafik Habib; and ‘features of prejudice and objectivity in the Western human social thought and in the Khaldunian thought’ by Mahmud Al-Dhawadi, to name but two.

If we consider this last topic as a sample of the many theses forwarded during that conference, we note that Al-Dhawadi defined the concepts of ‘objectivity’ and ‘subjectivity’, he then moved on to elucidate the motives for subjectivity in the sciences in the West. He argued that the crisis that has been endured by man and sciences for the last two decades at least, is by and large referred back to the issue of objectivity and subjectivity (p.7) and to consolidate this view, he discussed the increasing amount of criticism from Western scholars and specialists, directed at social and human sciences in the West.

Al-Dhawadi is undoubtedly has a right to proceed by giving the claims and views that support his position; however, the mere listing of claims without arguing them, and not giving the counter-arguments could also be seen as a bias that Muslim scholars should avoid. As to the crisis of the sciences in the Muslim world; in his opinion it can be traced back to two problems 1) our uncritical acceptance of concepts of man and society that stem from the experimental, materialist Western mind, and 2) the fact that since coming under the spell of the West, we have not continued the study of Ibn Khaldun’s idea, to gain and access the sources of experimental intellectual knowledge on the one hand, and the sources of psychological, spiritual, and transcendental knowledge on the other.

For my part, I have no objection to adopting Ibn Khaldun’s model for the study of civilization, the analysis of history, on the basis of the descriptive and historical model that he adopted. However, I have reservations concerning the first problem identified by Al-Dhawadi, which is based on our uncritical acceptance of concepts of man and society which stem from the experimental and materialist Western mind. Firstly, this claim cannot be generalized, as it does not apply to all of us; and secondly, the effects of this wholesale adoption of Western concepts is not obvious. If this adoption had taken place we would have noticed the spread of empirical thought among the Muslim social scientists, however this is not
the case. There is, in fact, such a general and complete withdrawal from experimentation that one worries whether we might be suffering from ‘experimentation phobia’.

After this, Al-Dhawadi addressed the field of psychology, and commented on its use of mice, pigeons and monkeys for the purpose of conducting laboratory behavioral experiments which, in his words, has become “commonplace in Psychology and the results are applied to human behavior. This means that psychologists do not differentiate between man and animals,”(p.19)

Again, I have no qualms with this being applicable, to a certain extent, on the followers of the behaviorist school; but how can it be extended to all the branches of psychology (of which there are almost fifty today), and to individual psychologists who belong to different schools which have completely different methodologies?

In addition to the potent efforts of the late Al-Faruqi in highlighting the serious issue of the necessity to cast the sciences with an Islamic tone; and efforts made by scholars in The Association of Muslim Social Scientists and other institutions and individuals; there appeared in 1979 an article by Malik Badri from his book The Dilemma of Muslim Psychologists. In my estimation, Badri’s work made an unquestionable contribution to show the position of ethical and religious aspects in the study of psychology. Laying bare the dilemma of Muslim psychologists is, needless to say, of great necessity but remains insufficient in the face of the problem. Should we not, perhaps, refrain from being obsessed with our problems and rise above our constraints, taming our criticism of Western sciences? Should our endeavors not converge towards developing the sciences with precise topics and strict methodologies, to enable us to obtain a clear understanding of Muslim realities, and to stimulate us to resolve the problems in a scientific way that does not uproot our faith nor our consciousness? Thus, in Dr. Badri’s work we have been, indeed, warned against the dangers of being in the ‘Lizard’s hole’, but we are still left short of finding ways to get out of it.

The majority of the exertions made by Muslim scholars working on the issue of knowledge, could be reduced to superficial claims about Western
sciences being in a crisis, that they are prejudiced, against values, have ignored the spiritual aspect, are not humane, and finally, that they are also secular. Sadly, apart from some rare exceptions, one does not often come across scholars who discuss the *raison - d’etre* of these sciences, the actual part they play in diagnosing problems, and to solving some of them, or any other positive factors. (See Rajeb, 1996)

It is true that some institutions, universities and colleges begin to appear here and there in the Muslim world with intentions to devise curricula that will assure the “integration” of instruction in “revealed knowledge” with instruction in modern social science, in the hope that this would ease the reticence felt by both parties. Despite these exceptions, one still witnesses that proposals put forward by Muslim scholars to overcome this crisis are still, to my understanding, far too idealistic and not scientific. One cannot but hold in deep respect, the candid endeavors of the scholars, but I question whether this pattern of thought should become our way of legitimizing the sciences.

The reality is, that the origins of these ventures, that aim at subjugating all sciences to the methodology and the fundamentals of religious sciences are not recent. They can be traced back to the middle period of the Islamic civilization, when the *doctors of kalam* were immersed in the acute question of the relationship between reason and revelation (Attiya, 1980), for example, Ibn Rushd discussion in his book *Final conclusions and accounts of the connections of Philosophy and Law* (*Fasl al-magal, wa taqrir ma bayna al-shariati wal hikmati min itisal*).

Recently Dr. Jamal Attiya held a seminar on the issue of jurisprudence and the sciences during which he asked these two questions:

*Is it within the means of jurisprudence to make contributions towards the development of methodologies in sciences?*

*Can jurisprudence gain something from the methodologies of the sciences?*

According to Attiya there are two groups with two different answers to these questions. One that emphatically rejects the methodology of jurisprudence, this is the view of the specialists in the sciences, (but he
did not specify whether he was alluding to Muslims or non-Muslims); and
a second that believes that “the sciences cannot develop if they are tied
to strict criteria” (p.11) As for Dr. Attiya himself, he is of the opinion that
the science of jurisprudence was originally designed to make the orders
of Allah precise and clear, and subsequently to deduct rules from them. It
was not designed to explain social phenomena and causal relationships,
nor to find the rules which control these phenomena. It is therefore
unjust to ask the science of jurisprudence to bear a burden that it cannot
take. (p.12)

Dr. Attiya’s input to finding way for possible cooperation and “integration”
between jurisprudence and the sciences is not to be discredited. It is
just as he himself pointed, that jurisprudence is founded on deductive
methods. I would like to add here, that the sciences are founded on both
the deductive and the inductive methods; generally making more use of
the latter.

The desire to subjugate the sciences to jurisprudence, whether it be from
the aspect of methodology or content, is still luring Muslim researchers up
until now. The periodical of Islamization of knowledge Islamiyat al Marifa,
in its first edition (June, 1995), published an article by Doctor Louay Safi,
the title of which was Towards a fundamentalist methodology for social
studies. Safi asserts that “Conflict between sciences and religion is not a
deterministic conflict that applies to all human culture,” and he adds “but
it is specifically related to the Western historical experience.” He also
points out that any attempts to reproduce the same conflict within the
Islamic culture are invented attempts. After this assertion he continued
to the topic of the source of knowledge, and explains that “The efforts of
early Muslim scholars were limited to the development of instruments for,
and methods of text research, consequently they did not develop a high-
standard of methodology to study historical and social phenomena; thus
their social and historical knowledge was lacking in scientific precision
and methodological cohesion.”

This unconditional criticism which spared none of the scholars, with the
exception of Ibn Khaldun, is difficult for me to accept. Nevertheless, I find
myself in agreement with Safi when he attested that “Development of
textual methodology, to the detriment of historical methodology led to
a clear theoretical and conceptual dysfunction, especially in those areas where precision concerning a society structure and social organization is needed.”

Disregard for inductive methodology was common among Muslim scholars, excepting the efforts of Razi and Jaber ibn Hayan in medicine and science, and Al Shatibi in shari’a, who all contributed to the development of induction as a methodology for research. Despite the efforts of these scholars, exceptional as they were, they were unable to lead to the propagation of the experimental spirit, nor to the establishment of inductive methods to conduct and execute experiments among the Muslim nation. After a critical review of methodology in the Muslim context, Safi, (as do most modern Muslim scholars,) moves on to a criticism of Western thought, drawing attention to the ‘methodological mishap’ that is reverberating in the Western scientific milieu due to “the gradual estrangement from revelation.”

In reference to the fundamental methodology proposed by Safi, it is regarded as a “balanced methodology” which aims at realizing “introduction”’ between the rules and regulations deduced from revealed sources and those induced from historical sources. When we ponder over endeavors that hope to legitimize sciences, by creating bridges between them and the sciences of the shari’a, especially with jurisprudence, we will notice; unfortunately, that the Muslim mind is infatuated with the power of its heritage, and finds itself fettered by its own manacles. Some of the leading figures in the Islamization of knowledge movement have indeed been alerted to the hindering weight of heritage, which, if mishandled, reinforces the grip of its traditional concepts and methodologies on the Muslim mind. These scholars, despite regarding the Muslim heritage as one of the richest of all human heritage, insist that we should see to it that it is filtered, as it cannot be followed ‘through thick and thin till death do us part’.

This is perhaps what led Dr. Alouani (1993) to affirm that Islamization of knowledge as a methodology of knowledge revolves around the six main axes, i.e.: the methodological treatment of the Qur’an, the sunnah, Islamic heritage, and human heritage, the formation and building of a Qur’anic methodology, and lastly the building of a contemporary Islamic
knowledge system. Without a positive and conscientious intercourse with the heritage, it could become a factor that may become a stumbling block to what could otherwise be discovered by the Muslims about the universal knowledge contained in the Qur’an. Consequently this heritage may produce another heritage that might be considered by a thirsty person as water, when in actual fact it is only a mirage. This type of heritage cannot effectively motivate a society.

During a seminar on the Islamization of knowledge (June, 1996 in Malaysia) Dr. Alouani insisted on a sober criticism, and a revision of a number of matters related to perception, timing, and movement towards religion, innovation and change. He drew attention to three steps:

The revision of the studies based on the Qur’an.
The revision of the studies of the Sunnah, and their interpretations.
The revision of heritage studies.

Besides the hegemony of fundamental methodology (i.e. that based on deductive Qur’anic analysis); its impact and grip on the minds of many contemporary Muslim thinkers; and the weight of jurisdictional, theological and political pressure they have been subjected to, contemporary Muslim thinkers have to also face the looming danger of the ‘normative theory’ with its jurisdictional values, and other impending complications that are often presented in the form of dualisms, e.g. true and the false. We do not hesitate to say that these looming dangers, and the excessive desire to criticize the West as a way of trying to dispel Western domination, will have grave consequences on theorization and diagnosis operations, and ultimately on the ability to provide solutions for the underdeveloped state of the Ummah.

Abu Sulayman (1992) stated that one of those consequences would be the ‘live burial of sciences’. He explained that the development of events and political conflicts in Muslim countries had brought about a separation between the political leadership and the intellectual leadership. He said that immersion in descriptive and traditional studies; living meagerly on the literalism methodology and the sciences relevant only to the Qur’an; as well as the separation of the intellectual leadership (especially the jurisdictional) from the political leadership are, among the factors
that have hindered the progress of sciences, and led to the plethora of doctrinal writings on ritual jurisprudence (Fiqh al-Ibadat) to the detriment of transactional jurisprudence (Fiqh al-Muamalat). This was explained by Al-Banna (1996), who demonstrated that the political factors which had prompted the accumulation of Fiqh al-Ibadat, continue until today. One of the worst sequels of this ‘ritualistic accumulation’, to use Al-Banna’s words, is the fact that it is causing a distortion so profound and so pervasive, that it is virtually becoming synonymous with today’s Muslim personality.

For even though this unrestrained attack on traditional jurisdiction, blaming it for the backwardness and the distortion of the personality of Muslims, could be regarded as harsh, the fact remains that Al-Banna and Abu Suleyman, among others, have somehow put their finger right on the long malady which has made the Muslims be unable to progress. This has been epitomized in the intellectual aspect, particularly in regard to methodology, due to the importance of the categorization of the sciences being based on the criteria of their content and methodology. In fact, to make the utilization of these sciences feasible for Islamic societies, it is incumbent on us to by-pass the unrealistic intellectual problematic of ‘reason and revelation’, ‘the Qur’an and actuality’, ‘the true and the false’, ‘normativism and positivism’ and ‘certitude and speculation’ and so forth. It is unrealistic that all our energies be expended on the treatment, repetition and reiteration of these problematic from centuries ago, and them still consuming so much of our time and efforts. It has almost become like an obsession ruling over conscious and subconscious alike, despite the existence of guidance in the Qur’an and the vast amount of literature left behind by many thinkers in the league of Ibn Rushd or Ibn Taymiyyah.

Adding to these problematic issues is the question of ethics or aqida and their influences on the sciences. One can hardly read anything today that does not refer to the prejudice of Western sciences, the fact of their being driven by Western values, or their overlooking the issue of ‘values’ altogether! It is worth saying here, that the nature of knowledge or science is impartial it is rather its usage and the direction taken by human beings that produces prejudice.
In other words objectivity and subjectivity are qualities that pertain to humans, and not to sciences, or even to art. Those who claim that the sciences have overlooked, for example, values, often said this at a time when it had become a major theme in psychology and sociology, enjoying discussion in a number of books and studies being published. Moreover, there is nothing to prevent us from studying values ourselves from an Islamic perspective, and including it in our psycho-social studies? Handcuffing the sciences to the statute laws of values will not give birth to sciences, but rather to ethics, Sufism, religious sciences and so forth.

Indeed, the subjugation of sciences to fundamental methodology, or chaining them to the laws of ethics would, inevitably be conducive to the investigation of the true and the false; and the question of belief and disbelief. This in turn, would hold us hostages under the uneasy weight of heritage; where as a practice, all differences in the traditional sciences are to be sent back with immediacy to ethical law, as Dr. Alouani pointed out. It is because Islamic sciences are based on the fundamentals of religion and jurisdiction, which are both established on the same ethical laws that some serious dualism have emerged in Islamic thought i.e...: those who are right and those who are wrong; the saved sect and the damned sect, etc. So as to avoid such intellectual standards, it is more laudable to refrain from our obsession with this dualism (Alouani, 1996), and practice the famous Arabic saying: “Savor that which is clear from that which is unclear.”

It goes without saying that, we as specialists of social studies, are under the obligation to promulgate these sciences to the service of religion and the Islamic nation, in the light of this I would like to suggest the following principles:

To avoid, as much as it is possible, reference to ethical laws during the study of psychological, sociological and historical phenomena. This does not insinuate estrangement of the topic of ethics, nor to rejecting Islamic values. On the contrary, the topic of ethics ought to be regarded as a specific one in psychology, and ought to enjoy scientific study with the aim of showing the gap that exists between the world of ethics in Islam, and the world in which the Muslims are behaving. This could be done in the light of some major factors such as personality, age, sex, environment,
culture and history.

To avoid being engulfed by heritage, and being maladroit in its application to contemporary psychological phenomena, especially with a heritage that is strongly influenced by Greek philosophy and medicine, and by bygone conceptions.

To avoid extreme positions vis-a-vis that which is not Islamic, and benefit from the heritage of humanity, with justice and good faith. Needless to say, heritage is not just Western, but also Eastern, Southern and Northern also!

To avoid a blind imitation of the West in all its theories, philosophies, and ideological backgrounds.

To sanction the Holy Qur’an and the sunnah as the two sources of knowledge that are complementary to the universal knowledge which man has formulated by way of using deductive, inductive and other methods of scientific research; maintaining these two sources as the main references in matters of aqida, ethics, morals and conduct.

To refer to the sciences and their various branches to describe Muslim problems, psychological, sociological and educational etc. Thereby creating a description endowed with such precision that it should enable us to adopt strategies and plans relevant to Muslim society, and in accordance with its environmental, cultural and historical conditions.

To establish Islamic institutions specializing in sciences, and to form organizations and bodies which would set up networks enabling Muslim specialists to exchange experiences and cooperate in various fields, and for the publication of specialized journals.

At the university level, there is a need to devise methodologies that will help us to secure the “integration” of Islamic knowledge with specialization in sciences, as well as a need for experts and specialists to contribute to the publication of books and reading material for the various specialties.

What I am attempting to say briefly is, that our criticism of the West is marred by emotionalism and reductionism, as we are inclined to
view human heritage as connoting Western heritage only. Due to this attitude, we show either a feigned ignorance or a lack of awareness of the multiplicity and variety in Western, as well as universal thought. We also ignore the criticism of Western thought from within itself; and not only that, failing to grasp new specialties in the West, we are likely to reduce the meaning of science in the West, to secularism, in the same way that we have reduced psychology to ‘Freudianism’ The truth of the matter is that there are many sub-schools even in ‘Freudianism’. The number of specialties in psychology alone is now more than fifty, and the American Psychological Association is one century old. It is true that these specialization’s are there for the service of man and society, and that some of them are also devised to exert their influence on us, to oppose us, and to invade us culturally and psychologically, and they might, indeed, work to deepen our conflicts and sectarianism and busy us more and more with deadly superficialities.

If this happens, on what grounds do we have for putting the blame, of our own incompetence and failure, on the West, or other than the West; and reducing ourselves to playing the victim, simply turning a blind eye to the fact that the terms of defeat lie within our own hands.

We can summarize the different positions and attitudes to moving for word in the following way:

Religious thinkers and scholars of jurisprudence (the fuqaha) in particular, should cooperate with specialists in the sciences. This recommendation was included in Malek Bennabi’s book The Muslim in the Economic World (1979 edition). In this work he appealed to the experts in economics to cooperate with the fuqaha, in economic matters. According to Bennabi the specific function of the fuqaha is to restrict themselve to saying whether or not the proposals put forward by the specialists are acceptable, according to the principles of Islamic jurisprudence.

What is being proposed in the field of sciences should be publicized. It is from this point of view that the scholar of religion or jurisprudence is able to ascertain whether there is any contradiction between the intellectual findings of the sciences; the fundamentals of faith; the principles of religious law; and matters of jurisprudence. One of those scholars that
made this point recently is Ibrahim Rajeb (1996), and his view is not unlike Bennabi’s.

Studies should rely on methodology properly suited to the sciences (see Safi, 1995 and Attiyya, 1988).

Although I am happy to present these views to you, and to read about them for my own knowledge, I do not support these proposals, as they appear to promote the religious scholar to the status of a final judge.

Nevertheless, I feel that cooperation should start at the grass-roots to avoid falling into circumstances which facilitate the monopoly and domination of the former over the latter, and even reach the stage where the religious scholar would actually refuse from the outset, a great many psychological and sociological theses.

Dr. Rajab mentioned that in a private encounter, one religious scholar had asked him about his field of specialization, and that when he had told him that he was a specialist in sciences, the scholar turned away murmuring “I seek refuge in Allah from this” !!! Now, how can it be conceived that a specialist would exhibit the cream of his work to this ‘pseudo-scholar’? This attitude is fortunately a rare one.

Conclution

Moreover, these trends, in particular the third, aims at, I am afraid, to propagate the domination of the science of jurisprudence’s methodologies over sciences, which is a methodology that is more suited to deal with theoretical texts and forms. Thus, to avoid these same dilemmas, and to bring the sciences and religious sciences closer, it is important that the specialist in religious sciences should undertake some psychological and social studies, as is happening at the Islamic University of Qucentina (Eastern Algeria), the Institute of Fundamental Religious Studies in Algiers, and the International Islamic University of Malaysia. Likewise, the specialist in sciences should undertake some religious studies (again this is being practiced at the International Islamic University of Malaysia), but unfortunately this second combination is very rare.

Once the appropriate methodology and curriculum to achieve these goals
have been established, some results are anticipated as a consequence of the closure of this gap:

The development of future generations of multi-accomplished scholars, who besides mastering their specialty, do not suffer from ignorance, nonchalance, shortcomings or incompetence in other fields, especially not in those that are related to their fields of specialization.

The development of future generations of scholars and researchers who will not only assert the position, and epitomize the methodology of intellectual “integration” between the Islamic sciences and the sciences, but also the “integration” and the interaction of the various factors that contribute to the formation of psychological and social phenomena.

The development of future generations of scholars and researchers who are able to make personal efforts in elaborating on the field of religious sciences, based on a sound interpretation of the sources, and an ability to decipher reality at the same time. This would revive the exercise of personal judgment based on the Scriptures (ijtihad) and would assist in intellectual exertion in the field of Fiqh al-Muamalat rather than adding to the already existing surplus in Fiqh al-Ibadat.

The development of future generations of specialists in social science who are well informed about the place of revelation as a source of knowledge, and who are also well aware of psychological and social realities when studying any phenomena related to their field.
ABSTRACT

Research on second language acquisition (SLA) has expanded enormously since its inception. Studies of SLA have increased in quantity as researchers have addressed a wider range of topics, asked new questions and worked within multiple methodologies. At the same time, the field has become increasingly bidirectional and multi-faceted in its applications. The purpose of this paper is to provide an overview of second language acquisition (SLA) research over the past several decades, and to highlight the ways in which it has retained its original applied and linguistic interests, and enhanced them by addressing questions about acquisition processes. The paper will illustrate, SLA research has become increasingly bi-directional and multifaceted in its applications. These many applications to and from the study of SLA reflect the language development and vitality of the field.

Keywords: Learning development, second language research

INTRODUCTION

The study of Second Language Acquisition (SLA) is a rich and varied enterprise, carried out by researchers, whose interests and training often lie in broader disciplines of linguistics, psychology, sociology, and education. Yet the field is most commonly associated with the domain of applied linguistics, reflecting a time when this latter field focused on practical problems and concerns in language teaching, and attempted to resolve them through the application of linguistic theories. Both fields
have expanded over the years. Their internal growth has enriched and elaborated their relationship.

Defining and describing research on Second Language Acquisition (SLA) within the field of applied linguistics was once a straightforward task. Questions focused on practical concerns in language teaching, and were addressed through linguistic principles and psychological theories of learning. At the time of its inception, the field of applied linguistics was guided by theories from linguistic structuralism and behaviorist psychology. Language was characterized as a system that could be classified into sounds and structures. Language acquisition was seen as habit formation, best served as students imitated and practiced these sounds and structures, and were given positive reinforcement or corrective feedback as needed.

Very much an applied enterprise, this research followed an approach that came to be called “contrastive analysis” (Lado 1957). Typically, a comparison would be made between the L2 to be learned and the L1 of the learner. Drill, practice, and correction would follow on those areas of the L2 that differed from those of the L1 so that L1 “interference” could be avoided, and L2 habits could be formed. Unfortunately, this approach seldom worked, as learners did not appear to be developmentally ready to imitate many L2 structures they were given, and as linguists found it impossible to perform contrastive analyses on a feature by feature basis. Even after many years of practice, learners would wind up with little understanding of the L2 and limited ability to use it as a means of communication.

Both fields have broadened considerably over the years, as new views of language, the learner and the learning process have inspired further research. Many of the issues that arose regarding L1 interference, drill, practice, and correction can now be viewed in light of later work in the field. Recent research findings have pointed to L1 contributions as downplayed L1 interference. They have redefined practice as learner-centered, knowledge-based activity, and revitalized the role of corrective feedback, by identifying contexts in which it can be effective, possibly even vital, to success. (See respectively, research by Eckman 1977; studies by DeKeyser 1997; deGraff 1997; and theoretical articles by Doughty
2002; Long 1996; Schmidt 1995 and later parts of this paper). This work has enriched the field of applied linguistics, and shed further light on the process of SLA.

SECOND LANGUAGE RESEARCH AND LANGUAGE ACQUISITION STUDIES

A research can also be placed within the domain of language acquisition studies, together with studies on bilingualism, as it relates to the acquisition of two languages within the course of primary language development. Also found in this domain is work on foreign language acquisition. Often referred to as foreign language learning, it is distinguished by a lack of access to the L2 outside the classroom and by factors surrounding an individual learner’s motivation and goals. The largest body of work in the domain of language acquisition studies focuses on child L1 acquisition (FLA) and developmental psycholinguistics.

The studies on FLA which have had a major impact on SLA research are those which were carried out as views advanced by Chomsky (1965) on language, the learner, and the learning process supplanted those framed by theories of structuralism and behaviorism. Their application to the study of SLA influenced its initial research questions and provided it with data collection instruments and analytical categories. This work focused on the extent to which SLA was like FLA in its processes and developmental sequences. A great deal of descriptive data was thereby made available to the field. These data provide basic details on the systematicity, sequences, and processes of SLA, which have inspired future research and informed teaching practice.

The study of SLA is believed to provide a particularly fruitful area for insight into the process of language learning compared to the study of children acquiring their L1. This is because the cognitive, conceptual, and affective processes that characterize L1 development are not required of their older, L2 learning counterparts (see Gass & Ard 1985). On the other hand, the L2 learner’s cultural background, personality and identity are unique resources that make the process of SLA an ever-present challenge to researchers.
Fortunately, each of the fields has found a niche in the research endeavor, so there is little concern about whether the study of SLA or FLA is more central to questions on language acquisition. In the United States, this friendly co-existence seems especially confirmed by academic placement: Much of the academic study and research on FLA takes place in departments of psychology, whereas the study of SLA finds its place in departments of linguistics, applied linguistics, English as a Second Language, and education.

TRADITIONS, TRENDS, CONCERNS AND CONTROVERSIES

Studies of SLA have existed for as long as parents have been keeping diaries of their children’s language development (see Leopold 1939-1959, as an example, and Hatch 1978 for an overview). However, many SLA researchers would argue that the formal study of SLA was launched in 1967, with Corder’s publication, “The significance of learners’ errors” (Corder 1967). Its construct of “transitional competence,” together with research on “interlanguage” (Selinker 1972) and data description through “error analysis” (Richards 1974), laid the groundwork for most of the early studies in the field, and has had an impact which is felt to date.

Since that time, moreover, the field of SLA has grown at a remarkable pace, so much so that in the course of a single paper, it is difficult to cover the enormous number of topics addressed, findings revealed, and factors considered in SLA research. Fortunately, many of these concerns and contributions are detailed in a wide range of textbooks (see, for example, R. Ellis 1994; Gass & Selinker 1994; Larsen-Freeman & Long 1991; Lightbown & Spada 1999).

Therefore, in the interest of observing a bi-directional perspective on the applications to and from SLA research and other fields, the paper will focus on those areas in which such a perspective is clearly apparent: the “linguistic” and the “learning” dimensions of SLA. The paper begins with a review of research on the linguistic sequences of interlanguage development.
Much of SLA research has focused on describing the learner’s interlanguage and identifying sequences and patterns of development. The focus has been primarily on grammatical development. Since interlanguages are systematic, they follow rules and patterns that change over the course of L2 development, but do so in patterned ways. When describing interlanguage development, researchers often cluster its patterns into interim grammars, which they refer to as developmental sequences or stages. Thus, learners are likely to omit grammatical morpheme endings in the early stages of learning, but overuse them at a later stage. For example, We play baseball yesterday We win might develop into We played baseball yesterday, We winned before past regular and irregular forms are sorted out.

Learners are likely to utter I don’t understand and she don’t understand before they work through a negation system that includes don’t, doesn’t, and didn’t. Although initial descriptions of interlanguage suggested that these errors were primarily, if not totally, developmental, there is now a great deal of support for the role of L1 transfer in error formation, as well as for the contributions made by universal strategies of communication and learning. Among the sentences above, for example, the learner’s use of play in a context for played, are suggestive of processes of reduction or simplification, often used to manage emergent grammar or to communicate message content in the absence of morphosyntactic resources. Played and winned might reflect the learner’s regularization of an emergent grammar, again for the purpose of its management or for communicating message meaning.

A great deal of the research on interlanguage development has focused on the learning of English, but there are also large bodies of work on French and German. Most interlanguage patterns are not language specific. Often they are referred to as ‘errors,’ but they are not isolated mistakes. Many reflect the learner’s attempts at communication and learning, or at managing and processing L2 input. Others reflect grammatical complexities or input frequencies that transcend individual L2’s.

The most widely studied and reported developmental sequences are the accuracy order identified in English grammatical morphology, the developmental sequences of English verb and phrase negation and the
formation of questions and relative clauses. Much of this work has been carried out through methods and perspectives of FLA research. In addition, there is a large data base on developmental sequences for German L2. Its focus on the invariant sequence that German L2 learners follow in managing sentence constituent movement has lent considerable insight into the cognitive operations that underlie much of SLA. The sequences of L2 development, which will be described briefly in this section, provide a useful resource for teachers to apply to their attempts to understand their students’ struggles, successes and progress with respect to SLA. (See discussions by Lightbown 1985, 2000; & Pica 1994a) Attempts to explain the sequences from the perspectives of linguistic and cognitive theories will follow in a later section.

*Morpheme Accuracy Order.* Drawing on the work of Brown on morpheme orders in children learning English as their first language, Dulay and Burt (1973, 1974) asked to what extent L2 children reflected this sequence. Children from different L1 backgrounds, who were learning English in a variety of classrooms, were asked to describe pictures that provided contexts for their suppliance of grammatical morphemes such as plural -s endings and verb functors. As learners described their pictures they revealed an ‘accuracy order,’ characterized by percentage of morpheme suppliance. In follow-up studies, this order, which came to be known as an ‘average’ or ‘natural’ order (Krashen 1977), held across spoken and written samples of children, adolescents, and adults, regardless of L1, whether or not formal instruction had been part of the learning experience. The ‘average’ order was thus a grouping of progressive -ing, noun plural -s and copula, followed by a second grouping of article and progressive auxiliary, then past irregular, past regular, 3rd person singular noun possessive –s. The grouping of morphemes reflects the variability within the order. For example, accuracy for progressive -ing was found to be somewhat higher than that for noun plural -s for some learners, whereas other learners were more accurate in their suppliance of copula compared to plural -s. Still, on average, all three morphemes were supplied more accurately than article or progressive auxiliary.

The consistency of the morpheme accuracy order led to the view that SLA was a matter of ‘creative construction,’ and therefore much like FLA. SLA
was seen as an implicit learning experience, based not on rule knowledge, but rather, on an innate capacity for L2 learning. Controversies ensued over whether such consistency in the order was a function of the statistics used to correlate the data. Explanations were advanced for the kinds of errors revealed in the morpheme data. For many learners, omission of L2 copula could be attributed to the absence of this morpheme in their L1, or its lack of salience and semantic transparency in the L2. As later research would reveal, the errors could be attributed to each of these factors, and for many learners, focused input and intervention were required for their correction. This work has helped to offset the view that SLA is exclusively a creative, implicit process.

Verb and Phrasal Negatives. Widely studied across many languages, negative structures appear to follow a similar sequence of development, which involves negative particle placement as well as verb tense and number marking. Initially, a negative particle, usually no or not, is placed next to the item it negates, as in no like or I no like. This juxtaposition reflects universal strategies of communication and grammar management. Thus all learners exhibit this stage. Those whose L1 negation is consistent with the stage, for example, L1 Spanish or Italian learners, usually remain there longer than those whose L1 does not encode negation in this way (See Zobl 1980, 1982). The next stage entails the use of an all purpose, more target like negator. In the case of English, this is usually don’t. Later, the learner restructures don’t for tense and number, so that didn’t and doesn’t appear.

Question formation. Learning to form questions involves multiple stages as well. As described in early case studies of children by Huang and Hatch (1978) and Ravem (1974), and in more recent work of Pienemann, Johnston and Brindley (1988), the stages involve the acquisition of yes/no and wh question types as well as inversion and fronting formation movements. Stage 1 is characterized by the use of single words and formulaic expressions, such as a store? what’s that?, Many of these seem perfectly well formed, but they actually reflect learners attempts to communicate or to manage their still developing grammar. In stage 2, the learner uses declarative word order. In Stage 3, fronting of wh-words and do begin to appear, resulting in expressions such who you
are?, do she like the movie?, By Stage 4, inversion of wh in copular questions appears questions such as who are you? Inversion of copula and auxiliary is seen also in yes no questions as learners produce are you a student? and was she driving the car?. Stage 5 is characterized by the appearance of inversion in questions that require do-support to lexical verbs. Examples include do you like movies? and who is driving the car?. Stage 6 is characterized by the appearance of complex or less frequently used question forms Among the complex forms that emerge are question tags, as in she’s French, isn’t she,? and negative and embedded questions such as didn’t you like the movie and do you know what the answer is respectively.

Relativization. The acquisition of relative clause structures relates to both the different sentence positions in which relativization can occur as well as the way in which it is encoded through the use of relative pronouns such as who, which, that), in substitution for their referent pronouns. These operations are seen as clauses such as the woman helps me with my English and the woman is my neighbor relativize into the woman who helps me with my English is my neighbor. Developmental sequences for relative clause formation follow a hierarchical order in which learners show greater accuracy for subject relativization. This was shown in the sentence just above. Next in the order is direct object relativization, represented in constructions such as the car that the man bought has a sunroof, composed from the man bought a new car and the car has a sunroof. This is followed by indirect object and object of preposition relativization, evidence of which is seen respectively in the woman to whom I gave the money was grateful and the man from whom I borrowed the book has moved away. This sequence has been shown to reflect language typology and instructional sensitivity. Both topics will be discussed shortly.

Word Order. Finally, one of the most detailed and insightful studies of developmental sequences has been carried out on constituent movement and word order in German. Meisel, Clahsen, and Pienemann (1981) studied the untutored, non-instructed acquisition of German L2 by Gasterbeiter or guest workers, who had migrated to Germany from Eastern and Central Europe for short term employment. They were native speakers
predominantly of Romance languages and Turkish. Drawing from both longitudinal case studies and cross-sectional group data, Meisel et al identified 5 stages:

Initially, the learners used individual words, phrases, unanalyzed formulas and chunks. In Stage 2, they moved on to simple sentence strings of sentence elements, usually subject-verb-object structures. In stage 3, they began to manipulate sentence constituents, seen mainly in adverbial movement from sentence final to sentence initial position. Thus she could read the book yesterday became yesterday she could read the book).

Next the learners separated sentence elements. In keeping with standard German word order, they moved non-finite lexical verbs from sentence internal to sentence final position. In this way, yesterday she could read the book could become yesterday she could the book read.

The next stage was characterized by inversion, a more complex internal movement. Learners transformed structures such as yesterday she could the book read into yesterday could she the book read? This operation complied with German rules for verb initial placement in questions and adverbial phrases.

In their final stage, the focus was on subordinate clauses, for which learners moved the finite verb to final position. Thus yesterday she could the book read would become although yesterday she the book could read. Notably absent from the sequences are grammatical morphemes, as these appeared to vary according to a learner’s age, contact with native speakers of the L2, and opportunities for L2 use. This invariant sequence of stages, together with the variability of accuracy and appearance of other features, have been referred to as the Multidimensional Model.

R. Ellis (1989) studied instructed learners of German L2, and found the same sequence of development. Pienemann and Johnston (1986, 1987) applied the sequence to English, and cited the following stages. In stage 1, learners use single words and formulas. In stage 2, they use canonical word order. Stage 3 is characterized by fronting of ‘do’ for questions and appearance of negative particles in verb constructions. In stage 4, inversion appears in yes/no questions. In stage 5, - 10 - 3rd person singular and do-support appear, motivated by the need for noun-verb agreement.
Pienemann and Johnston have claimed that this a sentence internal movement as it reflects the learner’s management of both subject and verb structures. Complex structures such as question tags are seen in stage 6.

The Multidimensional Model has also been the focus of Pienemann’s Teachability Hypothesis (Pienemann 1984). He was able to show that learners could accelerate their rate of L2 learning if presented with rules for constituent movement that corresponded with their next stage of development. If taught the rules of stages beyond their current level, the learners would not be able to internalize what they were taught. This finding has tremendous implications and applications to teaching decisions. Yet, as Cook (2001) has noted, even the most widely used, up to date textbooks, fail to follow the sequences that Pienemann has identified.

In more recent research, Multidimensional model has come to be known as the Processibility Model. This model is so named because it provides an explanation for stage progression and teachability predictions based on cognitive processing constraints, These are related to the complexity of production required for each movement across the stages. In developing the Processibility Model, Pienemann has drawn from Slobin’s work on “operating principles” (Slobin 1971, 1973, 1985), and from research on child FLA and bilingualism by Clahsen, (1984). Recently, Pienemann has linked these processing strategies with Lexicalist-Functional grammar in a study of Swedish L2 developmental sequences (Pienmenann and Haakenson 1997). Pienemann’s newer perspective on SLA is much more cognitive in its undergirding than his Multidimensional Model. Other cognitively oriented research on SLA will be addressed later in other paper.
REFERENCES


Globalization is a challenge to all sectors of business. Even in the last ten years globalization has been permeating to the sector of education. For that reason educational institutions try to show themselves as the best institution by applying ISO QMS 9001:2008, an international standard of quality system for giving the best service to customers by attempts of continuous quality improvement, as has been shown by Maulana Malik Ibrahim State Islamic University of Malang as well as Syarif Hidayatullah State Islamic University of Jakarta. At present both State Islamic Universities are attempting to become “the World Class University.”

The main issue in the globalization of Higher Education (HE) is related, among other things, to the world class quality of curriculum, resources, management and leadership effected at the quality of learning programs, research, and community service. The leaders of universities need to implement the management of modern institution, including the implementation of the principle of high transparency and public accountability. Therefore the decisions made must have strategic value as the result of interaction with global challenges.

In reality, the problems of quality of study programs of Islamic Higher Education need a serious attention. One of the examples of the problems can be seen from the result of accreditation of study programs as to 2014(http://www.ranking-ptai.info/)
This fact will make the step of Islamic Higher Education to lead to the World Class University more difficult if the concerned leaders do not quickly make a decision that pushes to the realization of the vision of World Class University.

Key words: Globalization, Challenges, Quality of Higher Education.

Background

Higher Education quality in the last decade becomes central issue for government and institution leaders. Quality issue continuously becomes crucial agenda for all stakeholders. Quality of HE refer to the institutional ability to cope with internal and external change, an example of application of Quality Assurance of HE and ISO Quality Management System (QMS) in education. Quality indicates institutional competitive capacity at the local, national and global dimension.

The development of HE refers to the two main issue, namely customer and globalization. Students are internal customers that affect the quality of learning so the lecturers must be good lecturers and the leaders must use good management and leadership at all levels in the institution. Customer is the essential dimension that defines the development of HE.

Another essential dimension is study program accreditation status (see table 1 and 2), the achievement of accreditation reflects the quality of Study Program (study program). The accreditation shows the qualification of the Study Program that reflectsthe Study Program quality and social acceptance. There are two classifications of accreditation in Islamic HE, State Islamic Higher Education (PTAIN) and Private Islamic Higher Eduaction (PTAIS), (http://www.ranking-ptai.info/AkrePtainJenis).
Accreditation of Study Programs at State Islamic Higher Education (PTAIN)

<table>
<thead>
<tr>
<th>PTAIN Institution</th>
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<th></th>
<th>Not Accreditated</th>
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<tr>
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<td>80</td>
<td>407</td>
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</table>

One of the examples of the problems can be seen from the result of accreditation of study programs as to 2014. Out of 972 study programs of State Islamic HE, only 80 study programs (8.23%) reach the accreditation score A, 407 study programs (41.87%) reach accreditation score B, 220 study programs (22.63%) reach C, the rest 86 study programs (8.85%) are expired and 181 study programs (18.62%) are not accredited (http://www.ranking-ptai.info/AkrePtainJenis/). The score of accreditation distribution requires the good willing of the government to solve the problem of HE quality consistently to achieve maximum score of accreditation. The same attention must be given to the Private HE to improve its quality to minimize the gap among Islamic HE. The role of governmentis to facilitate with policy and programs to push the change inPrivate Islamic HE. The distribution of accreditation of PTAIS can be seen at the table below:
As for the Private Islamic HE, out of the existing 1430 study programs, only 17 study programs (1.18%) reach the score of accreditation A, 287 study programs (20.06%) reach score B, and 541 study programs (37.83%) reach score C, the rest 143 study programs (10%) are expired and 441 study programs (30.84%) are not accredited (http://www.ranking-ptai.info/AkrePtainJenis/).

<table>
<thead>
<tr>
<th>PTAIN Institution</th>
<th>Study Program</th>
<th>Accreditated</th>
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<th>Not Accreditated + Expired</th>
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<td>A</td>
<td>B</td>
<td>C</td>
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</table>

Table 2
Accreditation of Study Program at Private Islamic Higher Education (PTAIS)
The data as mentioned above illustrate that there are complex problems at Islamic HE. The mayor problem is related to the educational quality that can motivate the leader to make the best decisions. Quality problem is related to the unmet 7 standards of BAN-PT that consist of vision, mission, and goals of the Study Program; governance, leadership and quality assurance; student and alumna; human resource; curriculum, learning and academic atmosphere; funding, facility, and information system; and research and social services.

**Theoretical Framework**

**Higher Education Quality**

The perception about quality is easy to be found, and quality values refer to the excellent characteristic of product or services that satisfy customer. Juran states that the quality as "fitness for use", Kano defines that quality is product or service that meets customer expectation(Konting, et al., 2009:25). Harvey and Green state that the quality is excellent output, and performance, product or service that meet the goal (David Lim, 2001:14).

These quality perceptions indicate that quality in HE is excellence related with product or service that uses high standard to give assurance to the students and other stakeholders. Quality is something unique and there is no single standard to measure it, quality depends on an interpretation. Quality in HE refers to excellence of learning program management, research, and social service, and other input. Quality of HE affects the development of students’ knowledge, affection, and skill.

Quality can be seen in international dimensions like program of intergovernment (G to G) cooperation or government to business institution (G to B) such as students and lecturers exchanges, international research project and publication. The global dimension becomes something crucial and needs effective policy. HE like this has better standard than common HE and becomes reference for the other HEs in global perspective (Rao, 2003:25). Wacher (Damme, 2001:417) shows that the international dimension of HE as systematic integration process into learning, research, and social service. The same statement is from OECD stating that education and research are key elements in shaping global environment (2009:19).
If we apply this concept we can realize the world class university with excellences in academic and nonacademic programs. Examples of this good global HE are, *inter alia*, excellences in national and global curriculum integration, learning management, resource management, leadership and information technology. If this commitment can be realized perfectly the Islamic HE will be referred by the other HEs.

The philosophy of quality of Higher Education illustrates that the quality of HE is the institutional capacity to give excellent services or products that generate satisfaction and loyalty of customer. The idea of quality develops following the development of the customers’ ideas and needs. To achieve this idea the application of good management and visionary leadership is needed. This is the reason why the leaders of institutions use ISO QMS or their own QMS all are meant to achieve the institutional quality.

**Discussion**

The crucial issues for Islamic HE is the low institutional quality and the low ability to realize the function of HE. The causes of these issues are classified into internal and external dimensions. The internal dimension involves, on one hand, the lack of human resource quality, low quality student input, unfixed curriculum, ineffective management and leadership, and lack facilities. On the other hand, the external dimension is related with ministry policy change, globalization, and customer needs. The issues that will be discussed here are curriculum change, human resource quality, modern management implementation, and customer’s needs. The four issues will be explained below:

**Curriculum Change**

The ministry of education and culture in 2013 implemented the new curriculum that they called Indonesian National Curriculum Criteria (KKNI). The philosophy of KKNI is to connect HE with the industry or labor market, this is the urgent policy for Indonesian society. In common perspective, HE tends to emphasize the development of theories while industry emphasizes the operationalization of the theory under the principle of efficiency and effectiveness, this is the core of management.
Islamic HE must be adaptive and give the best response to the external change, then the HE and industry or labor market need to cooperate to build and develop the proper curriculum that can satisfy the needs of the industry or customers.

KKNI implementation especially in Islamic HE must be studied because of the essential reasons inter alia; first, the distinction between Islamic HE and common HE, that the Islamic HE is to develop Islamic values to balance “the life and after life”. Secondly, the customers of Islamic HE have similar chance with common HE after some of Islamic HE change to Islamic University. The impact of the change of the status is the increase of the number of Study Programs and faculties and the customers are not limited to Islamic society or Islamic institution only but open for customers from other culture or institution. This fact obliges the rector to change the curriculum. Thirdly, the impact of the status change from Institute to University is the change of perception among the civitas academica that Islamic and non-Islamic HE are not different. Fourthly, there is an idealism to integrate knowledge, Islam, and Indonesian values in Islamic HE but until now this idea is just a discourse, there is no true model of the integration that can be found. This fact brings about the need to redesign the curriculum.

Human Resource Quality

Lecturer qualification is a strategic factor to boost Islamic HE performance. The lecturers in Islamic HE that have doctorate degree are not adequate to face the global challenge. Quality of lecturers affects quality of learning management and institution’s ability to achieve the vision and to cope with change. It is suggested that each Study Program in 2020 has 60%-70% of lectures that have doctorate degree. Ministry of Religious Affairs should facilitate the lecturers of Islamic HE to take doctorate program with funding and other programs.

Application of the modern management principles

The fact of globalization era motivates the management at every level to apply modern management principles, although this is difficult to do. Transparency and accountability in managerial activities are modern...
management principles that can invite customer’s trust and loyalty. Managerial activities of most of the Islamic HEs tend to not practice these principles. Lecturers, students and staff do not know about the application of these principles. They do not have enough information or data related to program design and its implementation. This is the culture that the leader does not operationalize the program well.

Customer’s needs

Customer is the essential and crucial part of HE, customer is the king in the business and all organization. Knowing and responding to the customers’ needs must be done by leader, lecturer, as well as staff. Students are the main customers in HE. Therefore they hope all of the learning and other services could satisfy or meet their imagination, -this is the manifestation of excellences-. This is the reason why the leaders, lecturers, and staff must work perfectly, manage the organization well -as efficiently and effectively as possible-, and implement transparency and accountability principle, the leader and manager must continuously improve in every aspect and function in every level of management. The diagram below illustrates how quality management can be achieved. The activity of quality management in Islamic HE is meant to assure that the institution be operationalized with good management. Islamic HE has steps to take correction and improvement. All of these are to satisfy the customer’s needs.

Figure: Quality Management
(Anderson, et al., 2011:481)
Conclusion and Suggestion

The issue of quality of Islamic HE is very complex when we try to relate the fact to idealism or to the vision of “World Class University (WCU).” We find many difficulties about the criteria of WCU, one of them is the ability to achieve Nobel Award. In spite of the fact, Islamic HE must be able to cope with external changes especially the impact of globalization era. The leader of Islamic HE and lecturers must redesign curriculum, human resource, and give more attention to customers’ needs.

Islamic HE leaders must improve all aspects in internal institution by implementing Quality Assurance (QA) and Quality Management System (QMS) effectively. But sometimes the system does not work well due to the lack of commitment. Islamic HE must attempt to implement transparency and accountability principle and improve quality in all aspects. This is the key to reach the quality of institution so that the existence of Islamic HE is accepted by global society and become reference for others on the best Islamic education in the world.

Bibliography


EXPLORING THE EFFECT OF TEACHER LEADERS ON TEACHERS’ COMPETENCES AND STUDENTS’ LEARNING OUTCOMES

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Abstract

The concept of teacher leaders is very well identified in the literature as a meaningful concept which can be implemented in schools as a means to improving school culture. The development of teacher leaders helps to create a collegial culture that leads to improvement in the competence of teaching staff and the quality of students’ education. This study identifies the characteristics and roles of teacher leaders; and the effects that teacher leaders have on teachers’ competences and students’ learning outcomes.

A literature review analysed and synthesised previous studies on teacher leadership. Materials consulted included journal articles, thesis, conference papers, text books and information from various electronic sources such as Google Scholar, Informit, ProQuest, Eric (CSA) and SAGE Journals Online.

The findings of the study confirmed that teacher leaders are highly competent teachers who lead their colleagues to improve their teaching practices. They translate school improvement principles into individual classroom practices, they are a part of ongoing change and they encourage their colleagues to change to better teaching practices. These leaders are essential sources of information and expertise for improving teaching and learning practices in schools. If teachers are willing to take leadership positions, they can contribute more directly to the improvement and effectiveness of their school, their peers’ teaching expertise
and competencies and their own effectiveness. This will, in turn, lead to improvements in pedagogy and the quality of students’ learning outcomes.

Introduction

Schools are turning to school-based, instructional teacher leaders’ roles to enhance student learning outcomes and to improve teachers’ abilities in teaching (Mangin and Stoelinga, 2010). Instructional teacher leaders not only bring with them specialised knowledge, but they also perform activities such as: conducting professional learning discussions, engaging in collegial dialogue and giving constructive criticism and feedback about teaching (Mangin and Stoelinga, 2010). Therefore, empowering and developing teacher leaders can be an effective way to improve the teaching-learning process at schools (Phelps, 2008).

Beachum and Dentith (2004) mention that more and more teacher leaders are needed because they can contribute to a school’s improvement. This is proved by Patterson and Patterson (2004), who argue that teacher leaders can shape school culture, build a culture of trust and collaboration with the school’s community. Thus they can make a significant contribution to school improvement by creating and shaping a collaborative culture at their school, which leads to an improvement of teachers’ competences and the students’ learning outcomes.

Statement of the problem

The problem underpinning this study is that teachers in Indonesia have not yet achieved the level of teacher competency as decreed by the education system. One of the reasons is because they are poorly trained and do not have the skills and knowledge to meet their students’ needs. As a result, schools fail to ensure that positive student learning outcomes are produced (Naia, 2005).

The quality of education in Indonesia is still low because many schools are unable to prepare students with the necessary knowledge and skills.
to compete in these times of education reform. This is reflected in the results of the Third International Mathematics and Science Study Repeat (TIMSS-R) test in which Indonesian students’ achievements in reading, science and mathematics was at the 32nd and 34th level (Naia, 2005). Based on this data, it is not surprising when Dwidjo (2010) states that the low quality of student outcomes is a direct consequence of the low quality of teaching. He goes on to argue that the achievements of Indonesian students are still low when compared with those from the countries that have recently become independent (Dwidjo, 2010). In addition, Danim and Suparno (2009) also mention the fact that at the present time many students still have poor learning achievements in Indonesian schools. Therefore, there is an urgent need to improve their learning outcomes.

Based on a Centre for Teaching Quality (CTQ) survey, all educators, teachers and administrators agreed that the empowerment of teachers is the essential factor that can influence students’ learning outcomes (Berry, et al., 2010). Therefore, empowering teachers to become teacher leaders can be a relevant solution to improving poor student achievement. The data shows that more than 50% of teachers failed in a teacher qualification and competence test (Teacher certification) in Surabaya in two periods: 2006 and 2007 (Anwar, 2007). The data clearly shows that there are many incompetent teachers in Indonesia. Therefore, there is an urgent need to improve teacher competence by developing teacher leadership in schools. This is because by becoming teacher leaders, teachers will become more competent.

The aims of this study are:

To describe the characteristics of teacher leaders
To explore the roles of teacher leaders
To identify whether or not teacher leaders have an effect on teachers’ competences and student learning outcomes

Relevant studies

Smylie and Denny (1990) report that the research on teacher leaders is still limited (cited in Beachum and Dentith, 2004). However, in recent
years it has become a topic of interest and a number of researchers have explored this topic in an effort to establish the potential benefits in regard to educational theory and practice. Therefore, there is an increasing supply of literature about teacher leaders that can now be explored. For instance, studies by Crowther, et al. (2009) mention that if teacher leadership is supported within a school, it will be a powerful agent for school change. Other studies by Pounder (2008; 2009), discuss transformational teacher leaders. The first study by Pounder (2008) concludes that there is a significant and positive relationship between transformational classroom leadership and extra student effort, and between students’ perception of effective teacher leadership and student satisfaction. The second study by Pounder (2009) revealed a positive effect of transformational leadership style in a classroom setting and suggests approaches for developing transformational leadership. Previous studies have focused on exploring transformational teacher leaders in university classroom contexts. This study will differ by exploring the development of teacher leaders in school contexts and their effect on teachers’ competences and student learning outcomes.

As described in some of the literature, teacher leaders are very likely to share their insights and their successes with their colleagues (Timothy, 1994). Where teachers learn together and share work practices, the quality of teaching increases (Lieberman and Miller, 2005). The reason is that when peers learn of successful teaching practices from teacher leaders, they can improve their own expertise and teaching abilities (Muijs and Harris, 2003b).

In addition, Berry, Daughtrey and Wieder (2010) report the result of a survey by the Center for Teacher Quality (CTQ) which found that all educators, teachers and administrators agreed that empowering teachers can influence student learning. They also argue that collective expertise and teacher leadership are closely related to student achievement. Furthermore, teacher leadership is about mobilising teachers’ capacity to strengthen student performance (Peterson, 2004). Therefore, the goal of improving student learning outcomes will be achieved if teacher leadership is nurtured successfully (Benzel, 2006). From the several studies cited above, it is clear that teacher leaders may affect an improvement in
their peers’ expertise. When a teacher’s expertise increases, it follows that this can influence student learning outcomes.

Some qualitative studies also found that teacher leaders have a direct effect on their students’ learning outcomes because they lead to improvements in pedagogy or teaching practice (Grift, 1995 cited in Harris and Muijs, 2005; Muijs and Harris, 2002; King, 1996). In short: teacher leaders are influential in significantly improving student achievement (Klentschy, 2008; Lieberman and Miller, 2005; Muijs and Harris, 2002). The direct effect of teacher leaders on student learning outcomes will be explored below.

To summarise: most studies agree that when teachers take leadership roles, they can improve their peer’s teaching expertise and their own effectiveness. All of those influences lead to improvement in student learning outcomes.

Research questions
The following four research questions emerge from the aims of the study:

What are the characteristics of teacher leaders?
What are the roles of teacher leaders?
What are the effects of teacher leaders on teachers’ competences and students’ learning outcomes?

Research methods
This study will review the recent literature on teacher leadership to answer the research questions above. Data were collected by analysing and synthesising materials from text books, conference papers, theses, dissertations and journal articles. Google Scholar and also Flinders University online databases such as Informit, ProQuest, ERIC (CSA) and SAGE Journals Online were also used to collect current data on the topic of teacher leadership.
Discussion and interpretation

This chapter discusses and interprets key findings from the literature review. It is important to give a complete and extensive picture of teacher leadership and to answer the three research questions. Before answering those questions, it is essential to know the nature of teacher leadership.

Definition / nature of teacher leadership

‘Teacher leadership’ may be defined in a number of different ways. Katzenmeyer and Moller (2009, p. 6) claim that ‘teacher leaders lead within and beyond the classroom; identify with and contribute to a community of teacher, learners and leaders; influence others toward improved educational practice; and accept responsibility for achieving the outcomes of their leadership’. The Centre for Comprehensive Schools Reform and Improvement (2005, p. 2) defines teacher leadership as ‘the process by which teachers, individually or collectively, influence their colleagues, principals, and other members of the school community to improve teaching and learning practices with the aim of increased student learning achievement’. Wasley (1991) defines teacher leadership as ‘the ability to encourage colleagues to change, to do things they wouldn’t ordinarily consider without the influence of the leader’ (as cited in Muijs and Harris, 2003, p. 438). Finally, a teacher leader may also be defined as a teacher who wants to make a difference, one who encourages his or her peers to be motivated and who contributes to the improvement of the teaching and learning processes at school (Fullan and Hargreaves, 1999 cited in Cowdery, 2004; Lambert, 2003; Cranston, 2000; Sherrill, 1999; Carr, 1997). Therefore, from the definitions of teacher leadership above, it is clear that teacher leaders undertake leadership responsibilities and engage in decision making while at the same time continuing their classroom duties. In addition, they lead their colleagues toward improved teaching expertise by working collaboratively with them to enhance their students’ learning outcomes.

The characteristics of teacher leaders

Boles and Troen (1992) contrast teacher leadership with traditional
notions of leadership, by characterising teacher leadership as a form of collective leadership in which teachers work collaboratively to develop their expertise. The following discussion presents the views of experts in the field of leadership on the characteristics of teacher leaders. There are some characteristics that differentiate teacher leaders from other competent teachers. One characteristic of teacher leaders is that they have strong interpersonal relationships with their colleagues, students and the school community (Muijs and Harris, 2003; Triska, 2007). Therefore, teacher leaders are classroom teachers who build harmonious relationships with all school communities, inspiring and leading them through interaction and cooperation.

The second characteristic of teacher leaders is that they are continuously working with other staff. Triska (2007) states that they relate with their peers and work collaboratively with their colleagues. Likewise, Krisko (2001) identifies them as educational role models for their peers; for example, they provide models of effective teaching and share their expertise to establish more effective teaching and learning practices (cited in Angelle, 2007). It is clear that working collaboratively with their peers is the core attribute of teacher leaders because they continuous to do this.

The next characteristic of teacher leaders is that they are in a state of constant development in order to be able to lead, not only in the classroom but also beyond it. Triska (2007) states that they demonstrate reflective pedagogy. For example, they try to evaluate their teaching methods and improve them after teaching their pupils in the classroom and by doing so, they develop their expertise (Muijs and Harris, 2003). Therefore, teacher leaders are classroom teachers who learn continuously in order to improve their own teaching practices and those of other teachers by inspiring and sharing their knowledge and skills.

In addition, Danello (2008) and Triska (2007) identify teacher leaders as active participants in improving their students’ achievement. When they undertake leadership roles, they share successful teaching practices to increase their peers’ expertise with a view to improving students’ learning outcomes (Muijs and Harris, 2003). Thus, their concern for improving their
students’ learning outcomes by improving other teachers’ knowledge and skills can be included as one of the characteristics of teacher leaders.

To sum up: teacher leaders have several characteristics: high interpersonal intelligence; a propensity for sharing expertise by working collaboratively with their peers; their constant self-improvement; and their active participation in improving student learning outcomes. Thus, teacher leaders are characterised by special characteristics that enable them to lead their colleagues to improve their teaching practices and student’s learning outcomes.

What are the roles of teacher leaders?

There was an agreement in the literature that teacher leaders are characterised by particular traits that differentiate them from others. The key findings were that teacher leaders have three main roles. First is their role in improving their own classroom practices; second is their role in improving their colleagues’ teaching practices; and third is their role in improving the whole school. These findings are explained in more detail below.

Improving their own classroom practices

According to the literature, teacher leaders focus on introducing change in order to improve their teaching and to enhance their own classroom practices. They translate education improvement principles into individual practices (Muijs and Harris, 2002). For example, if they find problems during their teaching activities in the classroom, they will undertake action research to solve these problems. By doing so, they can find a solution to the problems, improve the quality of their teaching process in the classroom, and they also can get valuable experience to deal with the practical teaching problems. In addition, the literature reveals that teacher leaders also experiment with their teaching methods. They try to innovate their instructional approaches and to measure whether the new teaching methods they apply are more effective than the old techniques, and if these methods make it easier for their students to understand a subject. If the changes are not effective, they keep working to improve until they are satisfied with the result. Thus, teacher leaders always try to
improve their teaching practices in the classroom and to improve their teaching expertise.

**Improving their peers’ expertise**

The review of literature revealed that teacher leaders facilitate community learning through sharing their expertise with their colleagues (Lee, 2004). They build and maintain successful teams and exemplify effective teaching methods. They also have a role of modelling excellent practice as subject specialists who lead colleagues who teach the same subjects. Teacher leaders also support their colleagues by initiating and conducting programs which aim to improve their expertise; programs such as professional development workshops, seminars and training courses. Another role teacher leaders engage in as reported in the literature is the improvement of their peers’ expertise so that, in turn, those teachers become sources of expertise and information who are then able to assist and support their colleagues to improve their teaching skills and reflect model practices. For example, when experimenting with new methods, the result might be shared with their colleagues. In this way, their colleagues can learn new teaching methods from working collaboratively. In addition, teacher leaders become mentors and coaches who share their expertise (Hook, 2006; Gabriel, 2005; Lord and Miller, 2000; Smylie and Brownlee-Conyers, 1992). Mangin and Stoelinga (2010) state that in order to encourage mutual learning, teacher leaders work collaboratively with their peers and also communicate with them. Good communication and relations between teacher leaders and their peers can encourage all of them to learn from each other. Thus, teacher leaders have a role in improving their peers’ expertise by sharing their teaching experience, providing them with supportive programs and building close relations with them.

**Improving the whole school**

Another role highlighted in the study of literature was that teacher leaders have a role in improving the whole school. They are part of school change (Muijs and Harris, 2002) as well as being part of shaping education policy and being involved in the decision-making system (Usdan, et al., 2001).
They engage in those activities to be able to change and improve the school.

As part of enabling a school change, it is reported that teacher leaders inspire and encourage their colleagues to change to better teaching practices by sharing their expertise. It is identified in the literature that teacher leaders always work collaboratively with their peers. When they work collaboratively, they have direct and positive effects on the school because by doing so, they nurture a collegial school culture. This culture underpins the idea of a school as a learning organisation. However, to be a teacher leader who inspires and works to enable changes in a school is not easy because he or she usually may have to contend with a rigid school culture that does not always support them. Crowther (2009) claims that teacher leaders not only confront the barriers of the school’s culture, but they also nurture a successful school culture. Thus, in order to change a school and nurture a collegial culture, they have to overcome barriers to teacher leadership.

Thus, teacher leaders are classroom teachers who have three main roles: improving their own expertise; improving their peers’ expertise; and playing a role in improving the whole school by influencing the school culture and by nurturing a collegial culture.

The effects of teacher leaders on teachers’ competences and students’ learning

There was disagreement in the literature about whether teacher leaders have an effect on students learning outcomes. The key findings of the Leithwood and Jantzi (1999) studies were that there is no statistical relationship between teacher leaders and students’ learning outcomes. They mention that the result of their quantitative studies should not surprise. They contend that all qualitative studies are small-scale and in-depth and so are different from their two quantitative studies which were conducted on a large scale. They state that to measure an effect in the large scale is very difficult and to detect quantitative effects is more difficult. In addition they say that their method of data collection was not really suitable for the statistical analysis techniques they used. In contrast, all qualitative studies found that teacher leaders have an effect
on student learning outcomes.

However, as mentioned above, in the Indonesian context, many teachers are not competent. The data show that more than 50% of teachers failed a teacher qualification and competency test in Surabaya in 2006 and 2007 (Anwar, 2007). The data are only from one of the big cities in Java (the main island of Indonesia) and it is not wise to infer from this that most Indonesian teachers are incompetent. However, it is assumed that the data do represent the qualifications and competences of teachers in Indonesia because Java is the most densely populated and developed island in Indonesia. If many, or even some, teachers are not qualified, teacher leaders might help more. They might share their teaching expertise to improve their peers’ classroom teaching practices. Thus, developing teacher leadership in Indonesian school can be one of the solutions to improve teacher competency.

The literature revealed that teacher leaders have direct and indirect effects on students’ learning outcomes. The influence of teacher leaders on the effectiveness of a school is classified as an indirect effect of teacher leaders on student learning outcomes. When teachers participate in decision making, they can create a collegial school culture and influence school effectiveness. An effective school can influence the quality of the classroom and the teaching learning process. As a result, student learning results can be improved (Katzenmeyer and Moller, 2009; Muijs and Harris, 2003b; Fullan and Hargreaves, 1991).

In addition, the effect of teacher leaders on their colleagues can also be categorised and these effects in turn can help to increase student achievement. The literature review revealed that teacher leaders share their insights and their successful teaching practice methods with their colleagues. In short, the quality of teaching increases when teachers learn together, share practices and work collaboratively. Learning from the success of teacher leaders can improve a teacher’s expertise and effectiveness.

According to the literature, teacher leaders also influence their students’ learning achievement. Teacher leaders are known as highly competent teachers. If teachers are competent, they have the ability to influence the
quality and results of their students’ learning. Competent teachers have broad knowledge and good teaching skills and they are able to choose the best methods for their students. They understand each individual student, what learning styles their students have and they are also able to share their successful learning strategies. In addition, teacher leaders have more autonomy to make their own decisions. Because of this, they can choose textbooks, design curricula and learning programs for their students and have more influence in their students, lives at school. Finally, teacher leaders have good self-efficacy and motivation which enables them to promote successful student learning. Therefore, because of teacher leaders’ pedagogical qualifications, they are effective teachers who influence their students to do better.

In summary: teacher leaders, with their excellent characteristics and varied roles who are helped by a supportive school context can influence the effectiveness of their school, their colleagues and themselves. This effectiveness leads to improvements in their school’s pedagogy and student learning outcomes. The effect of teacher leaders is illustrated in the figure below.

Conclusion

This chapter brings together the main arguments developed that answers
three questions posed.

Student learning outcomes are still poor in Indonesia. One of the reasons is that many Indonesian teachers have not yet achieved the competence decreed by the education system. As a result, there is a need to train teachers to be competent which will consequently improve student learning outcomes. From the literature review, we know that, as well as training, encouraging teachers to engage in professional learning as teacher leaders—those who share their teaching expertise with their peers—is another potentially effective solution to the problem of improving the quality or competence of teachers.

Teacher leaders have high ‘interpersonal intelligence’ and share their teaching expertise with their peers and participate actively in improving student learning outcomes. Thus, teacher leaders are characterised by those special qualities that enable them to lead their colleagues to improve their own teaching practices.

Teacher leaders engage in a wide range of roles in terms of school leadership. They have a role in improving their own classroom practices, their peers’ expertise and the whole school. This is because they translate school improvement principles into individual classroom practices. They are a part of change and also encourage their colleagues to change for the better by using better teaching practices. They are essential sources of information and expertise for teaching/learning practices and forge close relations with other teachers to encourage mutual learning. Consequently, teacher leaders play essential roles which can lead to the improvement of teacher competence and student learning outcomes.
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THE IMPORTANCE OF ENGLISH LANGUAGE LEARNING FOR COMMUNICATION IN THE GLOBALIZATION ERA

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ABSTRACT

The life of human being wherever and whenever they live, they must absolutely do with communication. They can not live without communication. They need to communicate with each other in order to fulfill their needs. Certainly, communication needs a tool. The only tool that is used for communication is language. By language, one of the most important achievements of human being in their historical civilization. It is through the language that they can communicate and interact one another and even disseminate their achievements and advancements in science, technology, economy, religion and culture as well to much wider world.

In today's world, English becomes an important language as it is used globally. The role of English is for global communication tool due to the globalization era. English is used by people in the world and called as international language. English is the language of pop culture, of tourism, of markets, of the internet and trade. Over half of various forms of personal communication written in letters, short message service and email are also written in English. Due the importance of English language learning and mastering of English language for communication and interaction in the globalization era are not doubted.
Introduction

English is as a means of communication orally and in writing. English also as a means to convey messages in communication. Communicating here is to understand and to express information, feelings, thoughts, and to develop science, technology, and culture. Ability to communicate in the science of an intact is the ability to understand or to produce spoken form or written form to be realized in the four language skills, namely listening, speaking, reading and writing. The first two skills, listening and reading, belong to receptive skills, while speaking and writing belong to productive skills. Basically the four language skills are used to respond or to create a discourse in public life.

English is as an international language which is very useful in the globalization era. The era, many people want to master English because of Global demands. In this era, everybody demanded to master English well for communication between each others. English is the language of pop culture, of tourism, of markets, of the internet and trade (Nehemiah:2009). However, Teaching English in Indonesian has started from elementary school level until university level. Various curriculum and methods have been developed to enhance students ability in mastery English. Nevertheless the result is still not felt the maximum in making students can communicate well through language.

One way should be emphasized by teachers to improve students skill in English language is to teach English by emphasizing on communication and interaction. Relation to this, according to the competency based curriculum which was issued by the National Education Minister reflects that the objective of teaching and learning English in Indonesia is to develop communicative competence and to enable the students to be able to communicate in English orally and in writing (BSNP:2006). Thus, it can generally be understood that the goal of teaching and learning English is to enable the students to be able to communicate and interact with other people in the global society.
Discussion

The Nature of Language

The possession of language, perhaps more than any other attributes, distinguishes human beings from animals. To understand our humanity, we must understand the nature of language that makes us human. According to the philosophy expressed in the myths and religions of many people, it is language that is the source of human life and power (Fromkin, 1999). By knowing language, we can speak and can be understood by others who know that language. This means, we have the capacity to produce sounds that signify certain meanings, and to understand and interpreting the sounds produced by others. Whatever else people do when they come together, whether they play, flight, make love, or make dishwashers they talk, basically all of activities of human life through language.

Language is purely human and non instinctive method of communicating ideas, emotion and desires by a means of a voluntary produced (sound), symbols,(Sapir, 1921:8 in Djunaidi, 1987:2). While Block and Trager give the meaning of language is a system of arbitrary vocal symbols by means of which a social group cooperates (Block and Trager, 1942 : 5 in Fromkin, 1999 : 389). According to Anthony’s concept about the theories of the nature of language and language learning in Richards and Rodgers (1986:17), there are at least three different theoretical views of language and the nature of language. The first, is the structural view that language is a system of structurally related elements for the coding of meaning. The second, is the functional view that language is a vehicle for the expression of functional meaning. The third, is the interactional view that language is a vehicle for the realization of interpersonal relations and for the performance of social transactions between individual. From the meaning of language above, it can generally be concluded that language is a system of arbitrary and has function as means of expressing ideas, thoughts, and feelings to the others. Language also has function as symbolic, emotive and affective function.
Knowledge of Language Learning

The language learning theory has been influenced by two theories, i.e. behaviorist theory and cognitive theory. The first, theory of Stimulus-Response from behaviorist theory by Skinner (BF. Skinner, 1959:81), all behavior is viewed as a response to stimulate, whether the behavior is overt (explicit) or covert (implicit) or happens in causal, associative chains all learning is thus characterized as associative learning, or habit formation, brought by the repeated association of a stimulus with a response (Hadley, 1993:45). According to the theory, language is manifestation of human behavior that becomes habit. Learning a foreign language is new habit formation process. (Hadley, 1993:45) there are two main elements of theory of language learning, i.e., habit and error (James, 1980:20).

Behaviorist theory concluded that all learning consisted of some form of conditioning. The organism was conditioned to respond in specific way to a selected stimulus. (Hadley, 1993:46). Complex activities were nothing more than a complex collection of conditioned response, since all learning is conditioned and since human learning is similar to learning in animals the next step was to conclude that human learning could be, and is, conditioned in the same way. The belief was that humans are reinforced by their environment in much the same way as the rat in a maze (Hadley, 1993:46). Behaviorist theory views that learning is a process of habit formation by giving reinforcement with stimulus response. This theory has supported to the application of audio lingual method that developed in the 1950’s and enhanced by the arrival of the language laboratory in the 1960’s (Brown, 2007:51). Audio lingual method emphasizes on grammatical patterns with behaviorist theories of learning. These theories suggested that much learning is the result of habit formation, where performing the correct response to a stimulus means that a reward is given. Constant repetition of this reward makes the response automatic. This procedure is referred to as conditioning (Harmer, 2007:49). By rewarding correct production during these repetition phases, students could be conditioned into learning the language. Audio-lingual theory views that drilling is still considered a useful technique.

The second, cognitive theory is based on cognitive psychology and grammar transformation by Chomsky (Gleason, 1998:383). Cognitive theory
believes that language is a subordinate point of cognitive development, dependent on the attainment of various concept (Gleason, 1998:383). According to this view that process of language learning is process of rule formation, because children were born with an innate capacity for language development (Cristal, 2000:234). The human brain is ready for language, in the sense that when children are exposed to speech. Certain general principles for discovering or structuring language automatically begin to operate. These principles constitute a child’s language acquisition device (LAD) (Crystal, 2000:234). Chomsky had concluded that children born with the same kind of special language processing ability and had proposed the existence of a language acquisition device (LAD) (Hadley, 1993:48). In this case, Brown in Hadley added that children were born have ability to do anything as follows (1) the ability to distinguish speech sounds from other sounds, (2) the ability to organize language into a system of structures, (3) the knowledge of what was possible and What was not possible in any linguistic system; and (4) the ability to construct the simplest possible system based on the linguistic data to which one was exposed (Hadley, 1993:48).

Acquisition versus Learning

Acquisition and learning are two concepts which have different meaning. The term of language acquisition refers to the capability development in one language naturally in communicative situation. Language acquisition seems to be easy for children. They needn’t be taught the complex rules of language. But it is far from easy for a student of linguistics trying to solve a syntax problem in another language, so it can’t be that the task itself is an easy one. While the concept of learning is influenced by the psychology study of the learning process. The psychological concept of learning goes far beyond learning directly from a teacher or learning through study or practice. It includes not only the learning of skills (for example, swimming or sewing) or the acquisition of knowledge. It refers also to learning to learn and learning to think; the modification of attitudes; the acquisition of interests, social values, or social roles; and even changes in personality. Language learning determines process of knowledge accumulation about vocabularies and language rules consciously (Subyakto-Nababan, 1992:720. Activities which have correlation with language learning in
general are used in Language teaching at school and produce knowledge about language that learnt. While activities which have correlation with language acquisition is someone’s knowledge about language in long time through interaction with society in the environment.

Acquisition is the process by which children unconsciously acquire their native language. While learning is as conscious knowledge of a second language, knowing the rules, being aware of them, and being to talk about them (Stephen D. Krashen and Terrell, 1983:175).

Learning has the same characteristics with acquisition of native language learner, while learning is formal knowledge. In acquisition, learner is like to pick foreign language up and know that language, while in learning, learner learns foreign language and knows that language. Acquisition process is subconscious process while learning process is conscious process. In acquisition, knowledge is implicit, while in learning, knowledge is explicit. In acquisition, teaching formally doesn’t help child capability, while in learning formally can help the increase of child capability.

The Importance of English Learning for Communication in the Globalization Era

English learning is used for communicative purposes. In the globalization era, every one demanded to understand and to master English for communication. Therefore, English learning emphasizes on communicative competence. The communicative competence is necessary in building students ability in having effective communication. In teaching and learning English as a foreign language for communication uses the approach of Communicative Language Teaching (CLT). The approach appeared as a response to the belief that learning grammatical structures of English will lead to the competence in using the language. According to Kayi (2006) that learning English should adopt both communicative language teaching and collaborative learning method. In communicative language teaching, students get more practice because this method supports students to be able to communicate in real life situation. So, they will have the opportunity to interact each other in English. While in the collaborative learning, students enjoy the activities both in pair and in group. In teaching English with using communicative language teaching
approach offers four major principles (Brown, 2007) are as follows.

Language learning means to develop communicative competence which includes grammatical, discourse, sociolinguistic, pragmatic, and strategic competence (Brown, 2007). Those are involved in human interaction. All aspects must work together for successful communication to take place.

Language is used in the social context and it should be suitable with the settings, topics, and participants.

Learners need to be given opportunities to negotiate meaning.

Learners are required to use English language productively and receptively in a context that has not been known previously.

Based on the explanation above about four major principles, teachers need to help learners use English for communication and interaction. There are some ways in providing opportunities for communication, interaction, and negotiation of meaning or to get an idea out of one person’s head into the head of another person and vice versa.

Firstly, through questioning strategies. In teaching and learning English as a foreign language in the communicative classroom, where learners often do not have a great number of tools for initiating and maintaining language, questioning strategies provide necessary stepping stones to communication (Brown, 2007:2,8). Appropriate questioning in a communicative classroom can fulfill a number of different functions are as follows: Teachers questions give learners the opportunity to produce language comfortably without having to risk initiating language themselves; teacher questions can serve to initiate a chain relation of students interaction among themselves; teachers questions provide students with opportunities to find out what they think by hearing what they say; and teacher questions give the teachers immediate feedback about students comprehension.

Secondly, through the establishment of information gap activities. This is based on what happens in the real life. Information gap is exchanging information when one person knows the information which other person does not. Harmer, (1991) stated that information gap is when two people
communicate naturally, each would like to know something that has not been known from the other. The student informs the other student something new. If the student asks a question, she/he really wants to know the information. As a matter of fact, in natural communication, people talk to each other because there is an information gap. In addition, in natural communication, people not only want to convey messages to other people, but they also want to interact with other people. There are some types of information gap activities that become one of the principles of the CLT. (1) Information gap between two learners. It is a pair work activity; (2) Information gap between two or more groups, the teacher gives different information to each group, then each group should share information to complete the task. For example: problem solving, discussion, role play, or drama; (3) Information gap between one learner and all other learners. It is the activity when a learner knows the information and the rest of learner should communicate to get the information. Commonly, guessing game is used in this activity; (4) Information gap among all learners. This is the activity where each learner has different information, and the information must be exchanged with all numbers of the class. It is also called as the whole class activity.

The application of the information gap principles will enable learners to inform something new to other learners or they can ask about something that they do not know to other learners. Teachers need to use various means and resources of the learner's need in order to provide information gap activities. Relation to this, Deporter, 2000:81) stated that classrooms use the information gap activity should be dynamic and should be like orchestra. Every body in the classroom should be able to communicate and interact with each other. Teacher role in information gap activity is like a director of a movie. It means that teacher designs the structure of the class, makes out the content of the interaction, and keeps the learning process flowing smoothly and efficiently. (Brown, 2001:167).

Thirdly, interactive learning. Interaction is an important word for language learning, especially for language teachers, in the era of communicative language teaching, interaction is the heart of communication. Interaction is the collaborative exchange of thoughts, feelings, or ideas between two or more people, resulting in reciprocal effect on each other (Brown,
2007: 212). According to the interactional view that language as a tool for the realization of interpersonal relations and for the performance of social transactions between individuals (Richards and Rodgers, 1986:17). Language is seen as a tool for creation and maintenance of social relations. Areas of inquiry being drawn on the development of interactional approaches to language teaching include interaction analysis, and conversation analysis. Interactional theories focus on the patterns of moves, acts, negotiation and interaction found in conversational exchanges. Language teaching content according to this view, may be specified and organized by patterns of exchange and interaction or may be left unspecified, to be shaped by the inclinations of learners as instructors. Theories of communicative competence emphasize on the importance of interaction as human beings use language in various context to negotiate meaning or get an idea out of one person’s head and into the head of another person.

The principle of interaction implies that the initiative in the theory development does not flow only from the disciplines upwards but may come from any of the positions indicated. (Stern, 1983:47). The teacher is not viewed as a passive recipient in the development of theory. The practice of language teaching and learning, a teacher’s or learner’s institutions and experiences can contribute ideas, information, problems, and questions to theory development of language pedagogy and to the basic discipline (Stern, 1983:47). Thus, the communicative purpose of language compels us to create opportunities for genuine interaction in the classroom. Interactive classes (Brown, 2007:54) will be explained as follows:

- doing a significant amount of pair work and group work;
- receiving authentic language input in real world contexts;
- producing language for genuine, meaningful communication;
- performing classroom tasks that prepare them for actual language use “out there”;
- practicing oral communication through the give and take and spontaneity of actual conversations;
Writing to and for real audiences, not contrived ones.

From the explanation above, it can generally be understood that classrooms are from the beginning of language study. The classrooms should be interactive and conducive. Through interaction, students can increase the language store as they listen to or read authentic linguistic material, or even the output of their fellow students in discussion, skits, joint problem solving or tasks. Basically, in interaction students can use all they possess of the language, all they have learned in real life exchanges.

The last, is cooperative learning. In cooperative learning focuses on learner centered. As students work together in pairs and groups, they share information and come to each other’s aid. They are a “team” whose players must work together in order to achieve goals successfully (Brown, 2007:53). In cooperative classroom the students and teachers work together to pursue goals and objectives. In cooperative learning is directive to students about how to work together in groups (Brown, 2007:53). In cooperative learning, a group learning activity is depend on the socially structured exchange of information between learners. The advantage of cooperative learning (as opposed to individual learning) such as promoting intrinsic motivation, increasing self esteem, creating caring and altruistic relationships, and lowering anxiety and prejudice. Some of the advantages of cooperative learning are accounting for varied cultural expectations, individual learning styles and personality differences and an overreliance on the first language. (Crandall in Brown, 2007:53).

Conclusion

Based on the explanation about the importance of English learning for communication in the Globalization Era, it can generally be concluded that learning English for communication will be better, if in teaching and learning English, teacher uses the approach of community language teaching and focuses on communicative purposes. In teaching and learning English that emphasizes on communicative competence, teacher will be better if he / she uses the strategy of questioning, information gap, interactive learning and cooperative learning. The strategies give opportunities for the students to produce the language comfortably without having to risk through initiating language, through information
gap, the students can give information and talk with each others, through interactive and cooperative learning, students can work together and relate something to each other.

If the strategies can be carried out by the teachers in the classroom, the students not only can increase their language, but also they have learned in real life exchanges. They also be able to promote intrinsic motivation, increasing self esteem, creating caring and altruistic relationships and lowering anxiety and prejudice.

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This study aims to identify the effects of virtual experiment media on students’ scientific process skills in understanding thermodynamics concepts. The study was held at SMAN 12 Tangerang Selatan using a quasi-experiment research method with nonequivalent control group design. Samples were obtained using purposive sampling method. Samples for the first group in this study were 30 students of class XI IPA 1 as the experimented group whose learning was aided with virtual experiment media. The second group of samples consisted of 30 students of class XI IPA 2 as the control group exposed to conventional learning using PowerPoint media. Data analysis on both groups using T-test yielded $t_{count}$ of 2.44 and $t_{table}$ of 2.00 at 5% significance level. As $t_{count}$ > $t_{table}$ it was shown that there is an effect of virtual experiment media on students’ scientific process skills in understanding thermodynamics concepts. It was discovered that the most prominent scientific skill from both the experimented and control groups was the application of concepts, while the least prominent skill was communication for the experimented group and interpretation for the control group. Students’ questionnaire on the effects of virtual experiment media on students’ scientific
process skills in understanding thermodynamics concepts was deemed good, with most respondents gave a positive response.

Key words: virtual experiment, scientific process skills, thermodynamics

PREFACE

Physics as part of Natural Science Studies generally is formed out of a continuous and systematic investigation of natural phenomena. The discipline was born and developed by means of scientific methods. Therefore, physics learning should be aligned with its essential value, and thus should be able to develop the outcomes, process es and student behaviors equally well. Physics learning should not only revolve around the gathering of facts, concepts, and principles, but must also include the process of discovering.

Physics learning should be an active process. The National Science Research Council stated that science learning is something that students do, not something done by students. Therefore, students should be active learners, with new knowledge directly constructed by the students themselves through investigative and direct experiential processes.

Students’ ability to discover and construct concepts requires process-oriented (student-centered) learning activities. Teachers accordingly need to develop scientific process skills in physics learning. By having these process skills honed, students will be able to apply physics concepts in their daily life. A method of learning that is student centered and process oriented is therefore necessary. Experimental laboratory activities make up one of the methods that give positive outcomes, as students are able to learn physics through direct experience and at the same time sharpen their scientific process skills.

In reality, physics learning has so far been focused on the outcomes, and much less on the learning processes, due to the lack of experimentation. Students normally learn physics from the information handed out to them by their teachers, instead of through scientific processes. This was confirmed in an observation carried out at public high schools in Tangerang Selatan, where 25% of the schools did not have a physics laboratory, 33.3%
of them had a physics laboratory that lacked proper equipment, and 16.7% of them had a physics laboratory that was used as a classroom. Rustaman maintained that in order to be successful laboratory activities require proper and adequate facilities, namely the space itself and the necessary equipment (Nuryani Y. Rustaman, 2005:165).

Furthermore, a study conducted by Fathiah Alatas showed that 59.09% of physics laboratories at public high schools in Tangerang Regency were rated low in terms of their equipment adequacy, while 22.73% of them were rated medium and only 18.18% were rated high (Fathiah Alatas, 2013:85). This illustrates the fact that the availability and adequacy of laboratory equipment at schools is relatively low, and failed to support the activities needed to be carried out by the students. Therefore, students relied on physics concepts, facts and principles by memorizing formulae from books and lectures, not through scientific processes, instead of obtaining them through scientific processes. By developing process skills, students will be able to discover and develop the facts, concepts, principles, behaviors and expected values on their own (Conny Semiawan, 1990:18).

Many physics concepts are abstract and difficult to be shown using experiments, especially those that are by nature microscopic, and therefore it is difficult for students to understand and learn about them. In addition, certain physics concepts cannot actually be demonstrated through experiment as some of the equipment needed are relatively expensive.

Based on the issues mentioned above, an innovation in educational communication technology utilizing media is needed, by providing a virtual practicum using a computer for simulating activities in a laboratory as if users were in an actual laboratory setting. This innovation is a way to improve learning process, giving a new meaning to it. Virtual experiment media is one of the learning strategies that enable students to conduct experiments more conveniently, speedily, and securely.

Virtual experiment is a computer simulation that enables important functions of a laboratory experiment to be achieved on a computer. A virtual laboratory, meanwhile, is an interactive multimedia software that can simulate laboratory activities just as if the users were in an actual
laboratory setting. The virtual experiment media have a potential to significantly escalate learning experience, making it more effective (Mazguru, 2012:1).

Problem

The problem tackled by this study is formulated as “How can virtual experiment affect scientific process skills of class XI students in understanding thermodynamics concepts?”. Systematically, this problem can be defined in the following research queries:

1. How is the design of the virtual experiment in thermodynamics concepts developed?
2. What are the results of the pretest and posttest on the experimented group and the control group?
3. What are the highest and lowest aspects of the scientific process skills found in the experimented group and the control group?
4. How do the students respond to virtual experiment media?

Objectives

Based on the formulated research problem above, the purpose of this study is to identify the effects of virtual experiment media on class XI students’ scientific process skills in understanding thermodynamics concepts. Specifically, the objectives of this study are:

1. To discover the virtual experiment design that is developed based on scientific process skills measured in the stages of learning the thermodynamics concepts.
2. To discover the students’ scientific process skills prior to and after the experimented group’s exposure to virtual experiment media aid in learning, and the control group’s exposure to conventional learning using PowerPoint.
3. To discover the highest and lowest aspects of the scientific process skills in the experimented group and the control group.
4. To discover students’ responses to virtual experiment media.

Research Benefits
This study is expected to generate certain benefits, such as:

1. Providing information on the virtual experiment design developed with scientific process skills in the learning stage of experimenting.
2. Providing information on the significant differences in the scientific process skills of the experimented group and the control group.
3. Serving as a material for evaluation in order to upgrade other aspects of the scientific process skills that are still rated as low.
4. Improving students’ scientific process skills through their experiencing an interesting and exciting learning method.
5. Providing an alternative way of teaching thermodynamics concepts for physics teachers in practicum-based class, so that both the students’ scientific process skills and the classroom learning experience can be upgraded.
6. Providing a recommendation to schools that do not have laboratory facility to substitute it with virtual experiment media.

MAIN CONTENT

Theoretical Review

A. Scientific Process Skills

Scientific Process Skills are skills that are usually practiced by scientists in order to obtain knowledge (Zulfiani, 2009:51). Scientific process skills are also defined as the ability to act in learning science in order to generate a concept, principle, law, or fact. Teaching scientific process skills to students is a matter of giving an opportunity to students to do certain things instead of merely discussing them (Widayanto, 2009:2).

The following are the categories of process skills according to Nuryani Y. Rustaman (2005:104-105) along with their respective indicators:

1. Observing
   a) Using as many senses as possible
   b) Collecting and applying relevant facts

2. Classifying
a) Taking notes on every observation separately
b) Discovering differences and similarities
c) Contrasting characteristics
d) Comparing
e) Discovering the basis for classification or categorization
f) Associating various observation results

3. Interpreting
   a) Associating various observation results
   b) Discovering a pattern in a series of observations
   c) Deriving conclusions

4. Predicting
   a) Applying the patterns obtained from observation
   b) Proposing the possible outcomes in situations that are yet to be observed

5. Questioning
   a) Posing questions of what, how and why
   b) Asking for an explanation
   c) Proposing a question along with a hypothesis

6. Hypothesizing
   a) Understanding that there is a possibility of more than one explanation for a situation
   b) Realizing that each explanation needs to be tested for validity, by obtaining more evidence or through problem solving

b. The Role of Virtual Experiment in Physics Learning

The main concept of virtual experiment is divided into two parts:

1. Virtual Labs are computer simulations that recreate an actual practicum in a laboratory.
2. Remote Lab is a practicum that is controlled by a computer connected to laboratory equipment via a network.

The virtual experiment designed in this study is of the virtual labs type.
The design for virtual experiment media should be based on real conditions. Virtual experiment reduces both time and budget, is replicable at all times, and can be used to simulate a laboratory setting in the classroom (Heri Purnomo, 2011:420). Aside from its ability to depict an actual laboratory, virtual experiment can also become an alternative to expensive laboratorium equipment and increase the efficacy of the time spent for teaching.

Development of Virtual Experiment in Physics Learning

Physics learning is inseparable from conducting experiments through practicum. Aside from motivating students, through practicum the students also learn to develop their basic skills in experimenting and developing their scientific approach. In addition, physics learning dictates that numerous experiments be conducted in order for the students to adequately grasp the concepts. However, not all physics concepts are possible to be staged in an actual laboratory setting, due to limited facilities and the concepts themselves being abstract by nature. Therefore we assumed that developing a virtual laboratory for learning physics will facilitate students in developing their scientific process skills.

Virtual experiment in this study is an experiment that is designed for students to develop their scientific process skills, i.e. interpreting, classifying, hypothesizing, questioning, applying concepts, communicating, and experimenting. Each experiment carried out in a virtual laboratory setting is intended to develop a certain scientific process skill.

The design for the study’s virtual experiment consists of a number of elements: (1) Theme, (2) Objectives, (3) Preliminary Theory, (4) Tools and Materials, (5) Tools and Materials Preparation, (6) Tools and Materials Assembly, (7) Experimentation, (8) Evaluation, and (9) About the Authors.

Hypotheses

Based on the formulation of the research problem and the theoretical review above, this study has the following hypotheses:
Ho: There is no significant effect on students’ process skills observed following exposure to virtual experiment in their learning process.

Ha: There is a significant effect on students’ process skills observed following exposure to virtual experiment in their learning process.

RESEARCH METHODOLOGY

The methodology employed in this study is a quasi-experiment research method with nonequivalent control group design. The experimented group was treated with virtual experiment media, while the control group were treated with conventional learning using PowerPoint media.

The population in this study consisted of students of class XI SMAN 12 Tangerang Selatan, with samples of students from class XI IPA 1 and class XI IPA 2, obtained through purposive sampling. Data were sampled in this study using test and non-test techniques. The test technique was used to measure students’ scientific process skills, and it took the form of a pretest and a posttest. The non-test technique was used for evaluating students’ learning activities and to acquire the students’ response towards the application of virtual experiment media.

This study used both test and non-test instruments. Test instruments were scientific process skills problems, while non-test instruments were scientific process skills outcome observation sheets and questionnaires on the effects of virtual experiment media on students’ scientific process skills, which were filled out by the students. Qualitative data were analyzed descriptively to discover tendencies that may be observed in this study, while quantitative data were analyzed using pertinent statistical tests.

OUTCOME AND DISCUSSIONS

This study showed that there was an effect of virtual experiment media on the students’ scientific process skills in understanding thermodynamics concepts. This result was based on the hypothesis test, i.e. T-test, on the posttest data. Data analyses on both groups using T-test yielded a $t_{count}$ of 2.44 and $t_{table}$ of 2.00. It was shown that $t_{count} > t_{table}$. From the mean values table, it can be observed that students in the experimented group that
were treated with virtual experiment media scored higher than those in the control group that were treated with PowerPoint media. The scores’ difference among the two groups was 7.59.

After the preliminary test for data analysis was conducted, it was found that data from both groups in the study were normally distributed, and that the ability of students in both groups was homogenous. Therefore, the hypothesis test was able to be carried out using the parametric test for statistical analysis. The results of the calculations are shown on Table 1:

Table 1 Hypothesis Test Results

<table>
<thead>
<tr>
<th>Statistic</th>
<th>Pretest</th>
<th>Posttest</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Exp.</td>
<td>CTL</td>
</tr>
<tr>
<td>N</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Mean</td>
<td>52.80</td>
<td>53.97</td>
</tr>
<tr>
<td>S²</td>
<td>219.93</td>
<td>157.25</td>
</tr>
<tr>
<td>t&lt;sub&gt;count&lt;/sub&gt;</td>
<td>0.33</td>
<td>2.44</td>
</tr>
<tr>
<td>t&lt;sub&gt;table&lt;/sub&gt;</td>
<td>2.00</td>
<td>2.00</td>
</tr>
</tbody>
</table>

Conclusion: accepted and rejected, rejected and accepted

The table shows that the scientific process skills of students treated with virtual experiment media in understanding thermodynamics concepts were better than those treated with the PowerPoint media. This conclusion is supported by the results of the observation of the experimented group, which show that all scientific process skills of the experimented students were in the highly skilled category. The results of the analysis of the observation data of students’ scientific process skills are shown on Table 2:
Table 2 Data Analysis Results from Observation of Students’ Scientific Process Skills

<table>
<thead>
<tr>
<th>No</th>
<th>Students’ Scientific Process Skill</th>
<th>Mean (%)</th>
<th>Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Planning Experiments</td>
<td>88.3</td>
<td>Highly Skilled</td>
</tr>
<tr>
<td>2</td>
<td>Executing Experiments</td>
<td>82.6</td>
<td>Highly Skilled</td>
</tr>
<tr>
<td>3</td>
<td>Observing</td>
<td>83.2</td>
<td>Highly Skilled</td>
</tr>
<tr>
<td>4</td>
<td>Communicating</td>
<td>80.1</td>
<td>Highly Skilled</td>
</tr>
<tr>
<td></td>
<td>Mean</td>
<td><strong>83.5</strong></td>
<td>Highly Skilled</td>
</tr>
</tbody>
</table>

Students’ scientific process skill with the highest score was planning experiments (88.3%), while that with the lowest score was communicating (80.1%). Planning experiments covered the period during which students determined what tools and materials they would use for a virtual experiment. Students were enthusiastic in this part, because there were a certain element of play present at this stage. Aside from being given a limited timeframe, the students must also select from the available tools and materials. They were given three chances for choosing their tools and materials, and should they use up all their 3 chances, they may no longer continue selecting the tools and materials. Being placed in these condition, the students felt more challenged to study and be more prepared for their experiments.

Students’ rather low score in communicating was believed to have resulted from the limited time given for learning, so that not all groups’ representatives were able to present their respective experiments. In addition, students’ weak mathematical ability, especially in relation to describing explaining graphs, was also one of the reasons to their low score in communicating.

In addition to the observation data, the questionnaires filled out by the students also indicated that most students (75%) responded positively to the virtual experiment used in learning physics. Most students gave a positive response to learning thermodynamics concepts using virtual experiment media. This result clearly showed that the use of virtual experiment to aid understanding thermodynamics concepts was generally
and positively accepted by the students.

Table 3 Results of Students’ Questionnaire Analysis

<table>
<thead>
<tr>
<th>No</th>
<th>Indicator</th>
<th>Response</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Students’ interest in learning physics prior to</td>
<td>Positive</td>
<td>46.67%</td>
</tr>
<tr>
<td></td>
<td>learning thermodynamics concepts</td>
<td>Neutral</td>
<td>39.33%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Negative</td>
<td>13.33%</td>
</tr>
<tr>
<td>2</td>
<td>Virtual experiment media</td>
<td>Positive</td>
<td>68.00%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Neutral</td>
<td>24.00%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Negative</td>
<td>6.67%</td>
</tr>
<tr>
<td>3</td>
<td>Experimentation</td>
<td>Positive</td>
<td>68.00%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Neutral</td>
<td>28.67%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Negative</td>
<td>3.33%</td>
</tr>
<tr>
<td>4</td>
<td>Learning thermodynamics</td>
<td>Positive</td>
<td>69.33%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Neutral</td>
<td>28.67%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Negative</td>
<td>2.00%</td>
</tr>
</tbody>
</table>

Comparison of Students’ Scientific Process Skills: Experimented Group vs. Control Group

Looking at the data more closely we found that the virtual experiment was superior in improving students’ scientific process skills, when compared to a more conventional teaching aid of PowerPoint media. This conclusion was derived from the following table which compares students’ scientific process skills across two groups:
The higher pretest and posttest scores of the experimented group compared to those of the control group demonstrated that virtual experiment was able to improve students’ communicating skill by 29.11%, applying concepts skill by 22.4%, and interpreting skill by 29.58%. This was believed to arise due to the students being more enthusiastic and facilitated in conducting experiments.
Virtual experiments were able to improve students’ scientific process skills, because these experiments engage students to develop their communication skills, by drawing graphs, presenting data in tables, and presenting schemes in the experiments. In addition, when students conduct these virtual experiments, they conducted discussion with their peers within the group and after the experiment they presented the results. Observation showed that the on average the students’ communication skill was in the highly skilled category, with a score of 80.1%.

Virtual experiments also developed students’ scientific process skill of applying concepts. The animations of the experiments conducted that were presented in the virtual experiments was, according to an expert in the field, deemed in line with the thermodynamics concepts, therefore allowing students to apply the thermodynamics concepts they had learned in new situations, namely those found in the virtual experiments. Such
animation helped students visualize concepts that had been previously difficult to visualize. In addition, questions in the Students’ Learning Sheet were able to stimulate the students to improve their applying concepts skill. After these experiments, students answered the questions in their Students’ Learning Sheet. Questionnaire results supported the finding that virtual experiment method was beneficial in helping the students thoroughly understand thermodynamics concepts.

Interpreting skill can also be increased using virtual experiments. The phenomena and activities presented in virtual experiments encouraged students to interpret what they were actually doing. By looking at a given pattern, students developed their interpreting skill in order to understand thermodynamics concepts and principles applied within the experiments. Aside from making associations from the observation results, students’ interpreting skill was sharpened through summarizing the experiment results. This helped them construct a new knowledge they had just learned, as they were immediately and directly involved in the experiments. Questionnaire results were in support of this, as results showed that 77% of respondents were in favor of learning thermodynamics using virtual experiments. This was in line with a study conducted by Widayanto (Development of Class X Students’ Understanding and Process Skills using Optical Experiment Kit), which maintains that an important factor in developing students’ scientific process skills is their active participation in experiments. The more active the student is in conducting the experiment, the more the student will understand the concept and the better will their scientific process skills be (Widayanto: 2009).

Physics learning will never be separated from conducting experiments. Aside from motivating the students’ to study, experiments also develop their basic skills and serve as a means to hone their scientific approach. Furthermore, in learning physics, one needs to conduct a lot of experiments in order to build a strong conceptual understanding of the phenomena observed. However, not all physics concepts are possible to be staged in an actual laboratory setting due to limited facilities, and the concepts themselves being abstract by nature. Therefore, developing a virtual laboratory for learning physics will facilitate students in developing
their scientific process skills.

In this study, the virtual experiments are those designed for students to develop their scientific process skills of interpreting, classifying, hypothesizing, questioning, applying concepts, communicating, and experimenting. Each experiment carried out in a virtual laboratory setting is intended to develop a certain scientific process skill.

These virtual experiments were inseparable from the Students’ Learning Sheet. Each step of the virtual experiment was clearly detailed in the Students’ Learning Sheet so that they can do it systematically. Applying virtual experiment made it easier for students to learn and understand the concepts studied. High-cost experiments can also be substituted with the application of multimedia, especially virtual experiment (Munir, 2012:41).

Virtual experiment reduces both time and budget, is replicable at all times, and can be used to simulate a laboratory setting in the classroom, despite the lack of a physical laboratory at school. However, virtual experiments also pose a drawback, namely only operable using certain computer applications, such as Flash Player, Winamp, and GOM Player. If none of these applications is present or installed in the computer the students use, the virtual experiments will not be functional. Therefore it is mandatory for the computers that the students will use to be ensured that they have been installed with one of the above applications, in order to run the virtual experiments. The authors also found that the media usage guidelines and the coherence between the steps in the virtual experiments and the steps described in the Students’ Learning Sheet could be made better. The limited number of computers available at certain schools also posed a hindrance for the virtual experiments to be run successfully.

**CLOSING**

**Conclusions**

Based on the study and the discussions thereof, it has been concluded that there is an effect of virtual laboratory on students’ scientific process skills on understanding thermodynamics concepts. This was shown by
the analysis that resulted in \( t_{\text{count}} > t_{\text{table}} \) which confirmed that the zero hypothesis (Ho) was rejected and the alternative hypothesis (Ha) was accepted.

The problems in this study are addressed as follows:

1. The design of the virtual laboratory covered the following elements: Preface, Title, Menu, Objectives, Preliminary Theory, Tools and Materials, Tools and Materials Preparation, Experimentation, and About the Authors.
2. Based on the posttest results, students in the experimented group that were treated with virtual experiment media scored higher in their scientific process skills, than those in the control group that were treated with PowerPoint media.
3. From the observations it was found that the most prominent scientific skill improvement in both experimented and control groups was applying concepts. The least prominent skill, meanwhile, was communicating for the experimented group, and interpreting for the control group.
4. Observation results showed that the application of virtual experiment media was beneficial in improving the students’ scientific process skills in understanding thermodynamics concepts, with most respondents giving a positive response. The scientific skill that scored highest was planning experiments, while that with the lowest score was communicating.
5. Students’ questionnaire, which discussed the effects of virtual laboratory media on students’ scientific process skills in understanding thermodynamics concepts, showed a favorable response, with most students giving a positive score.

**Recommendations**

The authors would like to present the following recommendations should a further study be pursued:

1. Prior to implementing the virtual laboratory media, it must be ensured that the computers that will be used have been installed
with pertinent applications, e.g. Flash Player, Winamp, and GOM Player.

2. The usage guidelines for the virtual laboratory should be made clearer and in greater detail, so that the students will be able to use it more independently. This can be achieved by formulating a clear connection between the steps in the virtual experiment with the steps written in the Students’ Learning Sheet.

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Abstract:
Curriculum is undoubtedly an inseparable part of education. In Indonesia, education curriculum has already undergone several changes. Among others, the newly introduced and implemented one is called Curriculum 2013 (K-13). Involving a “scientific approach”, this curriculum is expected to answer the need of curriculum which is able to build the quality betterment of education in Indonesia. Nevertheless, the implementation of this curriculum gives birth to some pros and cons. The present paper is aimed at providing a brief picture of challenges and opportunities in employing the curriculum in classroom, particularly in English teaching. The data were collected by observation and interview to several teachers in different schools.

Keywords: Curriculum 2013, challenges, opportunities, English teaching
INTRODUCTION

Curriculum is one of the main education components as indicated in the National System of Education Act Number 20/2003. The general statements of the Act define curriculum as a set of plans and arrangements covering education goals, contents, learning materials, and learning methods intended as the guide-lines in implementing the teaching and learning process to achieve the goals that have been set.

In Indonesia, the emergence of the 2013 curriculum is the reaction of the fact that Indonesia is following the respective years of global world and its problematic issues. Indonesia is working towards the betterment of its education quality, following the competitive challenges in paradigm shifts of WTO, ASEAN Community, APEC and AFTA. This global era implies the need for the global competition. In relation to the education quality, the study of PISA (Program for International Student Assessment) and TIMSS (Trends in International Mathematics and Science Study) shows that Indonesian students are in low standard quality.

However, not all people working in educational aspect agree with the curriculum. This paper covers the historical sketch of Indonesian Curricula, the emergence of the 2013 curriculum, the SWOT analysis of the 2013 curriculum, English curriculum, English syllabus, and teachers’ perception on the 2013 curriculum.

DISCUSSION

A. The Historical Sketch of Indonesian Curricula

In Indonesian context, according to Dit. PSMP (Direktorat Pembinaan Sekolah Menengah Pertama/Directorate of Junior High School Development, 2009), Indonesian government has officially issued different curricula.

The 1968 Curriculum belonged to separate-subject curriculum, whereby the subject content is logically and systematically sequenced, and each subject is separate from others. Concerning the English instruction, the Decree of Minister of Education Number 096/1967 9 (Huda, 1999) states that the language skills to be developed are reading, listening, writing, and speaking, suggesting that more emphasis was given to reading-skill
development, whereas speaking-skill development was given the least priority.

Then in the 1975 Curriculum, English syllabus was aimed both at developing the four language skills (listening, speaking, reading, and writing), with more emphasis on reading skill development, and at equipping students with the language components (grammar, pronunciation, and vocabulary), with more stress on grammar mastery (Tjokrosujoso, et al. 2002). Then, this concept is revised with 1984 curriculum where English syllabus’ aim is putting back the true goal of English teaching, that is, “meaningfulness and communicative functions” (Ministry of Education and Culture, 1986 and 1987, cited in Huda, 1999:141).

The 1994 curriculum then proposed an English syllabus developed by a team consisting of specialist in Teaching English as a Foreign Language (TEFL), curriculum specialist, practicing teachers, and school system authorities (Huda, 1999:119), covering these three stages: research, evaluation, and writing stage; preparation stage; and implementation stage. In 2004, Competence-Based Curriculum (CBC) was developed as a consequence of the implementation of the Law Number 22/1999 about Regional Autonomy. The English curriculum, therefore, adopted the schematic representation of communicative competence by Celce-Murcia et al. (1995, cited in Agustien, 2003).

In 2006, the government made School-based Curriculum (SBC) or locally called *Kurikulum Tingkat Satuan Pendidikan* (KTSP) which is developed by following these principles: centering on potentials; considering global as well as local changes and learners’ needs; being diverse and integrated; being sensitive towards the advancement of technology, science, and arts; being comprehensive and continuous; encouraging lifelong learning; balancing the national and local needs.

**B. English Teaching in 2013 Curriculum**

According to Wachidah (2013) that The 2013 English Curriculum (K-13) seems to be the reactions or correction of the previous curriculum and the reality happened. The reality shows that most high-school learners can hardly use English in the real world even for simple purposes. A
number of factors appear to account for the problems as the following:

1. Students learn pronunciation, word stressing, and intonation, but those elements are severely ignored. The coherence is also untouched. The activities of listening, speaking, reading and writing are not integrated.
2. Students learn too many expressions, not activities.
3. Students focus on grammar and vocabulary, not the texts.
4. Artificial texts are presented in several textbooks, not the real texts.
5. Reading and writing exercises are given priority, not using the language.
6. The teaching and learning activities are under the text-book based. It is severely limited opportunity to make meanings for real communication purposes in almost all activities in listening, speaking, reading, and writing tasks.
7. The learning process is teacher centered. Students’ learning process depends on the teacher’s explanation, practice and homework.

C. Challenges and Opportunities in English Teaching

The principles established as the basis to develop 2013 English curriculum reveal some challenges and opportunities when it is implemented.

1. Challenges
   a. “Quality is the result of a system. The government needs to improve teachers’ education system, teachers’ recruitment, budget allocation of schools and regions, head master management, evaluation analysis.
   b. Textbook-driven curriculum. This will possibly make the teachers not creative. In fact, English teachers are very expected to be creative and innovative.
   c. Today, the curriculum has been officially declared to be used in teaching the first year students. However, due to the lack of socialization, the successful implementation is hard to reach including in English teaching.
d. The availability of literature lesson in SMA and SMK requires the teachers to equip themselves with this competence. In fact, not many English teachers have this ability.

e. Some teachers on the field do not follow the trend of the 2013 curriculum. It is no doubt that some teachers do not have learning awareness to set the learning sources. In other words, the 2013 curriculum consider that “Kemauan belajar guru harus tinggi”. When English teachers do not have this, English class will fail.

f. The reduction of English subject hours cause the teachers’ disappointment because they now find it difficult to meet the requirement of twenty-four-hour teaching.

Treating the challenges, the school stakeholders especially the teachers are required to be more aware of many bad possibilities which potentially face their practice in classroom activities. When they get more prepared and prevent the barriers, the implementation of English teaching based on curriculum 2013 can run well and meet the goals.

2. Opportunities

a. The 2013 curriculum is actually the continuation of active learning concept which has been started from the previous curriculum. If this approach is consistently practiced by teachers from kindergarten until senior high school, the paradigm “teacher as the center of information monopoly” will change to “teacher as facilitator” in student-centered learning. Furthermore, the students’ participation in English learning will get bigger.

b. Scientific tradition is given as a potential development on students’ competence. The 2013 curriculum expect students to have critical thinking. The learning process of the 2013 covers the process of questioning, observing, collecting information, associating and communicating. This can train the students in producing ideas particularly while speaking English.

c. Three learning models are adopted in this curriculum: Discovery
Learning, Problem-Based Learning, and Project-Based Learning. The models are very appropriate to be employed in English classes.

d. The emergence of entrepreneurship subject will be starting point to develop students and teachers’ creativity. In English class, the subject can also be involved since the competence of English is greatly needed in the field of business.

e. In senior high school, field of study is decided in the first year. This gives the students bigger chance to intensify themselves in mastering their interest of study.

f. Literature subject is paid more attention. This can positively affect English teaching due to the importance of literature in language.

g. Students learn the social function. This point is highly in concordance with the concept of learning language in daily life. The mentioned opportunities can be seen as positive instruments and support to effectively implement the curriculum especially in English teaching.

D. Teachers’ Perception on The 2013 Curriculum

To get information about the K-13 implementation, observation and interview were conducted to English teachers at 6 schools in Bogor city and 2 schools in Lampung: Mrs. Nanik Retnowati, Mrs. Dini Ruswardiningsih, Mr. Erin Komarudin, Mrs. Sri Damayanti, Mr. Hendra, Mrs. Hastanti, Mr. Ahmad Akhyar and Mrs. Dini Firdayanti.

Mrs. Nanik Retnowati, an English teacher at SMPN 1 Dramaga Bogor, thinks that the 2013 curriculum is very good to be implemented. She thinks that the concept of active learning, character building, and new paradigm of the 2013 is very relevant with the challenges faced by Indonesia. Meanwhile, Mrs. Dini Ruswardiningsih, an English teacher at SMUN 5 Bogor, argued that some teachers and schools are still lack of socialization of the implementation of the 2013 curriculum. In relation to the concept of the 2013 curriculum, she thinks that the process-oriented learning (observing, questioning, collecting information, associating, and communicating) promises the students of Indonesia to be an active
learner that has critical thinking.

Mr. Erin Komarudin, teaching English at SMKN 1 Bogor and SMK Taruna Andiga Bogor supports the 2013 curriculum to be implemented. However, he thinks the scoring criteria is rather complicated. In relation to the scoring criteria, Mr Hendra, an English Teacher at MTSN 1 Bogor, and Mrs. Sri Damayanti, an English teacher at MAN 2 Bogor, argued that the 2013 Curriculum is better. The scoring criteria does not only focus on cognitive aspect, but also the personality aspect. Process-oriented in learning are given priority.

In different province, Mr. Akhyar, an English teacher in SMKN 1 Metro objects the reduction of English classes. As an English teacher, he personally disagrees with Curriculum 2013 since it makes the frequency of English is decreased and it automatically reduces English teachers’ teaching hours in some schools including in his school. Little bit different from Mr. Akhyar, Mrs. Dini feels that implementing the curriculum 2013 especially in English teaching in SMAN 1 Kota Gajah, Central Lampung is not very problematic. But one thing, according to her, that is necessary to be done is equalizing the indicators that teachers must achieve.

In relation to the learning model, all teachers think that it is very challenging to be implemented. They argue that discovery learning and project based learning are not so easy to be applied in the classroom. Teachers play a big role to motivate and stimulate the students to do the process.

CONCLUSION AND SUGGESTION

A. Conclusion

In Indonesian context, changes in the curriculum have apparently indicated that this country is working towards the betterment of its education quality, following the paradigm shifts in how view the learners and view learning. This global era implies the need for global competition and, therefore, the 2013 curriculum has been adopted to equip graduates of all levels of education with the necessary competences. This shifts automatically influence the existence of English teaching. Despite the
good aim of Curriculum 2013, in reality it still gives birth to some problems such as the less acknowledged role of teachers, the national examination (UN) focus which makes the other lessons set aside, reduction of English teachers’ hours, the absence of supervision and control, and at worse, the lack of socialization and teacher training.

B. Suggestion

Based on the problem above, some suggestions are delivered as follows:

1. To be more prepared and minimize some potential problems, the government must organize socialization and training for teachers.
2. The government must intensively supervise the schools in implementing the curriculum 2013.
3. The role of teacher must be considered an inseparable part of curriculum design.
4. Some solutions for the teachers who lose their lesson hours must be also created.
5. For the teachers, they should spend more time to work harder to learn other lesson interconnected with their lessons.

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HIGHER ORDER THINKING IN ISLAMIC EDUCATION: 
THE CASE OF MALAYSIAN NEW EDUCATIONAL 
DEVELOPMENT PLAN'

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Abstract

One of the continuous challenges faced by the contemporary Muslims is their ability to accommodate the understanding of the religion of Islam with the ever-changing context of the modern world. In order to do so, there is a great need for the Muslims to understand the sources of religion, particularly the Qur’an and hadith, through a higher framework of thinking. This can only happen if the curriculum for the Islamic education is inclusive of the higher order thinking instruments. The pertinent question which arises is what are the elements of the higher order thinking needed in understanding religious matters? This paper analyses the Transformation Plan embarked by Malaysian government which places higher order thinking as an instrumental element in improving the overall educational system including Islamic Education. In also identifies the challenges that occur in implementing this plan. More specifically, it examines the parallelism between the taxonomy used in assessing higher order thinking in the West and the content of Islamic Education. Finally it proposes some adjustments in enhancing the application of higher order thinking in the field of Islamic education.

Keywords: Higher order thinking, Islamic education

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OBJECTIVES

This aim of this paper is first to look at the need for higher order thinking skills within the curriculum of Islamic education. Second, to analyse the Transformation Plan embarked by Malaysian government which includes higher order thinking as an instrumental element in improving the overall educational system including Islamic Education. Third, to identify the challenges that occur in implementing this plan and finally, to propose some adjustments in enhancing the application of higher order thinking in the field of Islamic education.

The methodology used in this paper is qualitative approach and problem analysis. The Malaysian New Educational Development Plan 2013-2025 will be used as case study particularly in relation to its objective of enhancing the higher order thinking skills among the students.

HIGHER ORDER THINKING IN MALAYSIAN NEW EDUCATIONAL PLAN

In October 2011, the government of Malaysia, through the Ministry of Education has launched the New Malaysian Educational Development Plan 2013-2025 with eleven new strategic and operational shifts. This plan aims at raising the standard of Malaysian education to the international level, thus preparing Malaysia’s children for the 21st century challenges. One of the factors that triggered this new plan is the low achievement among Malaysian students in the Program for International Student Assessment (PISA), a standard taxonomy on student thinking ability organized by Organization for Economic Co-operation and Development (OECD). By measuring students’ ability in reading, mathematics and science literary, PISA emphasizes functional skills that students have acquired as they approach the end of compulsory schooling. It’s measurement includes general or cross curricular competencies such as problem solving. In the

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4 OECD is an intergovernmental organization of industrialized countries, established in 1961.

5 [http://nces.ed.gov/surveys/pisa/](http://nces.ed.gov/surveys/pisa/), retrieved on 12th October 2014. PISA was first administered in 2000 and is conducted every three years. The most recent assessment was in 2012. The next round of assessment is in 2015.
latest 2012 assessment, Malaysia was ranked 52 out of 65 countries in 2012 PISA assessment.6

One of the important key attributes of students that this new plan is going to produce is to possess high thinking skills.7 In developing higher order thinking skills, every student needs to possess a spirit of inquiry and learn how to continue acquiring knowledge throughout their lives. He must also be able to connect different pieces of knowledge and to create new knowledge. Every student need to master at least three important cognitive skills; (i) creative thinking and innovation (the ability to innovate, to generate new possibilities, and to create new ideas or knowledge; (ii) problem-solving and reasoning (the ability to anticipate problems and approach and approach issues critically, logically, inductively and deductively in order to find solutions, and ultimately make decisions); (iii) learning capacity (the ability to independently drive one’s own learning, coupled with the appreciation of the value of lifelong learning.8

In pursuing this thinking ability, the education ministry has introduced a Higher Order Thinking Skills (HOTS) instruments into the curriculum. Higher Order Thinking Skills is defined as ‘the expanded use of the mind to meet new challenges. Expanded use of mind occurs when a person must interpret, analyze or manipulate information, because a question to be answered or a problem to be solved cannot be resolved through the routine application of previously learned knowledge.’9

The standard of higher order thinking basically based on Bloom Taxonomy in which the top four of the cognitive domain characterizing higher order thinking are identified as applying, analyzing, evaluating and creating, while the understanding and remembering, which are identified with knowledge are regarded lower order thinking. In specific, applying refers to carrying out or using a procedure through executing or implementing;

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6 Malaysia has participated in PISA in 2009 and 2012.

7 Another five are knowledge, leadership skills, bilingual proficiency, ethics and spirituality and national identity. Malaysian Education Blueprint 2013-2025, p.E17.

8 Ibid.

analyzing refers to breaking material or concepts into parts, determining how the parts relate or interrelate to one another or to an overall structure or purpose; evaluating refers to making judgments based on criteria and standards through checking and critiquing; while creating means the ability to put elements into a new pattern or structure through generating, planning, or producing.  

Among the supporting mechanisms introduced in developing the higher order thinking skills is the outcome-based learning. The learning outcome will analyze the changes that take place after the teaching process. It will also enable the students to expect whether they achieve the objectives in a subject or not. Learning outcome will also determine what is the knowledge, skill and attitude that a student can achieve in a respective field and to create a connection between expectation, teaching and assessment. Learning outcome possesses something that can be measured and assessed.

Another approach taken is to reduce the form of assessment based on examination. The students are assessed primarily based on the continuous assessment method in which the teachers have to evaluate the students beginning from day one they enter the class until the last day of learning. The assessment methods are also diversified which include field study, interview, data collection, report writing and presentation.

ANALYSIS AND DISCUSSION

It has been three years the new plan being implemented in all schools throughout Malaysia through a system called School-Based Assessment (SBA). From the response from parents and teachers, there are worries particularly on the part of implementation of the plan. In February 2014, the Minister of Education Malaysia had ordered some parts of the plan to be put on hold and research will be conducted following the complaints by teachers and public including teachers association.” As far as Islamic

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10 Bloom’s Taxonomy.

Education is concerned, the teachers are facing the problem of the implementation of the higher order thinking skills in their teaching. Some teachers are still using old methods of lecturing and leading the students through rot-learning system rather than through a more dynamic and inquisitive method. The methodology is also highly teacher-based rather than student-based learning. What is obvious is that while ideally the plan is good, it faces a few challenges. Some are theoretical and epistemological in nature and some are practical. The answer to these challenges is pertinent to be conveyed to religious teachers in order for them to have an appropriate framework of thinking concerning the role of reason in religious matters. Once this theoretical framework is properly digested especially by the teachers, the process of inculcation of higher order thinking skills within the educational system is easier to be facilitated.

**Theoretical and Epistemological Challenges**

The first challenge is the framework of thinking among the religious teachers especially in looking at the harmonious relation between religion and thinking. Since religious education is strongly connected with revelation, there is a general inclination among the teachers to look at reason or rational inquiry as something contradictory to revelation and as a dangerous to religion. The understanding of religion based on the traditional proofs (*naqliyyāt*) is regarded as sufficient and any additional interpretation is regarded as innovation.

Historically, the enmity towards reason can be seen from the rejection of logic, either as a discipline of knowledge or as an approach in discussing religious issues. Some great scholar, in this respect, such as Ibn Taymiyyah and al-Suyuti, have written strong refutation against the discipline of logic (*mantiq*).\(^\text{12}\) Apart from that, sayings like *man tamantaqa faqad tazandaqa* (whoever learns logic is deviated from the true path) is popular in the religious community.

Contrary to the above popular understanding, the position of reason is

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more complementary to revelation rather than contradictory. One of the meaning of ‘aql according to famous Muslim linguist Muhammad ‘Ali al-Jurjănī is ‘the light in the heart that knows what is right and wrong and prevent the possessor of reason from deviating towards false path (nūr fi al-qalb ya’rifu al-‘aqq wa al-bāḥil wa yamna’ dhawī al-‘uqūl min al-‘udūl ‘an sū’ al-sabil).’

The Qur’an itself does not view reason as something antagonistic to religion. People of reason, in the Qur’an, consistently referred as those who are inclined towards religious values and the hereafter. The people of true reason (ulū al-bāb), according to the Qur’an, are those who always contemplate on the lessons from the Qur’an as the written signs of God (ayat maqru’ah) and from the natural world as the perceived signs of God (ayat manzurah). Furthermore, many of the arguments of the Qur’an are presented in a rational way. God is challenging the non-believers to bring forward their arguments to prove their position (qul hātū burhānakum in kuntum ḥādiqīn). The term burhān is known in the Islamic intellectual tradition as the demonstrative argument which is based on reason and empirical evidence. Among important rational arguments used by the Qur’an is the verse which argues on the oneness of God, “if there were in the heaven and earth, other God beside Allah, both will fall into ruin.”

According to al-Ghazali, rational principle such as deductive syllogism are already inclusive in the Qur’an. It is thus clear from the above explanation that there is a symbiotic relation between reason and revelation. The Qur’an itself is revealed to rational men. Fakhr al-Dīn al-Rāzī, one of the celebrated theologians after al-Ghazālī has put ten rational criteria in accepting the certainty of a traditional proof. While Ibn al-Jawzī has placed rational agreement as one

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14 Surah al-An’ām 6:23
16 Surah al-Baqarah 2:111
17 Surah al-Anbiya’ 2:22.
18 Al-Ghazali, Mi’yar al-‘Ilm, Qistas al-mustaqim, Mihakk al-Nazar.
of the conditions to determine the authenticity of hadith.\textsuperscript{19}

The openness of the Qur’an to rational principle has influenced the development of Islamic intellectual tradition at least in two respects; first, in the discussion of Islamic epistemology, reason is regarded one of the valid channels of knowledge apart from senses and true reports (\textit{khabar ḥādiq}). Second, the willingness of the Muslim scholars to accept Greek logical traditions into the Islamic tradition. Early Muslim philosophers like al-Farābī, Ibn Sinā and Ibn Rushd contributed a great deal in translating and commenting and in some sense, restructuring the Greek logical literature. The same goes to Muslim theologians (\textit{mutakallimum}) like al-Baqillani, al-Ghazali and Fakhr al-Din al-Razi who appropriated logical principles into theological discussions. Discussion such as conceptualization (\textit{taḥawwur}) and assent (\textit{taḥdiq}), intellection (\textit{naḥar}) are few examples of important preliminary topics in the Muslim theological discussions which can be seen in the writings of the later Muslim theologians. With this reception of rational methods in religion, gradually, logic became one of the important tool knowledge in Islamic classification of knowledge. Beginning from the 12\textsuperscript{th} century logic was placed hand in hand with Quranic sciences, theology and Islamic jurisprudence in the curriculum of Islamic education in many parts of the Muslim world.\textsuperscript{20}

The second theoretical challenge is that the meaning of higher order thinking is not properly defined and articulated. As far as the Malaysian New Educational Plan is concerned, there is no contribution from the Islamic perspective in developing the methodology of higher order thinking skills. So far, all the criteria and levels of higher order thinking are purely taken from the Bloom Taxonomy of Educational Objectives. According to Bloom, higher order thinking is characterized by a few criteria; first the ability of students to apply the information in relevant situations. Second, the ability of the students to analyze information into its separate components so that its structure can be understood. Third, the ability to synthesize different component of information together to


\textsuperscript{20} A.S. Tritton, \textit{Materials on Muslim Education in the Middle Ages} (London:1957), 188.
create a pattern or structure which could be new or different. Fourth, the ability to evaluate the value of information or material based on personal or given criteria. While the lower order thinking is characterized by ‘knowing’ which refers mainly to the ability to remember previously learned information, and secondly comprehension, which is defined as the ability to understand the meaning of information.

While generally we can agree on most of the Blooms characterization and gradation of thinking skills, some critical evaluations concerning the general classification particularly from the Islamic point of view is needed. For example, the term ‘knowledge’ and ‘understanding’, which are placed by Bloom as the example of lower order thinking, from Islamic point of view, would refer to higher level of understanding than only remembering as implied by Bloom. Knowledge, on the other hand is more appropriate to be connected to all levels of thinking, or rather to the culmination of all levels of thinking. This is due to the fact that knowledge, according to the Qur’an, is the generic term that includes all levels of thinking. Furthermore, the term ‘alim’ which is also one of the Divine Names of God is associated with the deepest level of knowledge that surely includes any level of thinking. After all, the ulama’ (which is derived from the term ‘ilm) is also characterized by the Qur’an as the ‘heir of the Prophet’, which is indicative of their higher position in knowledge as well as thinking skills.

Practical Challenges

The more practical challenge is how to train the teachers as well as the students to think properly. Based on the Bloom Taxonomy, the instruments used assumed that the students already knew how to think in a higher order through the process of application, analysis, synthesis and evaluation of available information. These methods, however, will only be effective if the students were also be thought concerning the details of the thinking process. One might argue that details of thinking is


22 Ibid.
something natural, and once we force students to use the above methods, the natural way of thinking will take place. While we can partially agree with this view, its discrepancy, however, lies on the fact that in many cases, the analysis is false because of wrong definition, reference and arguments. It is therefore important to have proper training on the techniques of thinking in a detail manner. Fortunately enough, as far as Islamic intellectual tradition is concerned, this training of thinking is already in place within the discipline of logic. Though originated from Greek intellectual tradition, logic has been appropriated by Muslim thinkers into the Islamic intellectual tradition. The importance of logic can be seen in its dominant usage in the Islamic tradition including within religious knowledge. Al-Ghazali has placed logic as important criteria for the faqih in order for them to extract any law properly from its sources. Unfortunately, due to misconception on the place of reason and the role of logic, this discipline of knowledge has been marginalized within the curriculum of Islamic education. As far as Malaysian New Educational Plan, despite the aggressive push of the importance of higher order thinking, this aspect of introducing logic within the curriculum is almost absent. It is therefore high time for this subject to be put as important preliminary tool subject within Islamic studies and Islamic education.

In the context of Malaysian New Educational Plan, the need for higher order thinking is not explained in the specific manner within religious education. No doubt that there is general and universal aspect that is shared by all sciences, but specific approach unique to religious sciences is also important in implementing higher order thinking. While some of the higher order thinking methods are already in-built in most of the scientific and technical subjects like mathematics and physics, it is not the case in the Islamic education. Besides, most of the teaching methods in Islamic Education are still in the form of lecture.

CONCLUSION

From the above analysis, it can be concluded that first, in order to develop a proper thinking skill in the educational system, there is a great need to rectify the theoretical misconception among Islamic educators concerning the proper understanding and position of reason in Islam and
the role of rational approach in enhancing religious education in the past. Secondly, the construction of higher order thinking instruments should be carried out in a more harmonious way blending both the recent western approach which is based on Bloom taxonomy and the conception of thinking in the Islamic intellectual tradition. Third, the training of Islamic educators should also inclusive of a proper method of thinking which is reflective in the discipline of logic (mantiq) which is already available in the Islamic intellectual tradition.

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THE EFFECT OF PROBLEM SOLVING STRATEGY AND CULTURAL VALUE COMPREHENSION OF THE ENVIRONMENTAL ETHICS ON DISASTER MITIGATION IN A CULTURAL COMMUNITY

EXPOST FACTO STUDY IN CULTURAL VILLAGE OF KAMPUNG NAGA, TASIKMALAYA, WEST JAVA.

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Abstract

The objectives of the research are to distinguish the effect between Participatory Rural Appraisal (PRA) and Rapid Rural Appraisal (RRA) problem solving strategy and the culture value comprehension on the environmental ethic of disaster mitigation perspectives. The design of the research was ex post-facto method. There were 80 participants from Kampung Naga tribe; the number was taken using the simple random sampling. The results are as follows: (1) there is a significant difference between PRA and RRA problem solving strategies on the environmental ethic of disaster mitigation perspectives (F test 7.54 > F table 7.159; p < 0.01), (2) There is a significant difference between PRA and RRA problem solving strategy in communities which have higher and lower of the cultural value comprehension (F test 0.86 ≤ F table 4.03; p > 0.01) and (3) there is a correlation between the problem solving strategy factor with the cultural value comprehension on the environmental ethic of disaster mitigation.
perspectives ($F$ test $46.84 > F$ table $7,159; p < 0.01$). However, to use environmental ethic of disaster mitigation in the community, applying the problem solving strategy will be successful if level of the culture value comprehension is taken into consideration.

**Keywords:** environmental ethics, disaster mitigation, cultural value

**INTRODUCTION**

The number of people affected by natural disasters around the world is rising. In Indonesia, over the past two years, around 500 natural disasters have affected more than 10 million people. This trend is expected to continue as a result of climate change and the rising population of people living in areas more exposed to natural disasters.

Natural disasters can also have a significant negative impact over the long term on poverty and social welfare. The poor have limited savings and access to credit, so they are not able to defend themselves in a time of crisis. This can drive households into "poverty traps" with negative health and social effects (Hallegatte and Przyluski, 2010). Indeed, disasters have been found to have long-lasting consequences on psychological health and cognitive development (Norris, 2005; Santos, 2007).

All communities are vulnerable to disasters, both natural and man-made. Community participation has been recognized as the additional element in disaster management. It is necessary to reverse the worldwide trend of exponential increase of disaster, whether small- and medium-scale disasters, by building a culture of safety, and ensuring sustainable development for everyone. This first-year University level course was designed by experts from throughout the world to increase knowledge of disaster management, with the aim of reducing the communities' vulnerability and improving their responsiveness. Tasikmalaya district of West Java Province holds a record of disasters occurrence, including tectonic and volcanic earthquake, landslides, hurricane, flood, etc. The distribution of type of natural disaster in Indonesia is between 2000-2009. It can be seen that the most common natural disaster in Indonesia
is flood (39.86%), followed by earthquake (24.32%) and landslide (17.57%). Although earthquake only contributed 24.32% to the total occurrence, it took 97.20% of total death in Indonesia.

The local community is taken as the primary focus of attention (in disaster reduction) since that is the common unit which is affected by disaster and, more importantly, it responds a great deal to the event (Russell Dynes). Whether a disaster is major or minor, of national or local proportion, it is the people at the community or village level who suffer its adverse effects.

A community is a group of individuals and households living in the same location and having the same hazard exposure, who can share the same objectives and goals in disaster risk reduction. The community studies in this research is a local village in Kampung Naga Tasikmalaya. The community members may have varying perception of disaster risk, depending on their social class, education, age, gender, etc. The community risk assessment and disaster risk reduction planning processes helps to unite the community in understanding of the risks and in preparation, mitigation and prevention.

The concept of nature as natural resources and the belief that humans are the rightful heirs of nature’s treasures is indicated in many prevalent attitudes. Many people it is such a waste that some lands are left natural, some streams are not used and some trees are left to decay in the forest. Environmental ethics stretches classical ethics to a breaking point. All ethics seeks an appropriate respect for life. The field of environmental ethics concerns human beings’ ethical relationship with the natural environment and other risks especially natural disaster. Types of environmental ethics include Anthropocentrism, Biocentrism, and eco-centrism.

In the community, knowledge of their culture depends on experience values as long of life. Koentjaraningrat (2002) wrote that, culture value describe as a value system of the culture; a set of knowledge of life in the community. The tribe community have a set knowledge as belief, value, norms and law which are adoptive with their environment. Comprehension refers to Krathwolh, Bloom, and Masia (1985) include on
three aspects (1) translation, (2) Interpretation; (3) Extrapolation. As part of cognitive domain, comprehension is second phase in achievement of knowledge.

However, some problems in the community might be of interest to be resolved by particular methods. Participatory Rural Appraisal (PRA) is a set of participatory and largely visual techniques for assessing group and community resources, identifying and prioritizing problems and appraising strategies for solving them. It is a research/planning methodology in which a local community studies an issue that concerns the population, prioritizes problems, evaluates options for solving the problem(s) and comes up with a Community Action Plan to address the concerns that have been raised. Meanwhile, a similar method for identifying and prioritizing problems with the assistance of outsiders or expertise is known as Rapid Rural Appraisal (RRA).

Based on explanation above, the research is to define the effect of the problem solving strategy and cultural value comprehension of environmental ethics on disaster mitigation in Kampung Naga, Tasikmalaya, West Java.

MATERIAL AND METHODS

Kampung Naga is located not far from the main road that connects the city of Garut and Tasikmalaya. The village is located in a fertile valley, bounded on the west by Naga forest. The forest is sacred because it is located in the ancestral cemetery. To reach Kampung Naga from Garut, Tasikmalaya, people must climb down the ladder on the wall (Sunda: sengked) to the bank of the river Ciwulan with the slope about 45 degrees and the distance of approximately 500 meters. Kampung Naga is inhabited by a group of people who still hold on strongly on their ancestral traditions. The difference will be obvious when Kampung Naga is compared to other communities outside the village. Kampung Naga community lives in an atmosphere of simplicity and the environment inherent traditional wisdom. There are 1.5 hectares village that is still ‘green’ and not influenced by modernization. There are around 400 people living in this village and there are 113 traditional houses.
The research was conducted in March – Jun 2014 in the cultural community of Kampung Naga, Tasikmalaya. The ex-post-facto method was accomplished with factorial 2 x 2. Problem Solving strategy distinguished on the Participatory Rapid Appraisal (PRA) method and Rapid Rural Appraisal (RRA) method treatments to about 80 peoples. Research design is shown in fig 1.

Fig. 1 Research Design

<table>
<thead>
<tr>
<th>treatment</th>
<th>Problem Solving Strategy (A)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>PRA (A1)</td>
</tr>
<tr>
<td>Attribute</td>
<td></td>
</tr>
<tr>
<td>Value Culture Comprehension (B)</td>
<td></td>
</tr>
<tr>
<td>Higher (B1)</td>
<td>A1B1</td>
</tr>
</tbody>
</table>

Note:
Dependent Variable (Y) = Environmental Ethic in disaster mitigation perspective
Independent Variable (X)

Factor A = Problem Solving Strategy
A1 = Participatory Research Appraisal (PRA)
A2 = Rapid Rural Appraisal (RRA)

Factor B = Value Culture Comprehension
B1 = Higher Culture Value Comprehension
B2 = Lower Culture Value Comprehension

Dependent variable such as the environmental ethic in disaster mitigation consists of the instrument with 20 items. The simple effect variable such as the cultural value comprehension has instrument with 35 items. Meanwhile, PRA and RRA problem solving strategy were applied two months before data collections. The instrument had been justified by validity and reliability test. Score of data analyse by Anova factorial 2 x 2.
RESULT AND DISCUSSION

From the data collected about the environmental ethic of disaster mitigation perspectives, scores from 54 respondent which separated between PRA and RRA applied (Table 1).

Table 1. Score of environmental ethic of disaster mitigation perspectives in Kampung Naga community after PRA and RRA applied.

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Cultural Value</th>
<th>Cultural Value</th>
<th>Cultural Value</th>
<th>Cultural Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Higher</td>
<td>Lower</td>
<td>Higher</td>
<td>Lower</td>
</tr>
<tr>
<td>1</td>
<td>70</td>
<td>73</td>
<td>56</td>
<td>80</td>
</tr>
<tr>
<td>2</td>
<td>79</td>
<td>74</td>
<td>59</td>
<td>72</td>
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<tr>
<td>3</td>
<td>85</td>
<td>60</td>
<td>69</td>
<td>70</td>
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<tr>
<td>4</td>
<td>70</td>
<td>52</td>
<td>62</td>
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<td>5</td>
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<td>55</td>
<td>74</td>
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<td>7</td>
<td>80</td>
<td>63</td>
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<td>8</td>
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<td>64</td>
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<td>9</td>
<td>68</td>
<td>55</td>
<td>60</td>
<td>70</td>
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<tr>
<td>10</td>
<td>83</td>
<td>51</td>
<td>48</td>
<td>69</td>
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<td>11</td>
<td>78</td>
<td>56</td>
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<tr>
<td>12</td>
<td>81</td>
<td>52</td>
<td>50</td>
<td>62</td>
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<tr>
<td>13</td>
<td>77</td>
<td>66</td>
<td>53</td>
<td>61</td>
</tr>
</tbody>
</table>

Through analysis varian (Anova) with F test, the result is on table 2 below. Discussion of the hypothesis statistically is:

I. Hypothesis zero ($H_0$), for: the problem solving strategy as PRA and RRA was not different on environmental ethic of disaster mitigation perspectives, rejected. Anova below showed $F$ test $7.54 > F$ table $7.159$ ($p < 0.01$). Problem solving strategy with PRA was different with RRA, where PRA better than RRA on environmental ethic of disaster mitigation perspectives in community of Kampung Naga.

II. Hypothesis zero ($H_0$), for, the problem solving strategy as PRA and RRA was not different on environmental ethic of disaster mitigation perspectives by group higher culture value comprehension. According
Anova, showed F test $0.86 < F_{table}$ 4,03. Problem solving strategy with PRA and RRA by group higher of culture value comprehension was not different on environmental ethic of disaster mitigation perspectives in community of Kampung Naga

III. Hypothesis zero ($H_0$), for, the problem solving strategy as PRA and RRA was not different on environmental ethic of disaster mitigation perspectives by group lower culture value comprehension. According to Anova, showed F test $0.86 < F_{table}$ 4,03. Problem solving strategy with PRA and RRA by group lower of culture value comprehension was not different on environmental ethic of disaster mitigation perspectives in community of Kampung Naga.

IV. Hypothesis zero ($H_0$), for, interaction between the problem solving strategy and Group level of culture value comprehension was not different on environmental ethic of disaster mitigation, rejected. According to Anova, showed F test $46.84 > F_{table}$ 7,159 ($p < 0.01$). There have interaction between factor he problem solving strategy with group level of culture value comprehension on environmental ethic of disaster mitigation perspectives in community of Kampung Naga.
### Anova test with factorial 2 x 2

<table>
<thead>
<tr>
<th>Source</th>
<th>df</th>
<th>Sum Square</th>
<th>Mean Sum Square</th>
<th>F test</th>
<th>F table</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Between Group</strong></td>
<td>3</td>
<td>2.381,00</td>
<td>793.67</td>
<td>18.41</td>
<td><strong>2.798</strong></td>
</tr>
<tr>
<td><strong>Within Group</strong></td>
<td>48</td>
<td>2.068,77</td>
<td>43.10</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Problem Solving Strategy (A)</strong></td>
<td>1</td>
<td>325.00</td>
<td>325.00</td>
<td>7.54</td>
<td><strong>4.030</strong></td>
</tr>
<tr>
<td><strong>Culture value comprehension (B)</strong></td>
<td>1</td>
<td>37.23</td>
<td>37.23</td>
<td>0.86</td>
<td>ns</td>
</tr>
<tr>
<td><strong>Interaction</strong></td>
<td>1</td>
<td>2.018,77</td>
<td>2.018,77</td>
<td>46.84</td>
<td><strong>7.159</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>51</td>
<td>4.449,77</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Note:**

- **= Very Significant
- *= Significant
- ns = Nonsignificant
Conclusion

1. There are significant different effects between problem solving strategy PRA and RRA on environmental ethics of disaster mitigation perspectives in Kampung Naga.

2. By group with higher level of cultural value comprehension, there is no difference between problem solving strategy PRA and RRA on environmental ethic of disaster mitigation perspectives in community of Kampung Naga.

3. By group with lower level of cultural value comprehension, there is no difference between problem solving strategy PRA and RRA on environmental ethic of disaster mitigation perspectives in community of Kampung Naga.

4. There are significant different interaction effects between problem solving strategy factor and cultural value comprehension factor on environmental ethic of disaster mitigation perspectives in community of Kampung Naga.

However, to apply environmental ethics of disaster mitigation in the community, applying the problem solving strategy will be successful if level of the cultural value comprehension is taken into consideration.

Recommendation:

To achieve the disaster perspective by environmental ethics in the community, it requires promotion of the community-based disaster management, which is set up as culture-based. Lesson learnt from Kampung Naga will be taken as an educational approach.
References


THE SYSTEM OF PROBLEM-BASED LEARNING (PBL)
(A CASE STUDY AT THE MEDICAL FACULTY OF UNISSULA, SEMARANG)

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ABSTRACT
The paper aims at the answer of the questions – what is PBL? How is PBL applied at the Medical Faculty of UNISSULA Semarang? PBL is the learning that results from the process of working toward the understanding or resolution of a problem. The problem is encountered first in the learning process and serves as a focus or stimulus for the application of problem solving. It is a teaching and learning process based on problem solving as the main generator for developing knowledge and skills. It generates an enthusiasm for learning from all of life experiences.

PBL is applied at the Medical Faculty of UNISSULA since the academic year 2005/2006 because it provides a process which encourages students to be autonomous in learning, i.e. to achieve life-long learning. There are some activities in the PBL, i.e. small group discussion (SGD), practice in laboratory, lecturing from experts, and autonomous learning (self-directed learning). PBL at UNISSULA is also supported by some learning media such as library, laboratory, discussion rooms, lecturer rooms, hot spot area, and teaching hospital.

Key words: Problem-Based Learning (PBL), Medical Faculty, Lecturer, Indonesia
OBJECTIVES

UNISSULA is the abbreviation of Universitas Islam Sultan Agung (‘Sultan Agung’ Islamic University). The university is about 35 hectares in area. It is in the capital city of Central Java, i.e. Semarang. UNISSULA has been growing up fast, especially in the last two decades. The university runs undergraduate and postgraduate programs. Now it has 12 faculties, i.e. the Faculty of Islamic Studies, the Faculty of Economy, the Medical Faculty, the Law Faculty, the Faculty of Engineering, the Faculty of Industrial Technology, the Faculty of Psychology, the Faculty of Nursing Science, the Faculty of Language, the Faculty of Communication Science, the Faculty of Dentistry, the Faculty of Pharmacy, and the Faculty of Teaching and Educational Science. The faculties cover 33 study programs, such as Tarbiyah (Islamic Education), Syariah (Islamic Law), Management, Accounting, Civil Engineering, Informatics Engineering, English, Nursing, Medical, Planology, etc. At the academic year 2013/2014 the university has 10980 active students, including 5303 male and 5677 female students. It employed 450 lecturers, including 385 full time lecturers and 65 part time ones.

THEORETICAL FRAMEWORKS

According to Albanese and Mitchell (1993:53), “Problem-based learning (PBL) at its most fundamental level is an instructional method characterized by the use of patient problems as a context for students to learn problem-solving skills and acquire knowledge about the basic and clinical sciences”. Barrows and Tamblyn (1980:18) defined problem based learning as follows:

PBL is the learning that results from the process of working toward the understanding or resolution of a problem. The problem is encountered first in the learning process and serves as a focus or stimulus for the application of problem solving or reasoning skill, as well as for the search for or study of information or knowledge needed to understand the mechanisms responsible for the problem and how it might be resolved.

Vernon and Blake (1993:550) mention five focuses of PBL, i.e. (1) the
study of clinical cases, (2) small discussion groups, (3) collaborative independent study, (4) hypothetico-deductive reasoning, and (5) a style of faculty direction that concentrates on group progress.

According to Margetson (1997:39), there are three important characteristics of problem-based learning:

1. PBL encourages open-minded, reflective, critical and active learning.
2. PBL is morally defensible in that it pays due respect to both student and teacher.
3. PBL reflects the nature of knowledge – that is, knowledge is complex and changes.

The encouragement in the first characteristics is required in promoting autonomous (self-directed) learning. Autonomous learning for students should be open-minded. It also should realize reflective, critical and active learning.

Drinan (1997:334) said that it might be helpful to confine the term ‘problem-based learning’ (PBL) to a defined territory of learning purposes. He also stated that PBL could develop the capacity for autonomous (self-directed) learning. According to him, the essences of ‘problem-based learning’ are, for example:

1. Developing the ability to make decisions.
2. Raising awareness of the complexity of real-world issues.
3. Developing the capacity for self-directed learning.
4. Generating the desire and ability to think deeply and holistically.
5. Generating an enthusiasm for learning from all of life experiences.
6. Encouraging a search beyond one’s own preconceptions.

Hmelo and Evensen (2000:2) said, “At the heart of PBL is the tutorial group. The PBL tutorial consists of several phases: introduction and climate setting, starting a problem, problem follow-up, and post-problem reflection”. Why does PBL find discussion groups so necessary? Duek (2000:76-77) answered the question by giving the criteria for cooperative
groups, i.e. positive interdependence, individual accountability, heterogeneity, dispersed leadership, developing social skill, and reflection.

Kelson and Distlehorst (2000:170-171) said that PBL could give four student outcomes:

1. A flexible, useable knowledge base.
2. Skill at problem solving or reasoning.
3. Skill in self-directed learning including recognizing the knowledge and skill demands of the problem.
4. Collaboration as a member of a team working toward three common goals: learning collaboratively, problem solving collaboratively, and achieving individual curricular outcomes collaboratively.

PBL presents a problem at the beginning of a learning activity, and the solution requires knowledge and problem-solving skill; PBL is student-centred learning system; PBL occurs in small group discussion; PBL has a tutor in the discussion as a facilitator; knowledge or new information required by PBL should be acquired through autonomous (self-directed/independent) learning. In addition, PBL needs suitable learning media in order to obtain knowledge or new information and to solve the targeted problems.

DISCUSSION AND RESULT

A. The Curriculum at the Medical Faculty of Unissula

1. Curriculum Structure

The curriculum structure has two phases, i.e. the phase of medical scholar and the phase of medical profession (doctor). The phase of medical scholar comprises 144 credits taken in seven semesters, whereas the phase of medical profession (doctor) comprises 38.5 credits taken in three semesters. Therefore the total time for finishing study in the faculty is ten semesters or five years. Students must study 3-5 modules of lecture in every semester in the medical scholar phase. Each module takes between 3-6 weeks. The medical
profession (doctor) phase has 14 clinical parts each of which take between 2-9 weeks.

2. Curriculum Content
The curriculum content includes 80% from the competence standard for doctors and 20% from local content (faculty/university content). It consists of lectures about the principles of scientific method, bio-medical science, clinical medical science, human science, and community medical science, according to the competence standard for doctors.

The curriculum content in the medical scholar phase has 26 modules of lectures and six non-modules of lectures. Examples of modules are **Ketrampilan Belajar dan Berpikir Kritis** (Learning Skill and Critical Thinking – 4 credits), **Komunikasi** (Communication – 3 credits), **Metodologi Penelitian** (Research Methodology – 5 credits), **Prioritas masalah Kesehatan di Indonesia** (Priority of Health in Indonesia – 4 credits), **Hormonal dan Metabolisme** (Hormonal and Metabolism – 5 credits), **Pencernaan** (Digestion – 5 credits), **Reproduksi** (Reproduction – 6 credits), **Sistem Kesehatan National** (National Health System – 6 credits), etc. The six non-modules of lectures are **Agama Islam 1-2** (Islamic Study 1-2 – 4 credits), **Pancasila dan Kewarganegaraan** (Pancasila-five pillars and Civics – 2 credits), **Bahasa Inggris** (English – 2 credits), **Teknologi Informasi** (Information Technology - 2 credits), **Kewirausahaan** (Entrepreneurship - 2 credits), and **Karya Tulis Ilmiah** (Academic Writing - 4 credits). Students take 17 – 24 credits per semester.

The module is prepared by a module team consisting of several lecturers with one leader. A module team deals with a certain module, e.g. the module of Tropical Disease or Hormonal and Metabolism. The members of the team hold meetings to talk about module structure, content and evaluation, the time-table for discussions and lectures and will decide which experts are to deliver the expert lectures. The team also compiles the module
book in their area, e.g. the module book of Tropical Disease. The module is updated annually by the team, in order to reflect the development of Medical Science. Furthermore, the curriculum is also evaluated each year by the annual meeting of all staff of the faculty.

B. The Concept of PBL at the Medical Faculty of UNISSULA

PBL was first applied at the Medical Faculty of UNISSULA in the academic year of 2005/2006. The vice dean of academic affairs of the faculty said:

*FK unissula memilih problem based learning ini karena memang disitu ada proses dimana mahasiswa dididik untuk long life learning sehingga disitu dibutuhkan kemandirian untuk proses pembelajaran itu sendiri.*

(the Medical Faculty of UNISSULA applied PBL because in the system there is a process which encourages students to be autonomous in learning, i.e. achieve life long learning).

*PBL adalah belajar berdasarkan masalah. Artinya mahasiswa itu tidak diajarkan disiplin ilmunya, tetapi dikasih masalah, kemudian mencari disiplin ilmu yang terkandung di dalam masalah tersebut.*

(PBL is the learning based on problems; it means students are not given the knowledge (his discipline) but the problem. Then they look for knowledge concerning the problem).

The lecturers of the faculty said:

*PBL adalah proses metode pembelajaran yang berbasis pada problem sebagai pemicu utama untuk dikembangkan agar dapat memecahkan suatu persoalan, intinya adalah itu. PBL sebenarnya ada beberapa macam, tetapi pada prinsipnya, kalau itu diterapkan dalam proses pembelajaran di Fakultas Kedokteran, ada dua pembagian besar yaitu Totally PBL dan Hybrid PBL. Totally PBL adalah PBL yang proses pembelajarannya sedikit sekali melibatkan kuliah (perkuliahan);*
sedangkan hybrid PBL masih memadukan perkuliahan konvensional yang teacher-centered. Ini memang ada kelemahan dan kelebihan sendiri-sendiri. Tetapi, intinya adalah bahwa mahasiswa itu pada kondisi active learning itu sebagai dasar pemicu keaktifan dia, dipicu dengan suatu problem atau masalah yang diberikan kepada bersangkutan.

(PBL is a teaching and learning process based on problem solving as the main generator for developing knowledge and skills. Really there are many kinds of PBL. However, there are two kinds of PBL applied in the Medical Faculty, Sultan Agung Islamic University, i.e. total PBL and hybrid PBL. Total PBL is the PBL which has very little to do with lecturing (speech); whereas Hybrid PBL is the PBL which combines the conventional teacher-centred system with the student-centred system. Each kind has strengths and weaknesses. However, in essence, students’ activity is mostly generated by problems given to them). (Lecturer S)

PBL adalah mahasiswa membahas problem (di kedokteran dikenal dengan scenario – yaitu memunculkan suatu permasalahan/problem, nanti mahasiswa akan menyelesaikan permasalahan tersebut). Dalam PBL peran dosen mengawal jalannya diskusi, kemudian memacu supaya mahasiswa aktif. Setiap group ada ketua kelas, dosen mengingatkan supaya ketua kelas mengawasi dan mendorong anggotanya untuk aktif semua.

PBL (problem based learning) is students discuss problem (in the Medical faculty it is called “learning scenario”, i.e. finding problems, then students discuss to solve them. In PBL, a lecturer supervises discussion and generates them to be active in discussion. Every discussion group has a leader who also supervises and generates them as well. (Lecturer I).

In the faculty, PBL is considered as a learning approach covering the pre-clinical and clinical phases. In the pre-clinical phase there are a variety of learning methods applied, i.e. small group discussion (SGD), lecturing from experts, panel experts, practice in laboratory, skills laboratory, and autonomous learning. The methods will be explained in more detail later in this chapter.
In the clinical phase the faculty applied two kinds of learning, i.e. experiential learning and adult learning. Experiential learning is the learning which is focused on previous experience and it is developed in discussion or case reflection with friends and lecturers. Adult learning is the learning which requires more autonomy; Life experience is very important for this learning. Learning need depends on students. Learning is problem-based. The learning methods in the clinical phase are clinical tutorial, bedside teaching, case presentation, and journal reading.

Clinical tutorials are done by small group discussion in which a lecturer acts as a tutor. A clinical case of a patient is the problem to be discussed. There are several steps in a clinical tutorial: Step 1, to identify the problem faced by a patient and formulate the clinical question; Step 2, to collect ideas (brainstorming) in order to analyze the problem; Step 3, to prepare an answer scheme and decide learning issues; Step 4, to research autonomously the decided learning issue; Step 5, to present the findings of that autonomous research and discuss with friends in order to find the solution to the problem. The clinical tutorial is held in two phases; the first phase includes the steps 1, 2, and 3, whereas the second one consists of step 5.

Bedside teaching is an essential component of clinical training. It enables students to use their senses (hearing, seeing, touching, smelling, etc.) to learn about patient. In clinical training a patient is a teacher. There are four phases in bedside teaching: Phase 1 (preparation), students must prepare seriously and the skills learned in the skills laboratory can be used as preparation; in the phase 2 briefing is given to students in order to prepare the students for what they should learn while interacting with the patient, as well as to learn the patient’s disease characteristics; Phase 3 is the clinical encounter in which students can get valuable experience in direct clinical interaction with the patient; Phase 4 (debriefing), it is to review what happened during the interaction with the patient – what did students see, hear, feel? How is the data interpreted? And what can be learned from the patient? In this step the role of the lecturer as a guide is very important.

In addition, there are five steps in bedside teaching: Step 1, students should commit to the information or data about the patient, and how
to interpret it. Step 2, students probe the patient in order to prove their knowledge, whether they understand it or not. Step 3, lecturers give positive feedback to students in dealing with the patient, so the students’ high self-confidence remains high. Step 4, lecturers help students to identify their mistakes and give them solutions. Step 5, lecturers explain general rules of how to deal well with patients.

The next learning method in the clinical phase is case presentation. It means that students present what they do and find during bedside teaching (dealing with patients in hospital) in class and then discuss it with their friends. In this case, they must be familiar with the medical notes of the patient.

The last method is journal reading. Students must use journal articles as a learning resource. They should know the current research on Medical Science, which is published in journals. The aim is to understand, analyze, explain, and conclude the journal content.

In short, the activities undertaken in PBL are, consecutively, small group discussion (SGD 1), autonomous learning, lectures from experts or practice in the laboratory, and SGD 2. New students in the first semester are usually given an introduction to and guidance about PBL.

C. Activities in PBL

1. Small Group Discussion

Small group discussions (SGD) in PBL should be effective. Effectiveness includes three separate components, i.e. content construct, affect construct, and process construct (Duek, 2000:77-79). Content construct means the group’s knowledge or collective knowledge which is a result of group cognitive activity. It is structured as a shared mental model which enables the group to understand problems and solve them. Affect construct is the feelings and attitudes of group members which are unified as a collective feeling and attitude of the group.

Concerning small group discussions, the vice dean on academic
affairs of the faculty said:
In the concept of PBL there is a method of small group discussion in which students are given a case. They discuss it according to their prior knowledge. If they do not have prior knowledge they will have difficulty in the discussion. Therefore, at the start of their studies, students are taught how to learn autonomously. The first thing to do in a small group discussion is to give students a problem; the lecturer then acts as a tutor who guides the discussion in the right way.

SGD is done twice. Each of them usually runs for two hours. The first SGD is the first activity done in PBL. The discussion topic depends on the content of the module. In this discussion, students are required to identify the problem faced by a patient and formulate the clinical question. They collect ideas (brainstorming) in order to analyze the problem. Finally they make an answer scheme and decide learning issues which will be autonomously learned. The lecturer as a tutor guides them in discussion, but sometimes leaves them.

The second SGD is the discussion in which students give their presentation and solution to problems formulated in the first SGD. In this case, students are required to present what they have discovered in autonomous learning and then discuss it with friends in order to find the solution to the problem. The activity of SGD 1 and 2 can be monitored via computer network in a separate room, since a camera is installed in the room where students discuss.

2. Practice in Laboratory

Not only do students learn theories or concepts from lecturers and other learning resources, but they also practice in a laboratory. The practice relates to certain modules such as the module of Reproduction, the module of Hormonal and Metabolism, and the module of Digestion. The students of the other faculties/departments also practice in laboratories according to their
subject, for instance, the teaching laboratory in the Department of Tarbiyah (Education), the computer laboratory in the Department of Informatics, the physics laboratory in the Faculty of Engineering, etc.

3. **Lecturing from experts**

Expert lecture means a lecture from an expert in a given subject related to the module. The expert who gives the lecture is decided by the module team. The expert is taken from the members of the team, the lecturers of the faculty, or from the university. The lecture topic is chosen in accordance with the module. The problems or difficulties faced by students in SGD may be solved or answered by the expert lecture.

4. **Autonomous Learning (Self-Learning)**

Students should learn autonomously, in order to prepare for examinations, to do coursework, or to find the solution to the problem raised in SGD. They do it either on campus or at home, either accessing online learning resources or the printed collection in the library. In autonomous learning students should find the material or solution which will be presented in the second SGD.

D. **Teaching-Learning Media**

Teaching-learning media is the teaching-learning facilities provided by the faculty and the university, i.e.:

1. **Lecture Rooms**
   There are several big lecture rooms with a capacity of around 100 students (or more), which are designed like a theatre or cinema. The rooms are equipped with AC (air conditioning), LCD (projector), PCs (personal computers), and a sound system.

2. **Discussion Room**
   There are many small discussion rooms used for the activity of SGD. The rooms are equipped with AC (air conditioning), LCD
3. **Laboratory**
   This is used for students to practice a lecture of a particular module like the module of Reproduction, the module of Hormonal and Metabolism, and the module of Digestion. The other faculties/departments also provide laboratories, such as the teaching laboratory in the Department of *Tarbiyah* (Education), the computer laboratory in the Department of Informatics, the physics laboratory in the Faculty of Engineering, etc.

4. **Library**
   The library includes the university library (central library) and the faculty library. The university library has about 40,000–45,000 books and other collections like journals, research reports, magazines, newspapers, etc. The library system is fully automated, so that students can access the library catalogue from anywhere on or off campus. The library of the Medical Faculty has thousands of medical books and others. It has printed and non-printed collection, and is fully automated. Students can access the internet in the library.

5. **Hot Spot Areas**
   The university provides ‘hot spot areas’ in all campus buildings, including the Medical Faculty, in which students can access the internet as a learning resource. They also can access it in the campus garden, library, or cafeteria.

6. **Teaching Hospital**
   The hospital is ‘Sultan Agung Islamic Hospital (Rumah Sakit Islam Sultan Agung – RSISA). Like the university, the hospital is managed by *Yayasan Badan Wakaf Sultan Agung* (YBWSA) – ‘Sultan Agung’ *Wakaf* Foundation. It gives health service to all students, all the university and hospital staff, as well as the public. The hospital becomes a teaching hospital for the university, so that the students of Medical Faculty can practice in the hospital. Some lecturers of the Medical faculty are also doctors in the hospital.
CONCLUSION

In short, the activities undertaken in PBL applied at the Medical Faculty of UNISSULA are, consecutively, small group discussion (SGD 1), autonomous learning, lectures from experts or practice in the laboratory, and SGD 2. New students in the first semester are usually given an introduction to and guidance about PBL. PBL is applied at the Medical Faculty of UNISSULA since the academic year 2005/2006 because it provides a process which encourages students to be autonomous in learning. There are four activities in the PBL, i.e. small group discussion (SGD), practice in laboratory, lecturing from experts, and autonomous learning (self learning).

REFERENCES


This article provides an overview of the historical perspective of Islamic education in the Islamic kingdoms in Nusantara. A literary study was conducted in order to obtain the data of the historical perspective of Islamic education in the Islamic kingdoms in Nusantara. There are at least four findings that need to be elaborated in this article. First, at the level of the early Islamization, which is done by the preachers and Sufis, of course, takes place in a long process that is persuasive, accommodative, assimilative, and acculturative simultaneously. Such Processes (like this that at once explains) reflect that the process of Islamization of the archipelago took place peacefully through a system of Islamic education. Secondly, Islamic education is an education that trains students in such a way that the attitudes, actions, decisions, and their approach to any kind of knowledge they are based on spiritual values and therefore very aware of the ethical values of Islam. Second, Islamic education lead and train students in such a way to develop Islamic spiritual based on their attitudes, behaviour and approach to any kind of knowledge and hope in turn will be mindfull to Islamic ethical value. Third, Islamic education in the era of Islamic kingdoms have systematically implemented, either through book study groups in mosques, and religious studies science in educational institutions were formally established by the empire, either in the form of religious and cottage boarding. Fourth, the development of Islamic education
in the Islamic empire has developed quite rapidly because it is supported by a socio-cultural approach through the application of accommodating and persuasive methods conducted by the clergy and/or the trustees of the local residents.

Keywords: Islamic education, Islamic schools, boarding schools, socio-cultural approach

Introduction

The Arabic theorists mentioned that Muslim traders, which were then followed by the mubaligh and Sufis, had begun arriving in the Nusantara since the 7th century AD. The arrival of Muslim traders, preachers, and Sufis were not identical to the emergence and the establishment of Islamic kingdoms in Nusantara. It was not less than six centuries or until the development of the kingdom of Pasai as a political center, trade center, and at the same time a center of Islamic religion. The long period proved that the spread of Islam took place peacefully with various persuasive approaches.

The main activity of the traders, for example, would have been to establish a positive interaction with the indigenous people for and on behalf of the trade. The strong characters of the Muslim traders, their sympathetic attitudes and behaviors, accompanied by a system of mutually beneficial trade, have led to a strong sympathy among the indigenous people which in turn would be a driving factor for the natives to learn and even embraced Islam.

The presence of Muslim traders in the Nusantara is not solely to trade. They brought a special mission to spread the religion of Islam, although it tends to be at the level of invites, not to the level of teaching Islam intensively. Considering trading activity that requires them to move towards trading centers in various parts of Nusantara. The presence of the mubaligh and Sufis further improved the desire to explore the indigenous people and also the spread of Islam in Nusantara. Islamization at the initial level, which is done by the mubaligh and Sufis, of course, took place in a long process: persuasive, accommodative, assimilative
and acculturative. These processes at once explain that the process of Islamization in the Nusantara took place peacefully. These long processes took place peacefully and explained that the arrival of the Muslims in the Nusantara was not identical with the establishment of the Islamic empire. History records that the establishment of the Islamic kingdoms in nusantara was actually done by a native Indonesian figures after having good understanding and adequate practice of Islam through Islamic education.

There are two important questions that will be answered in this article. First, what is the concept of Islamic education? Second, what is the historical perspective of Islamic education held during the Islamic kingdoms in nusantara?

A. The Conception of Islamic Education

Zakiah Drajat defines Islamic education as an education that more geared to the improvement of the mental attitude of Muslims that will manifest in deeds, both for the purposes of self and others that is both theoretical and practical. In other words, Islamic education is a process of mentoring and coaching which was done by some figures that have good knowledge, understanding and practice of Islam. They taught other people to obtain the knowledge, understand and master the skills that support the formation of a muslim who instill the basic principles of Islam in the form of Islamic faith, morality, thought, and behavior in self-learners.

Islamic Education seeks to prepare the next generation of Islam in order to be a person who have knowledge and understanding (‘alim and faqih) in every aspect of life, both diniyah sciences (fiqh, tafsir, hadith, faraid, and so on) as well as applied science of science and technology (chemistry, physics, medicine, and so on), to further apply it in real life. The output of Islamic education is a muslim that able to answer every change and challenge times armed with impartial science, both diniyah and madiyah.

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Ali Ashraf explained that Islamic education is an education that trains students in such a way that the life attitude, actions, decisions, and their approach to all kinds of knowledge are based on spiritual values and therefore was very aware of the ethical values of Islam. Thus, Islamic education is an education system that is laid upon a foundation of faith and piety and tied directly to the teachings of Islam. It is not just the transfer of knowledge or transfer of training.

Islamic Education emphasizes on a life balance that includes several principles, those are: (1) the balance between life world and the Hereafter, (2) the balance between physical and spiritual needs, (3) the balance between individual and social interests, and (4) the balance between science knowledge and deeds. Basically, Islamic education also emphasizes a balance between Insaniyah value and Ilahiyah value. Education is also a process of mental and moral development in the generation of Islam. Thus, Islam is a source of morality, which placed moral position as a very important complement in humanity. Islamic education is a conscious effort to put moral values on self-learners. That is the reason why Islamic education emphasis on moral education and giving priority to joint fadhilah and perfect morality.

The principles of Islamic education is to position the innate potential (fitrah), the mission, and the purpose of human life based on the teaching of Islam in such a way that it becomes the basic concept of philosophy of Islamic education, with regard to the socio-cultural conditions where Islamic education will be applied. The attention and adjustment to the socio-cultural conditions will in turn provide the possibility to reach the basic assumptions of Islamic education that has been developed. Thus, an important step in organizing Islamic education is to formulate the basic concept of philosophical education which is in accordance with the

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Bumi Aksara. P.27.


teaching of Islam, in order to create the principles of education adapted to the socio-cultural conditions in which Islamic education will be held.\(^{29}\) Maka, langkah penting dalam menyelenggarakan pendidikan Islam adalah merumuskan konsep dasar filosofis pendidikan yang sesuai dengan ajaran Islam, untuk kemudian mengembangkan prinsip-prinsip pendidikan yang disesuaikan dengan kondisi sosio-kultural di mana pendidikan Islam akan diselenggarakan.

The description above leads to the conception of Islamic education as follows. First, Islamic education is integration between religious knowledge and general science because, in the view of Islam, all the knowledge comes from Allah SWT. Second, Islamic education is done to establish a tolerant attitude and behavior in a variety of fields, especially tolerant to different opinions and interpretations of the teachings of Islam, without releasing the opinion or principle that someone is believed. Third, Islamic education became a way for individuals to make independent Muslim in life. Fourth, Islamic education became a way to develop an ethical work, discipline, and honesty.\(^{30}\)

Next, I will explain the historical perspective of Islamic education which was held during the Islamic kingdoms in Nusantara. In this case I chose the tradition of Islamic education conducted by the kingdom of Pasai, the kingdom of Peurlak, the kingdom of Aceh, the kingdom of Demak, and the kingdom of Islamic Mataram.

**B. Islamic Education in the Kingdom of Pasai and Peurlak Period**

Almost all historians claim Aceh region is a region of Nusantara which from the beginning got the influence of Islam, because of its strategic position in the shipping lanes and trade in the initial period. As described in the previous section, the performance of the vendors gained a


strong sympathy from the natives to learn the religion of Islam that in turn creating lots of Islamic communities that develop very well. The development of Islamic influence is accompanied by the development of Islamic education activities so that it becomes an important factor driving the development of adherents of Islam in Aceh.

There are several explanations regarding the rapid growth of Islam in Aceh, which is driven by several factors. First, the Islamic belief system is ready to use (portilitas) so it is easy to understand and apply in real life. Second, the arrival of Muslim traders who have successfully associate Islam with wealth so as to provide an opportunity for Muslim traders to participate in the political and diplomatic fields. This fact raises such deep sympathy for the indigenous people so keen to learn and embrace Islam. Third, Islam introduced writing to various regions of Southeast Asia where the people are mostly unfamiliar with the writing. Writing recognition will trigger curiosity (sense of curiosity) deep among the indigenous people. Fourth, there is a lesson to memorize the Quran so it supports the implementation of religious practice for beginners. Fifth, the perception that the scholars have skill in curing the disease so that lots of natives come for treatment and/or learn about the theory of medicine. Sixth, the existence of a moral lesson that Islam offers the safety from various evil forces and happiness in the hereafter.\textsuperscript{31}

Pasai was the first Islamic kingdom established in Nusantara, thought to have been standing since the 10th century until the 15th century AD.\textsuperscript{32} In 1345 AD, a great scholar from Morocco, Ibn Battuta, did a layover in Pasai kingdom on his trip around the world in the 13th century. At that time, the kingdom of Pasai was ruled by Sultan Malik al-Zahir, a king who is known to have extensive knowledge in the science of religion, have a good fluency in Arabic, and practice simple lifestyle. As a popular scholar, Ibn Battuta makes note of the education system that is applied in the kingdom of Pasai, those are: (1) the nobles who led the government had the same capacity to scholar and played an important role in the spread


of Islam, (2) educational materials and religious instruction field of law
was fiqh Shafi, (3) informal education systems organized in the form of
taklim and halaqa, and (4) the state allocated special funds to organize an
Islamic education system. In its heyday, which was in the 14th century
AD, the kingdom of Pasai gave special attention to education. Tome Pires
noted that there were lots of Pasai’s citizens, who lived in several Pasai’s
cities, were well educated people.

Ibn Battuta revealed more detailed information that Pasai was the center
of Islamic studies in Southeast Asia. In this era, there were lots of scholars
from other Islamic countries stayed in Pasai. One of them is Sultan Malik
al-Zahir who was a highly respected leader of the scholars and loved
knowledge and science. Every Friday, the Sultan performed Jum’ah
prayer in mosque using his clerical dress. After the prayers, he would hold
a discussion with the scholars; among them were Amir Abdullah from
Delhi and Tajudin from Ispahan. The education system was organized
in the form of scientific discussion (majlis ta’lim) and halaqoh. Halaqoh
system is a learning system in which the students sit in a circle around the
position of educator. Meanwhile, the teacher was sitting in the middle
of the circle so that he could see all of his learners’ faces. This reality
confirms that the Islamic education system has run well in the kingdom
of Pasai.

When the kingdom of Pasai started to ruin, the Islamic education was
continued by Peurlak kingdom. Peurlak was a very strategic area, which
was located in the Strait of Malacca, which never acquired the influence
of Hinduism. Pasai and Peurlak established a good working relationship,
especially after Pasai’s Sultan married the Peurlak king’s daughter.

P.135-136.

34 M.Ibrahim, et.al. 1991. Sejarah Daerah Propinsi Daerah Istimewa Aceh, cet

P.136.

As well as Pasai Empire, Peurlak kingdom was also very concerned about education. Peurlak was noted to have Islamic education center named dayah Cot Kala, a college level education center, which was founded by Prince Tengku Chik Muhammad Amin, in the 10th century AD. The material studied in dayah Cot Kala include Arabic, tauhid, tasawuf, morality, geography, the Arabic language and literature, history and statecraft, mantiq, Falaq science, and philosophy. Meanwhile, the sixth ruler of the Peurlak kingdom, Sultan Mahdum Alaudin Muhammad Amin (reigned between the years 1243-1267 AD), known as the Sultan of justice, wisdom, and depth level of knowledge, established the Majelis Ta’lim Tinggi, a college level of education center, designed specifically for advanced students to study and discuss the religious books that has a high level of knowledge, for example, *Kitab Al-Umm* by Imam Shafi’i.37

Through the implementation of the Islamic education system, the kingdom of Pasai and the kingdom of Peurlak has grown not only as a political center and trade center, but also as an educational center, a cultural center, as well as the center of Islamic spread so that simultaneously Islam spread to various parts of Nusantara, such as Malacca, Gresik, Ampel, Demak, Cirebon, Banten, Maluku, Banjar, and so on.

c. Islamic Education in the Kingdom of Aceh Period

Aceh Kingdom was established on 12 Zulkaedah 916 Hijri or 1507 AD. Basically the kingdom of Aceh is a fusion between the kingdom of Aceh in the west and the kingdom of Pasai in the east. The first King of the Aceh kingdom was Sultan Alaudin Ali Mughayat Shah (1507-1522 AD).

The establishment of this kingdom further improved the educational mission of Islam in Nusantara. This is because the kingdom of Aceh was giving special attention to education, namely by establishing state institutions that have the responsibility and authority in the field of education and science. Those state educational agencies are: (1) Balai Seutia Hukama, a science institution, a gathering place for scholars, experts and scientist to discuss and develop science, (2) Balai Seutia

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Ulama, this educational institutions specifically dealt with the education and teaching problems, and (3) Balai Jama’ah Himpunan Ulama, which is a place of study for scientists (scholars) to discuss the issues that arise in the world of education.\textsuperscript{38}

Balai Seutia Ulama has made a hierarchy in its educational system. Those four levels were as follows. The first one was Meunasah or madrasah. It was similar to primary school or madrasah diniyah. Meunasah or madrasah were established in each village (gampong). Village (gampong) was the smallest territorial form of Aceh kingdom’s government structure which was headed by a Keucik and Waki (vice). Meunasah or madrasah was a place to study or schools that have multiple functions, for instance: (1) as a place to study al-Qur’an, (2) as a primary school, the subject matter covered were writing and reading Arabic letters, tauhid, Malay, character, and history of Islam, (3) as a place of worship to pray five times for the citizens of the village (gampong), (4) as a place to do tarawih prayer and to read al-Qur’an in Ramadhan, (5) as a feast place in Maulud, (6) as a place to submit the tithes on Idul Fitri, (7) as a place to hold peace when there was a dispute between and among the villagers (gampong), and (8) as a place of deliberation to all matters. Because of its multi dimensional function, Meunasah should be placed differently from ordinary houses, so that it was easy for the citizens to locate the Meunasah and easy to locate the Qibla direction of prayer.\textsuperscript{39}

The second was rangkang. It was similar to madrasah tsanawiyah.\textsuperscript{40} Rangkang was established in each mukim. The subject matters discussed in Rangan were the Arabic language, geography, history, arithmetic (computation), morals, fiqh, and others.

The next was Dayah, similar to madrasah aliyah. Dayah were established in every Ulebalang region, and in some certain circumstances, it was also


centered on the mosque. In general, Dayah provided small huts that can accommodate two people per house.\textsuperscript{41} Therefore, the Dayah education system was identical to the pesantren today. The lessons taught at Dayah were fiqih, Arabic, tauhid, akhlaq and tasawuf, geography, history, science, and faraid.\textsuperscript{42}

The last was Dayah Teuku Cik. It was similar to higher education. The material taught at Dayah Teuku Cik include: fiqh, tafsir, hadits, tauhid, tasawuf, geography, linguistics and Arabic literature, history, mantiq, Falaq science, and philosophy.\textsuperscript{43}

Giving high attention to education has made the kingdom of Aceh growing as a source of knowledge, both religious and scientific knowledge. Many scientists or foreign students came to Aceh to teach or study. The capital city of Aceh is growing into a busy international city with various activities, especially those related to trade, politics, education and culture of Islam, and Da'wah Islamiyah. Some scientists and scholars who have taught in the Kingdom of Aceh were as follows:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|l|}
\hline
\textbf{No.} & \textbf{Nama} & \textbf{Keahlian} \\
\hline
1 & Muhammad Azhari & Expert in the field of metaphysics \\
2 & Syekh Abdul Khair Ibn Syekh Hajar & Expert in the field of mysticism \\
3 & Muhammad Yamani & Expert in the field of fiqih proposal \\
\hline
\end{tabular}
\end{table}

\textsuperscript{41} Ibid.


\textsuperscript{43} Ibid.

Da’wah Islamiyah activities continued to grow in the kingdom of Aceh. At the period of Sultan Iskandar Muda (1607-1636) for example, many mosques were established by the kingdom of Aceh. One of the famous mosques, the Baitul Rahman Mosque, was also functioned as a center of Islamic education. This fact also showed that the kingdom of Aceh has evolved as a center of Islamic studies.45

The existence of state institutions that have the responsibility and authority in the field of education, as well as the establishment of educational institutions in primary, secondary, and higher educations, showed that the kingdom of Aceh has been acted as a center of Dakwah Islamiah as well as the central of science and Islamic education in the archipelago. Thus, the kingdom of Aceh, as well as several previous Islamic kingdoms mentioned above, was established for a noble mission that was the spread of Islam in Nusantara.

A. Islamic Education in the Kingdom of Demak and Mataram Period

Islamic education system conducted in the kingdom of Demak was not too different to the kingdom of Aceh. Several mosques were built as a central to the community activities. One of its functions was as the

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center of Islamic education. Several Islamic scholars in Java, well known as Walisongo, had taught Islam to the Javanese people through variety of approaches, one of them was a socio-cultural approach.

The Wali were great scholars that formally assigned by Demak kingdom to teach Islam in a particular region. That is why the Wali have an official title, “the Sunan”. This name was followed by a region name, such as Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Drajaat, Sunan Kudus, Sunan Gunung Jati, Sunan Geseng, and so on. The Wali hold a very significant role in the teaching of Islam in Java. In fact, Raden Fatah’s position as the first king in Demak kingdom cannot be separated from the decision of the Wali so that Islam can effectively broadcast on the island of Java. Generally the Wali established a boarding school to organize Islamic educational system, like Pesantren Sheikh Nurjati in West Java, Pesantren Ampel in Surabaya, Pesantren Giri in Gresik, Pesantren Kudus in Kudus, and so on. In the Pondok Pesantren many people in Nusantara learnt about Islamic religion, which includes aqidah, akhlaq, tasawuf, art and culture, the history, the science of government, military science, and so on. Thus, It can be concluded that the Islamic education that developed during Demak kingdom could not be separated from the role of the Wali (Walisongo), both on the Java Island in particular and throughout the Nusantara in general. The Wali (Walisongo) also initiated the establishment of the kingdom of Demak as an effective political channels in da’wah Islamiyah main activities, particularly in Java.46

It can be said that the Islamic education that developed during the Demak kingdom period could not be separated from the role of the Wali (Walisongo), both on the island of Java in particular and throughout the Nusantara in general. In fact, this was the Wali (Walisongo) who initiated the establishment of the kingdom of Demak as an effective political channel in da’wah Islamiyah overarching activities, particularly in Java.47

Political conflicts in the kingdom of Demak were eventually became


47 Ibid.
the main factor for the ruin of the empire. But the Islamic education system, which has been rooted in Javanese life, continued by the next rulers, especially during the reign of Sultan Agung in the Islamic Mataram kingdom. As noted in history, that in 1630 AD Sultan Agung used cultural approached in the Islamic educational system. At that time, the Indonesian cultural elements and the elements of some Hinduism cultures were adapted to the Islamic culture so as to produce a typical Indonesian Islamic culture. The evidence of the cultural approach still can be seen today. For example, Grebek was adjusted for Eid and Maulud so that the religious festivities could take place lively with the terms Grebek Mulud and Grebek Poso. Gamelan Sekaten which only sounded on Grebek Mulud, would only be sounded in the courtyard of Masjid Agung as what Sultan Agung asked.48

Beside using the cultural approach, Sultan Agung was also well known because he was revealing some policies that support the development of pesantren. Sultan Agung’s great attention to education has created an awareness of the importance of education among the masses. Several scholars have noted that there were lots of parents in Java at that time encouraged their children to study in the Islamic boarding schools. Al Qur’an recitation was done in every village beside the recitation of Kitab by the students who have khatam (finish) al-Quran recitation. The students have to stay in the dorm, which is popular with the term “pondok”, which were located near the boarding school. It has been noted that during the period of Sultan Agung, Islamic education center for novices have been built. Meanwhile, at the district level Islamic educational school were built for advanced level students. The kitabs, taught at big boarding schools (pesantren,) were great books in Arabic that were translated word for word into Javanese language using Halaqah system. The materials discussed in the Kitabs were al-Qur’an, al-Hadith, fiqh, tafsir, tauhid, tasawuf, and so on.49


D. Conclusions

This article is closed with the following conclusion. First, Islamization at the initial level, which was done by traders, mubaligh, and the Sufis, took place in a long process that was persuasive, accommodative, assimilative and acculturative. Those processes explained that Islamization process in the archipelago took place peacefully through a system of Islamic education. Second, Islamic education is an education that trains students in such a way that the life attitude, actions, decisions, and their approach to all kinds of knowledge are based on spiritual values and therefore very aware of the ethical values of Islam. Third, Islamic education at the Islamic kingdoms period had been carried out systematically, either through group discussion in mosques, and religious studies discussion in several institutions formally established by the kingdom, either in the form of madrasah or pesantren. Thus, Islamic education took place simultaneously, both formal and informal. Fourth, Islamic education at the Islamic empire period had experienced rapid growth since it was supported by a socio-cultural approach through the implementation of accommodative and persuasive methods conducted by the clergy and/or the Wali of the local community.

Bibliography :


Different types of models have long been used to help students in their learning and it is even more crucial for learning chemistry due to the abstract nature of the subject. An example is the simple stick and ball molecular model commonly used to exemplify molecular geometry. The objective of this study is to explore how a stick and ball model can and still needs to be used to help students in learning about the molecular geometry according to VSEPR theory, even at university level.

This study was conducted as a part of a General Chemistry course for first year Chemistry Education students. In this study, students were asked to build different geometrical stick and ball models using paper, plastic balls and cello tape. While they were building the models, students were allowed to consult to their books for reference. That way, students could simultaneously compare the pictures of a certain geometry, the examples of chemicals having the respective structure as well as build the three dimensional models.

From this study, it was obtained that for 3 or more atoms attached to one central atom, many students failed to translate the two-dimensional model from the pictures to a working three dimensional model. Finally, some factors affecting students understanding of the VSEPR concepts were identified, which include the students’ spatial reasoning, their understanding of the Lewis dot symbol as well as language factor.

Key words: VSEPR, molecular geometry, chemistry teaching, molecular model, misconception
A. Introduction

Science in general deals mostly with explanations about natural phenomena, and as one of the branches of science, chemistry is no different. In trying to explain and understand the natural phenomena, our species is able to divide the world as we see it into smaller bits, thus making what we see easier to understand. The process of cutting our world into different chunks is called modeling, while the product of this process is model (Gilbert, 2008).

Learning chemistry involves a process of us trying to understand the microscopic world, making modeling an even crucial part of chemistry learning. In fact, all chemist use models, although the scope and complexity of the models will vary, depending on the modeling process that we experience. So crucial is modeling chemistry that chemistry in itself can be seen as a collection of models that we use to represent the world around us (Foresman and Frisch, 1996).

According to Johnstone (1999) and Gabel (1999), models can be differentiated into three representational levels, the macroscopic, the sub-microscopic and the symbolic levels. The macroscopic level is a representation of the world as we experience. In our classrooms or laboratory, some examples of this level are solutions of pure chemicals, a chunk of crystals, or even a thermometer. Pure chemical is thus different from complex mixture; crystal is a representation of solid that has regular structure; a thermometer can be used to model different temperature. Meanwhile, the sub-microscopic level is the representation of the entities being represented in the macroscopic level, so that we can see the entities in a clearer picture. For example, the molecular distance from one to another is used to explain the state of matters. The regular and repeating pattern and structure of a crystal is used to explain crystal hardness. Molecular relative movement from one to another and their kinetic energy are used to describe temperature difference. Finally, the symbolic level consists of any qualitative abstraction used to represent each item at the sub-microscopic level. These abstraction are used as shorthand for the entities at the submicroscopic level and are used to
show quantitatively how many each type of item are present at that level. Chemical equation and mathematical equations associated with “mole” concept are used jointly to represent a pure solution; chemical equations are used to distinguish one compound from another; while temperature is represented using both numbers and letters.

Gilbert (1998) further asserted that in order to get a full appreciation of explanations provided by science, one needs to acquire the skill for “the making and meaning of representation”, a process that he called “visualization”. This process requires one to “work within each representation level, as well as switch between them” (page 4). Therefore, the understanding of chemistry also requires us to work with different types of models that can be used to visualize the concepts.

A visual model, which may include pictures, diagram, tables and the like can be classified as **external representation** (Tufte, 1983), as it concerns with the public display of information. However, it is possible for someone, a student for example, to construct their own meaning of these external representations that may or may not be the same as their intended meanings. Such representation is called **internal representation** (Gilbert, 2008). Visualization is therefore the combination of both external and internal representations.

Pictures and diagrams are very useful to be used as a learning aid, including in teaching chemistry. This study explores how a visual 3-D model was used for the teaching of molecular geometry according to Valence Shell Electron Repulsion (VSEPR) theory. According to VSEPR theory, molecular geometry can be predicted by determining the Lewis structure of a molecule and to place each electron pair surrounding a central atom as far as possible. This model is basically the simplest model that can be used to predict molecular geometry (Gillespie, 2004). However, as shown in this study, there are still some first year chemistry students that failed to understand this concept, thus making it even more difficult for them to understand the more sophisticated models such as Valence Bond (VB) or Molecular Orbital (MO) theories.
B. Methods

This study was carried out bicyclically in a general chemistry class for first year Chemistry Education students at UIN Sunan Kalijaga. The topic of molecular geometry and VSEPR is a part of the materials covered in their second semester. Students from two different classes in two consecutive academic years participated in this study.

During the class, the assumption of VSEPR was introduced to students, underlining the importance of how electron pairs will repel each other, causing each electron pair to form different angles from one to the other. Students were then asked to work in groups to predict and construct the 3-D model for different molecules. To help with this, different materials were used: plastic balls (hollow) with different sizes, cello tape (plastic tape, double tape, paper tape), small pieces of buffalo paper that are already cut to the size of name cards, scissors and balloons, allowing them to use different materials to construct their models. Students are also allowed to consult their textbooks for reference during their work.

1st cycle class scenario

After introducing the topic, I asked two students to come forward as models. They were then asked to model how linear molecule (or any linear line) should look like. Students did not have any difficulty in modeling this geometry. After that, another student was then asked to come forward. The three students were then asked to form a “trigonal planar” geometry. Surprisingly, they could not produce the geometry readily. However, the “human model” was finally able to be constructed, with all three students sitting on the floor in a “circle” facing inward, with their legs directed to the center. The class then discussed the meaning of the word “trigonal planar”. Since the term is not native Indonesian language, but absorbed from foreign language, the meaning of each words were also be discussed.

“Lewis dot symbol” which had been discussed the previous week was also discussed briefly for the basis of determining molecular geometry based on VSEPR. Students were then asked to construct different molecular geometry. In order to do this, they were then divided into 8 groups of
5-6 people and were given the choice to choose the materials provided to build their own molecular model. As required by VSEPR theory, each molecular model should have the bonds to be positioned as far as possible, which means that the bond angle should be large as possible. When they had any difficulty, the students were allowed to consult to the textbook for reference. Figure 1 show the different molecular geometry for some typical compounds as well as the symbol used to describe each structure (Chang, 2011).

During the lesson, I interacted with students and discussed certain aspects of their work. Two observers consisting of two Chemistry Education alumni also help during the lesson.

2nd cycle class scenario

The class scenario of the second cycle is basically similar. However, when building the human model at the beginning of the class, ropes with one end tied to the central “atom” and the other held by the other “atom” were used to build the model. In addition, students were asked to construct the model without being told about the name of the geometry. Instead, using the ropes with similar length, students surrounding the central “atom” were asked to stand as far as possible from one another, starting with only two students, three and then four. After building the human model, the lesson proceeded similarly to that of the first cycle, although the models were built mainly using sticks and plasticine.
C. Findings and Discussion

The model used in this lesson can be classified as the sub-microscopic level of representation, as the models can be used to represent properties inherent to the molecular structure of a compound. The model can also be classified according to their dimensions (Gilbert, 2008.) Here, the students worked using three dimensional (3-D) models that they
can modify. During their discussions however, as they consult to the textbook, they had to also work with 2-D model in the forms of pictures of each molecular model. The names of each molecular geometry can be considered as 1-D model, as they only consist of abstractions of how each molecular model should look like, and thus can also be classified as the symbolic level of representation.

As Gilbert (2008) pointed out, students’ understanding of a concept requires the ability to switch from one level of representations to the other, and students were required to do this during the lesson. Many however, failed to do so. Figure 2 for example, shows how the 2-D model that the students see in the reference textbook was translated into different 3-D model. In the book, students could see the picture for the trigonal planar structure that would look like Figure 2(a). However, as depicted by the arrows, some of the supposedly planar structures were not planar after all.

Figure 2. Models created by the students for the trigonal planar geometry; the pictures were taken from above (a) and from the side (b).

Their failure to switch from the 2-D model to the 3-D model seemed to be partly rooted to the fact that each student has different spatial reasoning capacity. Thus, while one student may see the pictures and were able to form clear internal representations, other may not. In addition, language barrier seems to also play an important role in the students
understanding. Many students for instance, did not understand what the term “planar” means, making it necessary to discuss the term to describe each structure. While students seemed to have grasped the meaning of the terms better after they were translated to Indonesian language, Figure 2(b) clearly shows that language is not the only factor. Another instance in which language also become one of the consideration was when students were asked about the reason why on a structure with 6 electron pairs (or 6 surrounding atoms) is called octahedral. Many of them could not readily explain that the term “octahedral” is taken from the number of sides and not the number of electron pair.

Despite the fact that the topic had been discussed in high school chemistry, most students have difficulty constructing molecular model having more than 4 atoms attached to central atom (AX₅ and AX₆, see Figure 1), while for AX₄, most students built a rectangular model instead of tetrahedral, with 90° bond angle. This did not fit with the VSEPR which predict the angle to be 109°. After some discussion, most groups can construct a tetrahedral very well, although some of them have difficulties in arranging the bond angle to be 109°. This was found especially in the first cycle. During the second cycle, the students could create the tetrahedral structure quicker, probably because the human and rope model used at the beginning of the class already include the tetrahedral model. It is also interesting to note that some students seem to have memorized that molecular structure of CH₄ is a tetrahedral, with 109° bond angle, and yet not all of the students can connect the known bond angle to the correct structure.

Students specifically had difficulties in constructing the model for the AX₅, which is “trigonal bipyramidal”. Since VSEPR dictates that each bond angle should be as large as possible, it was difficult for most students to build the correct model having 2 different angles: 90° and 120°. It seems that students could not relate the term “trigonal bipyramidal” to a pyramid (as in the building in Egypt), so that they did not try to build anything that should look like two joined pyramids. Some students even failed to build the three dimensional model although they had consulted to the textbook and saw the model drawn in 2-D.

In learning about VSEPR, the focus should be how molecular geometry is determined by the number of electron pairs attached to the central
atom. However, during the first cycle, the focus became “how to build the correct 3-D model”. Connecting the models that have been built to the geometry of a given molecule required the understanding of the Lewis structure of each compound. Thus, failure to construct the Lewis structure of a compound also resulted in the students’ inability to create the correct 3-D model.

The relationship between the representations used in this study can be seen in Figure 3. As suggested by the figure, the learning of VSEPR would involve three levels of representations. However, it is also possible that students only made the between the representations as depicted by the yellow arrow. When this happens, students basically only learn about geometry, and not necessarily about a chemical concept. The full understanding of VSEPR therefore requires making the connection between items that are connected with the black arrows, in which Lewis structure acts as a central part. Without the understanding of the Lewis structure, it is difficult to be able to draw the two dimensional model. In fact, the correct Lewis structure should act as the two dimensional model, and thus the construction of the 3-D model can be derived directly from the Lewis structure. As shown in this study, the use of pictures of the models, while useful, can also lead to misconception and therefore should be used with caution.

Finally, I would also like to point out that the activity such was used in this lesson are seldom used to teach chemistry at the university level, our study clearly indicates that such practice is necessary. This is because while students have already learned some of the concepts in school, many students might not made all needed connections between the models or representations. For instance, given a certain molecular formula, students might be able to recall the name of the molecular geometry but fail to draw the correct Lewis structure. Similarly, knowing the Lewis structure does not guarantee that a student will be able to construct the three dimensional model. And once the three dimensional model is created, it is still possible that students see the model as a simple geometrical
shape instead of the representations of certain compounds. The lack of communication, which can lead to this gap of understanding between the teacher and the students (Levy Nahum, 2004) is therefore should be avoided in order to achieve the maximum learning objective.

Figure 3. The interconnections between different representations in learning VSEPR

D. Conclusions

From our study, it can be concluded that the use of stick and balls models is still necessary to help with students’ understanding of VSEPR, as well as clarify the problems that have hindered their understanding. In order to fully understand and visualize this model, students need to be able to recognize the different levels of representations used in this concept, and to switch between one to another smoothly. This study shows that students’ understanding of VSEPR model can be caused by their spatial reasoning capacity, language barrier, and their understanding of Lewis dot symbol as one way to represent the structure of a molecule. Interestingly, this study also shows that we need to take caution when using pictures to represent molecular geometry, as many students could not translate the 2-D pictures into their respective 3-D representations.
Reference


Tujuan penelitian ini adalah untuk mengetahui hubungan motivasi menulis dengan kemampuan menulis argumentasi; untuk mengetahui hubungan penguasaan kosakata dengan kemampuan menulis argumentasi; dan untuk mengetahui hubungan motivasi menulis dan penguasaan kosakata dengan kemampuan menulis argumentasi. Penelitian ini dilakukan pada bulan Maret - Mei 2014 dengan menggunakan teknik korelasi. Subyek utama dari penelitian ini adalah mahasiswa Jurusan Pendidikan Bahasa Inggris semester VI tahun akademik 2013/2014. Sampel diambil dengan menggunakan teknik random sampling dengan jumlah sampel 50 siswa. Teknik pengembangan instrumen adalah teknik tes dan non tes. Data dianalisis secara kuantitatif dengan analisis deskriptif dan inferensial. Hasil penelitian menunjukkan bahwa:

(1) korelasi motivasi menulis (X1) dengan kemampuan menulis argumentasi (Y) memiliki koefisien korelasi r hitung = 0.709> r tabel = 0.312. Ini artinya kedua variabel memiliki kekuatan korelasi

(2) korelasi penguasaan kosakata (X2) dengan kemampuan menulis argumentasi (Y) memiliki koefisien korelasi r hitung = 0.663> r tabel = 0.312 Ini artinya kedua variabel memiliki kekuatan
korelasi; (3) korelasi motivasi menulis (X1) dan penguasaan kosakata (X2) dengan kemampuan menulis argumentasi (Y) memiliki koefisien korelasi r hitung = 0.799 > r tabel = 0.312, Ini artinya kedua variabel memiliki korelasi yang signifikan. Temuan penelitian adalah (1) terdapat hubungan positif antara motivasi menulis dan kemampuan menulis argumentasi, (2) terdapat korelasi positif antara penguasaan kosakata dan kemampuan menulis argumentasi, (3) terdapat hubungan positif antara motivasi menulis dan penguasaan kosakata dengan kemampuan menulis argumentasi. Berdasarkan temuan di atas, dapat disimpulkan bahwa kemampuan untuk menulis sebuah tulisan argumentasi dapat ditingkatkan dengan meningkatkan motivasi menulis dan penguasaan kosakata.

Kata kunci: kemampuan menulis argumentasi, motivasi menulis, penguasaan kosakata.

INTRODUCTION

As part of learning the English language, language skills are very important to be mastered by the student. The language skills are foundation in mastering a wide range of knowledge about the language. In principle language skills cover: listening, reading, writing, and reading skills. The fourth aspects of these skills have different levels of difficulty each other. Listening skill is the ability to interpret the words or phrases that are heard. Reading skill is the ability to understand the writing. Writing skill is the ability of expressing ideas and feelings into written language. Speaking skill is the ability to express ideas and concepts into spoken language.

As part of the language skills, writing, primarily writing argumentation is one skill that is difficult to be controlled by the student. The evident can be seen from the pre observation that the inability of students to write argumentation. The inability seen from sentences which
students write tend to be short sentences. In addition, students are not able to tell a story or an article that is not argumentative.

Besides, the inability of students to write are also affected by the low motivation of students to write. This can be seen when the lecturers assigned students to write, in general, students are not excited in doing the writing. Factors that affect this are the lecturers who cannot teach the material by a variety of strategies or methods of effectively and appropriately. Next, factors which affect inability of students to write is low English vocabulary. This can be seen at the time students write, the student has not been able to use a variety of vocabulary in English. Furthermore, students also have not been able to identify a variety of synonyms and antonyms of various existing vocabulary.

From the background of the above problems, the problem can be formulated as follows. (1) Is there any relationship between writing motivation and student’s writing argumentation ability?, (2) Is there any relationship between the vocabulary mastery and students’ writing argumentation ability? and (3) Is there any relationship between writing motivation and vocabulary mastery with students’ writing argumentation ability?

THEORETICAL STUDY

Writing Argumentation Ability

In order to achieve a wide range of activities carried out, ones would require the ability as a benchmark in the achievement of these activities. According Munandar (1992: 17), ability is the power to perform an action as a result of talent and exercise. Ability indicates that an action is carried out at the present time. Ability possessed by a person that may be inborn and can also be obtained from the results of the exercises he did diligently.

As part of the activity, especially the activity in writing. Someone needs
the ability to pour ideas, opinions, feelings of the author into the written language. Cere (1985: 72) said that writing is communication. Furthermore, he said that in communication there are four elements, namely: (1) writing is a form of self-expression; (2) writing is something that is generally passed on to the reader; (3) writing is the rules and behavior; and (4) writing is a way of learning.

The ability to write is an important thing in daily life, not only for the students and college students, but also for the public. The ability to write is essentially not only writing graphic symbols that form words, and the words were rearranged into sentences, but writing is pouring ideas into writing through sentences strung together as a whole, complete, and clear so it can be successfully communicated to the reader. In the process of writing there is a groove that should be followed by the writer/author.

**Writing Motivation**

In writing activities, motivation can be said to be the overall driving force within students that raises activities that ensure the continuity of the writing activities that provide direction on writing activities in order the goal is reached. Motivation in writing is indeed a very important role. As presented by Bernardin (1993: 410) who says that motivation is motivation is that result from an individuals desire to satisfy these need. That is a result of a person’s desire to satisfy his needs.

In connection with the above motivation is the driving force of all activities to be undertaken and motivation can provide the direction of activities that must be done in accordance with the objectives to be achieved, and can determine what actions should be done, which is appropriate to achieve the goal with a left actions that are not useful for that purpose.

**Vocabulary Mastery**

In learning the language, including English, vocabulary is one of the important part to master in addition to grammar, and pronunciation. Richards & Renandya (2002: 255) states vocabulary is also an important core of language proficiency and provides much of the basis for how
well learners speak, listen, read, and write. Vocabulary is central to the proficiency and gives an overview of how well the students can speak, hear, read, and write.

In teaching vocabulary, a lecturer needs to consider a variety of principles related to teaching vocabulary. Wallace (1982: 27) outlines the principles or guidelines in teaching vocabulary, which include: aims, quantity, need, frequent exposure and repetition, meaningful presentation, situation presentation, and presentation in context. The above statement needs attention in teaching vocabulary: purpose, quantity, requirements, and exposure to frequent repetition, presentation has a meaning, a presentation of the situation, and the presentation is appropriate based on the context.

RESEARCH METHODOLOGY
The research was conducted at the English Department of Tarbiyah Faculty State Islamic University Syarif Hidayatullah Jakarta and as a research subject is VI semester student of English Department who took a writing V course. The research was conducted at an academic semester in 2013/2014. The study lasted for 3 months since March until May 2014. This study used a quantitative research paradigm by using a survey method and using correlational techniques. The population in this study were all students of VI semester of English Department who took Writing VI course, while the sample in this study is part of the selected population were as samples. Techniques used in the study sample is random sampling technique. Results of randomization gained 50 students as the study samples. The instrument used in this study is a questionnaire for the writing motivation, multiple choice test for mastery of vocabulary, and test for the ability to write argumentation.

RESULTS AND DISCUSSION

Description of Data

Based on data collection of the three variables were obtained the following data. The data indicate that the ability to write the argumentation
obtained the highest score, that is 95. The lowest score is 55. Students average score of writing argumentation ability is 75. The median of the data obtained by the student is 75.8824. Mode is 75. Standard deviation is 8.97289. Furthermore, data indicate that the writing motivation the highest score obtained by a student of 98. The lowest score obtained was 60. The average writing motivation score is 80.13. The mode of the data obtained is 80. Modus is 80. Standard deviation is 8.75650. Next is the vocabulary of data showed that the highest score obtained by the students in the mastery of vocabulary is 92. Minimum scores obtained by students is 54. Average score was 73.100. The median score is 73.0588. Mode score is 72. Standard deviation score at student vocabulary mastery is 9.00085.

**Hypothesis Testing**

**The Relationship between Writing Motivation and Writing Argumentation Ability**

The results of significant test of correlation coefficient between writing motivation and the ability of writing argumentation shows that the null hypothesis is rejected because $r_{count} = 0.709 > r_{table} = 0.312$. Based on these data as well (t test) showed that $t = 6.197 > t_{table} = 1.684$. It can be concluded that the correlation coefficient between writing motivation and the ability of writing argumentation of 0.709 is very significant. Thus, there is a positive relationship between writing motivation ($X_1$) and the ability of writing argumentation ($Y$). It can be said that the higher the motivation to write the higher ability of students to write argumentation.

**The Relationship between Mastery Vocabulary and the Ability of Writing Argumentation**

The results of significant test of correlation coefficient of vocabulary mastery and writing argumentation ability shows that the null hypothesis is rejected because $r_{count} = 0.663 > r_{table} = 0.312$. It can be concluded that the correlation coefficient between vocabulary mastery and writing argumentation ability of 0.663 is significant. Thus, there is a positive relationship between vocabulary mastery ($X_2$) and writing argumentation
ability (Y). It can be said that the higher the mastery of vocabulary, the higher the student’s ability to write argumentation.

The Relationship Between Writing Motivation and Mastery Vocabulary with Writing Argumentation Ability

Correlation coefficient test results significant between writing motivation and vocabulary mastery with writing argumentation ability shows that the null hypothesis is rejected because $r_{\text{count}} = 0.799 > r_{\text{table}} = 0.312$. It can be concluded that there is a correlation coefficient between the variables of writing motivation and vocabulary mastery together with the writing argumentation ability of 0.799 is significant. Thus, there is a positive relationship between writing motivation ($X_1$) and vocabulary mastery ($X_2$) with the writing argumentation ability ($Y$). It can be said that the higher the writing motivation and vocabulary mastery, the higher ability students writing argumentation.

Discussion of Results

Discussion of the findings of this study with regard to the results of the three test of the research hypothesis that examines the relationship between independent variables $X_1$ and $X_2$ with the dependent variable $Y$. The independent variable is the variable which is comprised of writing motivation ($X_1$) and vocabulary mastery ($X_2$), while the dependent variable is writing argumentation ability ($Y$).

The test results showed that the three null hypothesis ($H_0$) being tested are rejected, otherwise the research hypothesis ($H_1$) tested received. This can be seen from the test results of $F_{\text{count}}$ greater than $F_{\text{table}}$ ($F_{\text{count}} > F_{\text{table}}$) both at significance level $\alpha = 0.05$ and the significance level $\alpha = 0.01$.

The proposed hypothesis are (1) there is a positive relationship between writing motivation ($X_1$) and writing argumentation ability ($Y$), (2) there is a positive relationship between vocabulary mastery ($X_2$) and writing argumentation ability ($Y$), (3) there is a positive relationship between writing motivation ($X_1$) and vocabulary mastery ($X_2$) with the writing argumentation ability ($Y$).
CONCLUSION AND SUGGESTION

Conclusion

Based on the results and discussion of the research has been described, can be found some of the following.

1. There is a positive and significant relationship between writing motivation and writing argumentation ability. This suggests that if the motivation to write increased the ability to write argumentation increased as well. The level of correlation between the motivation to write and the ability to write the argumentation of 0.709, the coefficient of determination (R²) = (0.709)² = 0.503 or 50.3%. This means that the contribution of writing motivation (X₁) of 50.3% to the writing argumentation ability (Y). That is, the writing argumentation ability can be improved through increasing the writing motivation on student who has contribution as much as 50.3%.

2. There is a positive and significant relationship between vocabulary mastery and writing argumentation ability. This suggests that if the enhanced vocabulary mastery so the ability writing argumentation increased as well. The level of correlation between vocabulary mastery with the ability of writing argumentation of 0.663, the coefficient of determination (R²) = (0.663)² = 0.439 or 43.9%. These data prove that the contribution of the vocabulary mastery to the writing argumentation ability of 43.9%. That is, the ability of writing argumentation can be improved through increasing vocabulary mastery to students because it has a contribution of 43.9%.

3. There is a positive and significant relationship between writing motivation and vocabulary mastery with the ability of writing argumentation. This suggests that if the writing motivation and vocabulary mastery together enhanced the ability of writing argumentation. The level of correlation between the variables
of writing motivation and vocabulary mastery together with the ability of writing argumentation of 0.799, the coefficient of determination \( R^2 = (0.799)^2 = 0.639 \) or 63.9%. These data prove that the contribution of writing motivation and vocabulary mastery together with the ability of writing argumentation of 63.9%. This suggests that other factors that affect the ability of writing argumentation \( (Y) \) of students at 36.1%.

**Suggestion**

Based on research conclusions as pointed out, it may be given some suggestions as follows:

1. **For Lecturers**

Lecturers should be able to create an atmosphere that can increase student motivation to write by being able to improve the mastery of vocabulary that will be able to improve students’ ability in writing argumentation.

2. **For Students**

Students should be more active and proactive in improving the mastery of vocabulary that will appear creativity in learning which in turn can improve the ability of students to write argumentation.

3. **The English Department**

The department should further improve the quantity and quality of learning resources; like the books related to the efforts to increase the motivation of writing and vocabulary mastery, and writing ability of argumentation.
REFERENCES


CRITICAL LEARNING IN PESANTREN:
A CASE STUDY AT DAARUL FALLAH AGRICULTURE PESANTREN
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CRITICAL LEARNING IN PESANTREN:
A CASE STUDY AT DARUL FALLAH AGRICULTURE PESANTREN BOGOR

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Abstract

This research reveals that critical learning has been implemented in Pesantren, and thus Pesantren has produced critical and creative alumni. For this reason, Pesantren is far from the term stagnant in which its graduates can only recite the holy Quran, and become preachers. The conclusion above supports some other arguments, such as; A. Malik Thaha Tuanaya (2007). He establishes that Darul Fallah Agriculture Pesantren has implemented participatory learning for its learning system. This system allows the students to actively participate in learning processes by implementing two learning strategies; theoretically in the classrooms based on the syllabus and curriculum. And in practice outside the classrooms through the use of media or learning aids. Florian Pohl (2009) states that Pesantren in Indonesia nowadays, has played its significant roles toward the empowerment of civil society, critical reviews on status quo issues, critical reviews on Islamic sources, etc. It can be seen from the existence of non-governmental organizations which concern to the development of Pesantren and its quality, such as P3M, LkiS, etc. On the other hand, the conclusion of this research is different from Rosnani Hashim’s statement (2001). Which assume that education of contemporary Islam is not able to produce critical and creative students. This is because the failures of implementing the four teaching aspects.

51 This paper is based on unpublished author’s thesis in Graduate School of UIN Syaraif Hidayatullah Jakarta, 2013, entitled “Pembelajaran Kritis di Pesantren”.
of Islamic education (aims, curriculum, teaching methods, and school environment). The primary sources/data for this research are taken from documents, interview (Focus Group Discussion) with the students of Islamic senior high school’s Bogor Darul Fallah Agriculture Pesantren, curriculum, books related to Darul Fallah Agriculture Pesantren and works/papers issued by the pesantren. While secondary sources/data used are from books, papers, magazines, articles, journals, websites and others which are related to critical learning and pesantren. These sources are analyzed by using qualitative approach and case study with field research.

**Keywords:** Pesantren, Critical Learning, Critical Thinking, Creativity, Pesantren and Critical Learning

**INTRODUCTION**

The existence of Pesantren in Indonesia has been so old. Based on TB. Hasan Basri, pesantren isthe oldest institution of Islamic education in Indonesia. Although there is some disagreement about the its early appearance. However, scholars and historians agree that pesantren in Indonesia has been established long time ago. According Pigeaud and DeGraaf reported by Marwati and Nugroho that pesantren has been existed since the 16th century. In contrast to Van Brueinessen who said that pesantren just established in the 18th century. Haedari Amin said that pesantren is


The pioneer of educational structured institutions and became the most prestigious at the time. The role of Pesantren as one of the educational institutions of Islam, it has important role to this nation since it’s established. Therefore, the existence of pesantren very close to the people, thus, pesantren can be regarded as the educational practice of community-based (community-based education).\textsuperscript{55} Aside from being religious educational institutions, pesantren curriculum not only teaches religious sciences and the worship of God. But also to maintain social relationships between people and the environment.\textsuperscript{56}

Although its existence has been very long time, pesantren faces tremendous obstacles in its development. Various ways have been done by pesantren to survive until now. One of them is to perform the transformation. Arief Subhan has mentioned the reason why pesantren need to do a transformation, to keep its continuity and benefits to the students.\textsuperscript{57} Based on Azra it’s reasonable for educational institutions to do any change and transformation, in the face of challenges to survive. Pesantren in Indonesia is the best example in responding to the challenge until it’s become a phenomenon, which he called “the mainstream” (mainstreaming).\textsuperscript{58} When entering the 20th century the issue of globalization and modernization blow hard, it took impact on the career of pesantren’s graduate to be independent, and the need for a recognized diploma by the ministry of religious affairs to register to the university and employment. Therefore in 2003 through Act No. 20 of article 26, paragraph 6,\textsuperscript{59} there is an expectation of pesantren graduates

\begin{flushright}
\begin{itemize}
\item \textsuperscript{55} Amin Haedari, \textit{Transformasi Pesantren: Pengembangan aspek Pendidikan, Keagamaan, dan Sosial} (Jakarta: LeKDiS dan Media Nusantara, 2006), 23-24, 30.
\item \textsuperscript{57} Arief Subhan, \textit{Lembaga Pendidikan Islam Indonesia Abad ke-20: Pergumulan antara Modernisasi dan Identitas}, 184.
\item \textsuperscript{59} UU No. 20 pasal 26 ayat (6) tahun 2003 yang berbunyi “hasil pendidikan
\end{itemize}
\end{flushright}
who expect to go to college, or become government officials through mu'ālah (Equivalence).  

Later, entering the 20th century, the reason why Islamic educational institutions, particularly the madrassas and pesantren must make changes to the system. When the eyes of the world focused on the resurgence of the Taliban in Afghanistan, in 1996 and 9/11 in 2001 (WTC). And in the Indonesian context when Bali bombing in 2002, as described by Arief Subhan and Azra. A series of events has made the international spotlight, to themadrassas and boarding school in the world including Indonesia. Madrasah and Pesantren accused of being a hotbed of terrorism or radicalism nurseries. This then makes Muslims shocked and awakened to fix the education system and learning. The western people often blamed pesantren, or anti-Islamic group calls Islamic education as the feudal, anti-modern, and so on.

The controversy about the Islamic education has indeed been a long year. However, in the current era of globalization is increasingly heated. One of them, namely, the issue of Islamic education learning systems which are considered feudal, exclusive and radical as the background for a series of tragedies in the world, especially the issue of terrorism. Rosnani Hashim said that, the failure of the Islamic education system in running four aspects, namely teaching goals, curriculum, teaching methods, and school environments, has made the Islamic educational institutions are notable to produce students who can think critically, and creatively. So that graduates non-formal dapat dihargai setara dengan hasil program pendidikan formal setelah melalui proses penilaian penyataan oleh lembaga yang ditunjuk oleh Pemerintah atau pemerintah daerah dengan mengacu pada standar nasional pendidikan."

60 Asrori S. Karni, Etos Studi Kaum Santri: Wajah Baru Pendidikan Islam, 189.


63 Florian Pohl, Islamic Education and the Public Sphere: Today’s Pesantren in Indonesia, 19-20.
are easily influenced by the western culture, unproductive, only be able to produce premature graduates who are not mastered the whole field of science, and not be able to maintain what they have been learned at school.  

In another article, Rosnanialso said that, despite the Islamic universities have proliferated and grown rapidly in many countries. However, why the Islamic university graduates either in Malaysia or in Indonesia do not have experts in the field of Islamic science, or have new ideas and products. According to her, the Islamic university graduates can only be a preacher, teacher. Only tend to focus on issues of worship and the afterlife, and rarely go directly involved in the field of social and so forth. Furthermore she questioned the practicality and efficiency of the act of Islamic university graduates, in managing administrative organizations such as the courts and the department of religious affairs. She said they are uncreative and innovative, and she thinks the system of Islamic education in Islamic universities also has failed. The same thing is also conveyed by Masdar Farid Masudi in his book titled Problem Keilmuan Dunia Pesantren. He criticized the methods of learning and teaching in a traditional pesantren, which he tends to apply the method of memorizing rather than reasoning. The methodis what he thinks disproportionately impeded the student’s to be critical.

Ahmad F. Fananisaid, that learning should not just be limited to activities of teacher-student interaction and knowledge transfer. However, to dismantle all forms of covert cultural awareness in an effort to raise awareness of the new culture. Education should give birth to generations of intelligent. Have the ability to think deeply, creatively, egalitarian, has a noble character, democratic, so they could be


B. RESEARCH METHODOLOGY

This research is akin to field research (field research). Therefore, the data used is based on the data found in the field entirely. By using a qualitative approach and case study method. This research is a case study of Islamic educational institutions Pesantren Darul Fallah Bogor Agriculture, relating to the method of critical learning at the institution. In this study, the data taken from the survey of structured and unstructured to teachers and students of Darul Fallah Bogor. Then unstructured and in-depth interviews to a number of keynote people such as Pesantren leaders, principals, staff curriculum makers, teachers, and students of Pesantren Darul Fallah Bogor Agriculture. The speakers who were selected such as: principals, curriculum designers, teachers, and the students of Pesantren Darul Fallah Bogor Agriculture.

Furthermore, the observation of the condition of schools, dormitories, facilities, and pre-school facilities, as well as the learning process inside the classroom and outside the classroom Pesantren Darul Fallah Bogor Agriculture. While on the implementation, this research is a descriptive study, the researcher attempts to describe a phenomenon, an event, both geographically and socially. Based on this theory, the researcher spent about five months (regular and persistent) in this study. Starting with the submission of the application for permission to study the Pesantren Darul Fallah Agriculture Bogor.


68 Sugiyono, Metode Penelitian Kuantitatif Kualitatif dan R&D (Bandung: Alfabeta, 2009), 245.

69 Trianto, Pengantar Penelitian Pendidikan bagi Pengembangan Profesi Pendidikan dan Tenaga Kependidikan (Jakarta: Kencana Prenada Media Group, 2010), 190, 199.

70 Trianto, Pengantar Penelitian Pendidikan Bagi Pengembangan Profesi Pendidikan dan Tenaga Kependidikan (Jakarta: Kencana, 2010), 197.
on February 10, 2013 at the office of Darul Fallah and ended in May 2013. For the later, the condition of the area surrounding the Pesantren Darul Fallah, inquire and determine who can be interviewed, and requested information about the Pesantren Darul Fallah. Researchers also directly interact and engage in some student activities at Darul Fallah, follow and observe the teaching-learning process when it takes place in Darul Fallah. Then, examined documents and unstructured interviews with several sources are needed. After that, researchers process and analyze the data that has been obtained from the field, a resource (staff and students of Darul Fallah communities), and documents. When crucial data could not be found in the field, the researcher will replace with another invention of Pesantren Darul Fallah Bogor Agriculture.

C. PARADIGM THINKING AND CRITICAL LEARNING

a). Definition of Critical Thinking and How to Measure Critical Thinking Power

The recognition of man as ِحَيَاةُ الْبَشَرِيَّةُ ْنَادِقٍ, has become the awareness and shared knowledge, there is no objection against that perception. However, even if everyone could think, not all people can think well (good thinking) in a term or academic context. Of course it is influenced by many factors, such as knowledge, environment, and so forth. Stella Cottrell stated that, almost every day we need to use critical thinking skills, as a basis to avoid any actor believe in some thing wrong.72 Alec Fisher defines critical thinking as evaluation by combining the power of critical thinking and creative thinking, on the quality of reasoning or argument to support the beliefs and actions.73 In line with this, Michael Scriven and Richard Paul explore that critical thinking:

71 Chaedar Alwasilah, Filsafat Bahasa dan Pendidikan (Bandung: PT Remaja Rosda Karya, 2008), 158.


73 Jennifer Moon, Critical Thinking: An Exploration of Theory and Practice (USA and Canada: Routledge, 2008), 35-36.
thinking was a disciplined intellectual process for evaluating design concepts in the information as a guide to action.  

The difference is caused by the definition of an emphasis on various aspects. Stephen Brookfield donated three interrelated stages to arrive at the level of critical thinking version of Brookfield; first, find your own assumptions from the perspective that helps to make a decision. Second, check the accuracy of the assumptions that there is a possibility to see the others, check out from different viewpoints, consult the experts, finding relevant information, and so on. Third, make a decision based on the first two phases have been studied. Thus a person who takes decisions based on these steps, feel confident and satisfied with their decisions on their own perspective.

While Good win Watson and Edward Glaser revealed that some tests were carried out to measure the critical thinking aims to, “assess the person’s ability to logically analyze the assumptions, arguments, deductions or conclusion, and interpret information.”

The steps to determine how well a person’s critical thinking skills in the analysis and justify it logically according to Watson and Glaser are five stages:

1. **Assumptions (Assumptions):** this session, the questions statements are given to determine if the assumption has been made in the statement.
2. **Analyzing Arguments (analyzing arguments):** supplied argument is stronger if the person is found directly related to a given question or statement, and said weak otherwise.

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76 Watson Glaser Critical Thinking Appraisal, [http://www.assessmentday.co.uk/watson-glaser-critical-thinking.htm](http://www.assessmentday.co.uk/watson-glaser-critical-thinking.htm)
3). Deductions/conclusions: assessing the ability to evaluate a variety of conclusions obtained.

4). Conclusion. At this stage it would be the ability to draw conclusions from the information obtained.

5). Interpretation of information. Looking at a person’s ability to interpret the information, whether the interpretation of conclusions based on the conclusions obtained. 77

Here are some criteria of critical thinking skills Alec Fisherversion. Then, Ennis listed 3 ideal criteria of disposition (character) critical thinkers, namely:

Tabel 1. Critical thinking skill & critical thinkers dispositions

<table>
<thead>
<tr>
<th>Skill critical thinking</th>
<th>Character (dispositions) critical thinkers</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Identifying; reasons, assumptions and conclusions.</td>
<td>- Concerned that their beliefs are true, and their decisions are justified, that is concerned to get the truth as possible. Namely: a). openly seek alternative hypotheses, explanations, conclusions, plans, evidence and others. b). seriously consider the viewpoint of others rather than themselves. c). Trying to knowledgeable. d). Using their critical thinking skills, and others.</td>
</tr>
<tr>
<td>- Evaluate and analyze; assumptions, arguments, explanations and decisions.</td>
<td>- Care to understand and display position honestly and clearly position them as others. Which include: a). knowing and hearing viewpoints and reasons of others. b). to be clear about the meaning of what is said, written, or communicated, and others.</td>
</tr>
</tbody>
</table>

77 Watson Glaser Critical Thinking Appraisal, [http://www.assessmentday.co.uk/watson-glaser-critical-thinking.htm](http://www.assessmentday.co.uk/watson-glaser-critical-thinking.htm)
- Clarify and interpret; statements and ideas.
- Caring for others, critical thinking would be very dangerous without this attitude, namely: a). Avoid bullying or making others annoyed with their critical thinking, understand the feelings of others and their level of understanding. b). Concerned about the welfare of others.
- Assessing; acceptability of evidence and claims.
- Taking inferences.
- Producing; arguments, explanations and decisions.

Elaine Johnson revealed that, think critically and creatively are like two sides of a coin interrelated and equally important and cannot be separated.78 Joe Y.F. Lau, then argue that if critical thinking is thinking clearly and logically, precisely and systematically, involving scientific reasons following his skills, then creative thinking is “about to bring something or original ideas that are useful and generating possible alternatives.”79

b). A base of Educational Critical Theory

There are at least two critical educational theory bases agreed upon almost all the critical pedagogues, namely: the Frankfurt school of critical

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theory and Paulo Freire. In this discussion, the author will only expose Paulo Freire as the theoretical basis of the most critical education as a reference in many parts of the world. In addition to avoid widening the discussion. Umiarso and Zamroni suggest three characteristics of education based on Paulo Freire:

1. **Cultural Action and Literacy Eradication.**
   According Umiarso, Freire analogize illiterate people with the same people who are malnourished. Freire defined literate people as “human who capable of being used (said the words, write, and publish) their own words. To then rise from marginalized situation, and interact with the reality of the world and named him.”

2. **Educational Criticism: Concept of Bank Style**
   Freire sorted the bank style of education process as follows:
   a. Teachers teach, students are taught.
   b. The teacher knows everything; the students do not know anything.
   c. Teacher thinking, student thought.
   d. The teacher told me, students listen to a story.
   e. Teachers determine the rules, students arranged.
   f. Teachers choose and impose his choice, the students agreed.
   g. Teachers do, pupils imagining him - self doing through the teacher deeds.

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h. Teachers choose the material and content of the lesson, the student (without consulted) adapt to the lesson. The teacher confuses the authority of knowledge and authority of his position, which he did to undermine the freedom of students.

j. The teacher is the subject of the learning process, pupils are mere objects.

The style of this kind of education that will shut off the awareness and critical thinking of students. Freire argues that teachers who use the bank style as away of education in teaching students, consciously or not, have made the process of dehumanization of the learners. To change this kind of education is to initiate communication, which assumes that students are human too. Then to change the paradigm that says Freire’s “dichotomy between man and the world: by assuming that humans solely in the world, not with the world or others, peoples are spectators and not a creator.”

3. Education Facing Issues (problem posing education)

To be able to apply the methods of this problem facing education, according to Freire should start from the discard paradigm of teacher-student contradiction. With the turn of cultural dialogue on teacher-student relationship, allegedly able to make learners to name the world with their own perspectives. The process of education based on the teacher-student democratic relationship like this, will be able to give birth to humans who have power researchers, creativity and criticality. In the end it will result in a critical awareness of themselves. Education toward the problem formulated by Freire, is intended to change the bank style educational methods. At this stage, the teacher and pupil is considered as a subject of education and the reality of the world is an object. No more anti-dialogical dichotomy between teacher-student, the rest are


teachers and students likely to learn the object of education, and it is the world. With the emphasis on what is referred to by Umairso quoted Munawar Sholeh, “the awareness of teachers and students regarding the ability and courage to face reality and change the world critically and creatively.”

D. PESANTREN AGRICULTURE PROFILE OF DARULFALLAHBOGOR

Boarding School located in the village Lemah Duhur, Benteng Village, District Ciampea, Bogor Regency, has an area of 26.5 hectares. An endowment of RHO Djunaedi. The area is located on the side of provincial highways, exactly on the highway Bogor-Jasinga at kilometer 12 to the west, and about 2 miles from campus IPB, Bogor. Pesantren land is divided into two zones. Education zone area of 10 hectares located on the front (entrance), and the zone of land and productive business practices where the students area of 16.5 hectares. On April 9, 1960, the Foundation established the Pesantren Darul Fallah by KH. Sholeh Iskandar as chairman, and colleagues KH. Ismail Abdul Gaffar (vice chairman), H. Tabarani (Secretary), H. Janamar Adjam (Finance), RHO Djunaedi (Member). And in June 1960 the township was built Pesantren Darul Fallah Agriculture, assisted by the local community, the Muslim Students Association (HMI), and the Indonesian Islamic Students (PII) that respond well on the Agricultural Pesantren village development.

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86 Umairso, Zamroni, Pendidikan Pembebasan dalam Perspektif Barat dan Timur, 162.

Since its inception, the Pesantren Darul Fallah has had an independent curriculum design, which blends classical models and the Salafi (Islamic boarding school education), also adding agricultural education. That is to say, from the beginning, the Pesantren Darul Fallah has been designed as a modern educational institution. Although initially in 1963, education in Darul Fallah was called the Islamic School of Agriculture of the People (PPR), with its students who are not the children but the graduates of Teachers of Religious Education (PGA) or equivalent. This condition lasted only nine months. Yet, the education system has integrated boarding school education and agricultural education. In 1994, the Darul Fallah officially registered as an Islamic educational institution under the Ministry of Religious Affairs, and the use of Religious Affairs and Ministry of Education curriculum, so having an integrated education system by adding up the current curriculum. Based on the research of A. Malikin Pesantren Darul Fallah, there are two methods broadly used in the learning process at this boarding school, namely: 1). Theoretically implemented in the classroom. 2). In practical

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88 Diagram pendiri Pesantren Pertanian Darul Fallah Bogor.


90 Hasil wawancara dengan Ismail Saleh dikantor Pesantren Darul Fallah.
work is done outside the classroom. Both methods are implemented based on the prescribed curriculum. In practice, the presentation of the material takes place on average teachers using participatory methods, namely in the form of group discussions, question and answer, simulations, lectures, and stories.  

One of the factors that make this boarding school spawned skilled generations in various fields, and have a high competitive spirit of the use of appropriate learning methodologies. So that, the students at the boarding school have high morale, motivation also never goes to continue to excel and learn, and work. However, more important than all the potential to be possessed by the student is of critical consciousness. Pesantren Darul Fallah has a dark history enough to remember, that when it is accused to perform radical action or disobedience against the government during Orde Lama and continues until Orde Baru. In fact, they only have a desire to help the government to empower local communities. At that time the communities about pesantren Agriculture Darul Fallah Bogor are the poor, uneducated and peoples who do not have the ability to simply exploit the potential of the natural surroundings. 

E. CRITICAL LEARNING IN PESANTREN AGRICULTURE DARUL FALLAH BOGOR

“I cannot teach anybody anything, I can only make them think”.  

“School means learning to use the mind properly, think creatively confront

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important issues, as well as to inculcate the habit of thinking."94 (TR Sizer)

The efforts modifications learning methods in Pesantren Darul Fallah Agriculture is, almost close to Freire’s concept of critical education methods and Habermassian. Muhammad Karim outlines eight principles Habermassian knowledge formation, namely;

“The need for activities that are cooperative and collaborative. The need for action is based on the discussion. The need for self-learning, through experience, and flexible. The need for learning through discussion. The need for the learning process related to the community so that students can understand and investigate a variety of environments. The need for problem-solving activities. The need to enlarge the rights of the students to speak. The need for teachers to act as transformative intellectuals.”95

Based on the research that has been done at Darul Fallah, the authors found a match pattern that can generate learning and develop critical and creative students, with the release of Paulo Freire’s education. The pattern is divided into three models, namely;

**First, Build a Critical Culture Among Students (Critical Consciousness)**

Some of the ways in which the boarding school or raise the student critical awareness to themselves, through studies critique of classical texts. AsbahstulMasail, to contextualize the discussion of the book with material social circumstances. In addition, thematic studies on issues in the community was often done by the Pesantren. In addition, debriefing activities in the study book which was held after the morning routine is also implemented.96 Freedom of expression is also one way to foster critical awareness of students of the conditions being experienced. Pupils are given the

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96 Wawancara dengan KH. Abdul Hanan Abbas di kantor Darul Fallah.
freedom to criticize the teachers teaching patterns that they deem appropriate to the type of learning them. In this case, students will be distributed monthly paper or teacher teaching evaluation questionnaire. There they are free to criticize or comment on what they feel about the teacher during the teaching-learning process takes place. The teachers also received criticism that will accept such criticism, as an example to them in accepting the criticism of others. Besides trying to evaluate deficiencies in the teaching-learning process.97 Not infrequently when learning takes place, there are students who protest are uncomfortable with certain learning conditions and asked to change the way of teaching or moving the learning location. Such teaching and learning activities, will be able to raise critical awareness in students and familiarize them to get out of the situation they perceive oppressing them.98

Some questions concerning critical awareness that researchers are bringing, such as; why do you wear hijab? Then, they take turns answering the research questions. One of the students said that the arguments (dalil) to begin the answer, which means, “Closing the genitals is obligatory.” Then she explained that based on the argument. She explained, therefore we as Muslims are required to believe in the Qur’an and sunna prophet, and run the command, then first we must execute the command. Second, therefore the negative impacts caused by not covering the nakedness are very much, and based on that she decided to wear the hijab.99

Other students also expressed no immediate explanation for the negative effect of not wearing hijab. Some students said that one of the many rapes resulting today is because it does not cover the private parts (aurat) well.100 Furthermore, when asked why they want to follow agricultural programs more contact with something dirty, while you are a city person? Several students enthusiastically replied, “One of the superiority of our boarding school is the farm program. He then explained by

97 Wawancara dengan Agus Setiawan dan Ismail Shaleh di kantor Darul fallah.

98 Wawancara dengan santri putri kelas 2 Aliyah Darul fallah.

99 Wawancara FGD dengan santri kelas 2 aliyah Darul fallah

100 Wawancara dengan santri kelas 2 aliyah Darul Fallah.
linking agriculture is a profession largely rural communities and Indonesia is an agricultural country. Therefore, we wanted after graduating from the boarding school was not only to be able to recite the Qur’an but also to be entrepreneurs.”¹⁰¹ These days the times have advanced, agricultural products are able to be developed with advanced tools, such as for example Japan and IPB. Explainssome of the students when asked such a question. It can be seen from the above question, how much they have done and choose activities based on the review of their thinking. When a child is able to transform tree into various forms of usability, it has done the stages of critical thinking. (Elaine B. Johnson, 2010).

Second, learning as a Dialogic Process. To achieve the learning objectives that are not lethal potential of the students, the Pesantren Darul Fallah has sought to avoid the dichotomy between teacher and students who are often referred to as the concept of a bank-style education. Through dialogical learning methodology, Pesantren Darul Fallah has been trying to realize the learning that considers students as subjects learners. Several methodologies are considered critical learning related undermine the dichotomy between students and teachers, which has been applied in Darul Fallah based critical education educational theories of Paulo Freire, namely:

a). Discussion. As has been described above, the teacher at Pesantren Darul Fallah applying the method of discussion in various models anyway, one of them through the material being taught in class. According to some students of Darul Fallah, discussion is a method of learning that they like best. Therefore, they are given the opportunity to express their ideas. The activities of seeking reference to this discussion make them motivated to compete to get the best material. One example of the application of the method of discussion in the learning process in the Pesantren Darul Fallah: when the subject of fiqh. The students are required to look for some references from various source books, books, journals, and the internet, about the law to wear a hijab. Then put them in a paper. After that they will present their findings from a variety

¹⁰¹ Wawancara dengan santri Aliyah kelas 2 Darul Fallah Bogor.
of sources. To then examine the opinions they encountered, discusses the differences of opinion. While teachers become mentors when their discussions. According to Utomo Dananjaya, the discussion is "the process of learning, where students actively talk or write, interactively communicate ideas to other subjects. She would clarify, maintain, develop, and explain her thoughts." The model also has a wide variety of discussions based on Utomo, such as: morning talks, discussions in pairs, text comprehension discussions, case studies, mind maps (mind map), map ideas (brainstorming), and debate.

b) Dialogue (sharing). This learning method is also much liked by the students of Pesantren Darul Fallah. According to some students who met in the girls’ dormitory, they like this method because they can deliver all the problems that they face in their daily lives. So when after telling the complaints that they feel, they expect the teacher or his friends, provide some options to consider as a way out of the problem without interfering. Recognition of one of the students call her Nia, she tells her anxieties when dealing with the arguments of the Qur’an which she said she could not yet fully understood. Often he was called eccentric because often arguing with her friends about controversial issues. Then Nia recounts to her teacher, because she was worried if it was indeed her thoughts would be bad for her. After she shared her experience, the teacher provided various solutions to her reflection, without justifying the situation she was facing. Listening to complaints and problems that the students make the teachers tell me realize that, they have a variety of problems respectively. It thus strongly felt the emotional impact of an increasingly closely to understand the students in the boarding school, according to Sari Astuti recognition as a dorm supervisor of

102 Wawancara FGD dengan santri kelas 1-2 Aliyah Pesantren Darul fallah.
103 Utomo Dananjaya, Media Pembelajaran Aktif, 41-98.
104 Wawancara dengan santri aliyah kelas 2 diasrama putri Pesantren Pertanian Darul Fallah Bogor.
105 Wawancara dengan Nia (nama samaran), santri kelas 2 Aliyah Darul Fallah Bogor.
high school (Aliyah) Darul Fallah. Mary Gallagher revealed, dialogue or sharing methods can foster self-confidence in students, thus he is not afraid to express his opinions and contents, thus making it more open. Confidence, which must be grown on each learner according to Stephen Brookfield, due to the strong confidence, learners, will be able to solve the problem using mature thinking skills.

c). Debate. Even this method has been applied in the Pesantren Darul Fallah. Recognition of some of the students who met, they say that the teachers at Darul Fallah often use this method in the classroom. Like when they are given examples of cases in the creed morality (akidah akhlak) lesson, the teacher often linking themes into lessons that are hot cases occurred as a brawl. The teacher will be lit questions like why do they clash? Why are many students brawl outside aren’t from boarding school? And so on. When faced with such questions, it is said by the students, they will be very enthusiastic to answer these questions by presenting a variety of opinions that they know. Frequently after the end of class they still continue the debate because the are not satisfied with the answers that were raised by their friends the other.

In addition to the teaching-learning process in the classroom, the debate is also a regular weekly agenda in English debate program that has been designed by the students of Darul Fallah organization (HISDAF). It was said by some of the students who met at the hostel daughter Darul Fallah. According to them really like this program, plus debate conducted using the English language. It is said by them that, in addition to learning to perform mental exercises argue in public, as

106 Wawancara dengan Sari Astuti pembimbing asrama Aliyah Darul Fallah.

107 Mary Gallagher, “Teaching Methodology,” pada International Workshop on Teaching Methodology and Capacity Building for Teachers of Islamic Subject in High School in Six Provinces, di PPIM Jakarta. 9 desember 2012, pukul 08.00 – 16.00 wib.


109 Wawancara dengan santri Aliyah kelas 1-2 Darul Fallah.
well as mastery of the English language training under their control. Usually the organizers of this debate English activities, would lift the themes that are warm reported, or issues related to their daily lives *fiqh*, creed, morals and other social themes. When asked about how they answer the questions in the debate? They replied almost in unison, “to express opinions based on the arguments (*dalil-dalil*) that we know of, or the opinions of experts in the field.”

Their ability to argue it cannot be doubted, as it is evident from the number of award winners at the debate conducted by various institutions in or outside Bogor. Utomo Dananjaya explained, in the era of the all competitive today in the world of politics and everyday life, so it takes mutual respect opinions. Exercise to understand other people are one of them through the debate. If we hope to be understood by others in an objective, then the debate should be able to present arguments uncontested.

d). Study groups (cooperative and collaborative). Study groups have also been applied by teachers Pesantren Darul Fallah. It is based on the expression of the teaching staff Dafa laboratory. Call her Ety, having said that, it often creates a study group when hours of practice in a laboratory tissue culturing. One reason for the faster students to understand when they are given a task, also in addition to the time a lot is not owned by having to take turns with the other classes. Ety also revealed that, she often gives them a task group to discuss a variety of plants that can be used with a particular media. Told them to analyze the reasons whether or not a media carried or implanted in a manner or medium. Likewise, according to the recognition of one of the sons of students, he said, teachers at Darul Fallah often give a group assignment to solve a variety of theories or formulas. According to him, once upon a time in math, they were told to pair

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110 Wawancara dengan santri tsanawiyah kelas 1-2 dan pengurus HISDAF Pesantren Darul Fallah.
112 Wawancara dengan Ety dilaboratorium Dafa Pesantren Pertanian Darul Fallah Bogor.
up to study and find solutions mathematical formula. By using this way, they find learning easier and more familiar for seeking their own answers by working with friends.\textsuperscript{113}

Utomo Danan jaya explained, one of the benefits of this learning method is to teach how to work together, because they learn together, solve problems together, and formulate findings together.\textsuperscript{114} In the learning process, this boarding school has tried to make its students to have a good achievement in the field of religion, language, learning, and entrepreneurship and agriculture. As a reflection of the learning in the classroom is the students are able to make food products, which are produced by the boarding school. One of the products that can be made by students of the farm business is pasteurized milk (goat and cow), and yogurt from cow’s milk.\textsuperscript{115}

In addition, based on the research of A. Taha Malik, students are trained to plan project activities, seeking climate data, analysis of farming, also participate in cooperative efforts boarding school, in an effort to foster entrepreneurial skills among students.\textsuperscript{116} Efforts to embed and train various skills designed by Pesantren Darul Fallah Agriculture in the form of the curriculum such as entrepreneurship, agriculture, live stock and workshop are also in the field of propaganda, is one way of active learning. By teaching them the process of these activities, making them experienced overcome the problems faced on every project undertaken. Thus it would be able to create a high creative power among students, also has the ability in various fields comprehensively. This is in line with the model of contextual learning, where students learn directly apply the material that has been studied as a form of experience in the learning process.

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\textsuperscript{113} Wawancara dengan Dani (nama samaran) santri putra klas 2 Aliyah Darul fallah.
\textsuperscript{114} Utomo Danajaya, \textit{Media Pembelajaran Aktif}, 139.
\textsuperscript{115} Dokumentasi Pesantren Pertanian Darul Fallah Bogor. Dapat dilihat juga di www.darulfallah.org
\end{flushright}
Third; Text Contextualization in the Learning Process

A variety of learning methods that can connect students with the real world in which they lives, which has been identified is used in Darul Fallah. In this 21st century, along with the shifting paradigm of teaching-learning paradigm, bringing new purpose of education. As was proposed by Colin Rose and J. Nicholl Malcol quoted from HM Taufik, which is “learn how to learn” and “learn how to think.” According to Paulo Freire, facing the problem of learning methods (problem posing), more is needed than educational purposes as a business savings (bank style concept). By teaching students how to deal with human problems by its relation to the world, will create the nature of consciousness. In the case of Darul Fallah attempt to link the students to see the reality of their world that is, by presenting themes that were a trending topic among the community into the learning context.

- The method of problem solving in pesantren Darul Fallah seen in some subjects. As in aqidah and morals lessons, in case of corruption of the teacher will associate the case with the arguments contained in the Quran and Hadith. Then the students are given the task to find the cause of the corruption, the factors that lead to corruption, the law for criminals, and how the solutions so that the criminals are no longer corrupt. Then, to be associated with the subject matter, and give them real examples based on their findings, the result of corruption. While teachers will be their partner in solving problems and finding solutions. Thus, teachers and students act as partners, sharing information obtained and solve problems together. In this process, the dialogue between teacher and student. Therefore, the method used is by dialogue or sharing, making the learner to actively express their thoughts, which will foster critical and creative power. This will not happen on the concept of bank style, because it will only get passive learners, and the impact on the death of the student’s critical and creative thinking skill.

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119 Wawancara dengan santri Aliyah kelas 1-2 Darul Fallah.
-Further contextual learning. Has been described above, examples of contextual learning that has been applied by the faculty of Agriculture Pesantren Darul Fallah. Suherli Kusmana explains one of the benefits of contextual learning is “providing a comprehensive understanding of the student, through linking the meaning or intent of the science that students learn by direct experience into real life.” The students at Darul Fallah fortunate to have a curriculum that has been integrated, so it has wide space in the study of various types of scientific material. One of these agricultural activities they run. Therefore Pesantren Darul Fallah also have community forests, which are used to support other programs such as spiritual tourism, outbound, pilot, and forestry education. In this area is also the area of the lab the students, combined with the planting of teak for long term investment. Usually in such practical activities, students are given directly in the field theory by giving examples directly on the object of research or practicum. Then associate their practicum relationship with a real life context. There, the teacher will teach students associate relationship with the natural balance of the world, as to give example when illegal logging impact will have on the area and people around him. Provide opportunities for students to find meaning in objects contextualizing research with real life. Contextual learning according to Johnson teaches students were able to connect the content of academic subjects in their daily lives to find meaning.” Contextual teaching and trying to help students associate meaning with the context of their academic study.

-Self-regulated learning. One of the educational goals of Agriculture Pesantren Darul Fallah is to educate students to become independent. In a broad sense, self-sufficient in every way. Can regulate their own lives, solve their own problems, maybe even become one of

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121 Suherli Kusmana, “Model Pembelajaran Aktif (Jakarta: PT. Penerbit Sketsa Aksara Lalitya, 2010), 73.


123 Wawancara dengan Latif staf pengajar di Pesantren Darul fallah Bogor.

the pioneer in the place they came later, with the abilities they have and earn from boarding school. In the case of students of DarulFallah, this study looks at the behavior of their daily lives. How do they deal with the problems they face in the boarding school. Some students admitted that there were problems with a friend. When asked what the problem is and how to solve them. They said, “we will discuss it with someone else, asking his opinion of how he should do. Then look for the best solution to the problems being faced.” There is hardly one asks the opinion of the teachers who teach them. In this process, students are required to be able to resolve his personal problems without finding a solution is the best solution. Frequently also when faced with difficult problems to understand the lesson, the students at this boarding school, would find a way to be able to understand it their selves by asking for a friend who is considered to dominate the lesson. This activity is commonly referred to as peer tutors. Activities and lessons in Pesantren Darul Fallah is almost always directly related to the daily life of students. As has been described above, how the subject matter of agriculture, entrepreneurship, applied directly in the field, and became their regular activities that have been scheduled. By comparison lesson time 48 hours/day, it is expected that all activities are able to form the character of students in accordance with the purpose of boarding school. It has become common knowledge if boarding school, anywhere in Indonesia applies independent learning. In other words, learn to live alone with multicultural background friends, learn to socialize and establish communication between them without the intervention of the parents. There is rarely any problems they experienced during the study, such as a misunderstanding between friends and so on. Here, the role of their thinking skills needed to quickly resolve the problem. When they

126 Wawancara dengan santri Darul Fallah kelas 1-2 tsanawiyah dan kelas 1-2 aliyah.
127 Dokumentasi Pesantren Pertanian Darul Fallah Bogor.
128 Wawancara dengan santri aliyah Pesantren Pertanian Darul Fallah Bogor.
are faced with peer issues that give rise to the misunderstanding that may create an antagonistic relationship, then when they are thus required to resolve the problem with sage, which would involve a good thinking skills. This is in line as expressed by Johnson, that, when someone heard rumors or news that is not axiomatic, at the time he is required to apply critical thinking skills, so as not to get stuck on the wrong information and the truth.\textsuperscript{129}

- Experiencing method has also been applied by the teachers at this boarding school. As revealed by Ismail Saleh, that, every morning before school begins in class for an hour, the male and female students of classes I to XII are required to follow the practice field on their farms (agricultural land boarding school).\textsuperscript{130} Experiencing as has been frequently described above belong to the contextual learning methods. Learning is regarded as the “experience”, by practicing what has been taught in the classroom through the theory, will make the learners are able to discover new things and exploratory, so it will generate creativity and ideas that they are not even thought of before.\textsuperscript{131}

Included in this method is the Internship program. If most integrated school or other vocational, placing students in companies, another case with the Pesantren Darul Fallah’s Agriculture.\textsuperscript{132} The judges or teachers who have formed a team that is responsible for this activity, choose home-based businesses as a place of apprenticeship training. Then enter into an agreement with the employers / ranchers / farmers, to be willing to teach or guide these students for a month and stayed with them. Among the efforts that have been frequently selected by students of Darul Fallah are; beef breeding, chicken, fish, plant cultivation, cooperatives and others. This program is held every year for grade 2 students aliyah. Pupils are required to prepare an


\textsuperscript{130} Wawancara dengan Ismail Shaleh dikantor Pesantren Pertanian Darul Fallah Bogor. Bisa diakses juga di www.darulfallah.org

\textsuperscript{131} Agus Suprijono, \textit{Cooperative Learning: Teori dan Aplikasi PAIKEM}, 84.

internship proposal, choose one of the efforts of several options that have been specified. Then design a strategy that will be used, the reason for choosing these efforts, predicting profit and loss account for the possibility, observing the business owners in running their business, as befits a project proposal, for one full month, and with the permission of the parents of students. Having completed an apprenticeship program for a month, then the exam will be held by the board of examiners, including a businessman present where he learned over the years. If the work during the internship is considered successful and fulfill all of which have been prepared on the proposal plan an apprentice, then he will graduate as students who have expertise in the business. And if he was considered a failure, it is required to repeat the next semester an internship program to be considered successful.  

According to Johnson"apprenticeship programs provide job skills training by combining classroom learning with workplace training or practice”. (Elaine B. Johnson, 2010).

In agricultural activities, students are grouped based on their interests and abilities they have in the overall agricultural activities. It aims to impart knowledge and skills in managing small-scale agricultural projects. In this activity, they are required to make planning, cultivation, harvesting, and marketing in the field of horticulture, crops, livestock, fisheries, agriculture, and forestry and agricultural processing. In this program, students are required to be able to estimate the cost, time, outside of areas, facilities, and infrastructure necessary to be applied cultivation techniques, post-harvest processing, yield estimates, and the selling price and profit level.

Some examples of models and methods that have been described above indicated that, Darul Fallah has sought to apply the methods of learning critical thinking skills and creativity of the students during the learning process. Therefore, to produce graduates who are independent, have a potential range of skills including critical thinking and creative skills as well in agriculture and self-employment, in addition to experts in the

133 Wawancara dengan Ismail Shaleh dan dokumentasi Pesantren Pertanian Darul Fallah Bogor. Bisa dilihat juga pada www.darulfallah.org

134 Dokumentasi Pesantren Pertanian Darul Fallah Bogor.
field of religion. The principles are applied to these activities have made the students familiar with analytical thinking ability in their daily lives. According to students who met there, and often they argue even beyond these activities because it has been used to argue. Other activities that encourage students to continue to apply critical thinking skills and creative they are, their task to create papers and presentations that require them to look for a variety of Arabic and general reference. This task is always given once a month to train the ability to manufacture their scientific work.

Critical and creative thinking skills can be applied and trained through learning anything, not only in philosophy and rhetoric courses. As Johnson said that, critical thinking is not something that is difficult and esoteric, which is only able to be done by people with a high IQ, but critical thinking is something that can be done by anyone. Citing Ruggiero stated, “when kids ask important questions “why”? which signaled their unwillingness to accept the simple explanation, they are critical thinkers. when students reject school policy, questioned the wisdom of origin and give reasons why the policy should be canceled, they are critical thinkers. Critical thinking helps us understand how we see ourselves, how we view the world, and how we relate to others. Critical thinking is a life skill, and not a hobby in academic.”

By looking at the description of the results of this study, the Pesantren Darul Fallah Bogor Agriculture has implemented the Critical Learning in the learning process. The critical learning model applied in this boarding school is similar to Freire’s concept of critical education and Habermessian that has been described at the beginning of this discussion, namely the dialogical model of critical-transformative education.

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135 Wawancara dengan santri tsanawiyah Pesantren Pertanian Darul Fallah Bogor.
136 Wawancara dengan Taufik di Pesantren Pertanian Darul Fallah Bogor.
F. CONCLUSION

“Critical thinking promotes creativity”. (Lau & Chan).

Based on the research that has been done on the Pesantren Darul Fallah Bogor Agriculture, the conclusions resulting from this study is that, the application of critical learning has been done by this boarding school. The critical learning model applied in Pesantren Darul Fallah is similar to the concept of critical pedagogy Freire and Habermessiandialogical-transformative. Therefore, creativity produced by students at the boarding school as a result of civilizing their critical thinking as a result of the use of active learning models that stimulate critical and creative students.

Referring to the case study and analysis that has been described above, it can be concluded that:

1. Pesantren Darul Fallah Bogor’s Agriculture has implemented critical learning, through a dialogic model of critical-transformative learning. Broadly speaking learning methods are classified into three categories, namely: First, critical awareness. By raising awareness that they are actors in their lives through learning methods, critical studies of classical books (bahsul masaail). Question and answer, with contextualize social reality with the text being studied. Democracy, freedom of expression or condition that does not balance. Secondly, Dialogic. By trying to apply the methods of learning that is not a dichotomy between teacher-student. The method used is, discussion, dialogue, debate, study groups (cooperative and collaborative). Third, problem posing. Namely, by using the method of problem solving learning, contextual learning, experimental learning, independent learning.

2. The teaching staff Pesantren Darul Fallah Bogor Agriculture has successfully integrated intellectual education (theory) and practice through programs and agricultural entrepreneurship.

3. The curriculum is integrated with the methodology of participatory learning (andragogy), could be an alternative boarding school system in Indonesia.
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ATTACHMENTS

INTERVIEW GUIDELINES: QUESTIONS FOR TEACHERS

Profile Information
Name : ..........................
Age : ..........................
Address : ..........................
Occupation : ..........................

1. What kind of system is adopted by the Pesantren Darul Falah? Why?
2. What are the advantages and disadvantages of boarding school system adopted here? How leadership and teaching staff address the issues?
3. How is the development of Pesantren Darul Falah from time to time?
4. The gains were what has been achieved and not achieved in accordance with the vision and mission of the boarding school?
5. How does Pesantren Darul Falah respond to the changing times of such rapid development?
6. What kind of strategy prepared by the boarding school to equip students to face the current wave of globalization?
7. How do you see the urgency of education and school learning goals?
8. How is the cornerstone of learning objectives made?
9. What do you think should be a learning process that takes place in the classroom? And what if outside the classroom?
10. How do you position the role of teachers and students in the classroom or during the learning process?
11. How do you see if the learning objectives are said to have been reached?
12. How do you measure the success of your students based on the goals, vision and mission of boarding school education?
13. How do you assess the learning process carried out to establish the character, ways of thinking, and knowledge of students?
14. Preparation of anything you do before a class to teach?
15. How do you think the role of methodology or technique taught in the
learning process?
16. The extent to which you know the progress of the learning methodology (techniques, skills, and practice)?
17. How do you assess the effect of the use of the same methodology during the education process? and teaching techniques like what you often apply in the classroom? Why?
18. The extent to which you know the methodology that can stimulate students' critical and creative?
19. In your opinion, what kind of methodology that can make students active in class?
20. Do you know the skills of critical and creative thinking? Like what for example?
21. How do you contextualize the subject matter into a social reality in the learning process in class or outside class?
22. How do you generate student interest?
23. Do you think students should know the development of national and global issues? Why?
24. Have you given an example of a case that is going on in this country or abroad and reduce it into a learning context? Why would you do it?
25. How do you prepare graduates who can compete in the national and global arena?
26. What is the role of the school and your students to the surrounding community? Why?
27. What kind of empowerment do you want to teach to students?
INTERVIEW GUIDELINES:

QUESTIONS FOR STUDENTS

Profile Information
Name : ............................
Age  : ............................
Address : ..........................
Class : ............................

1. Where did you find the Pesantren Darul Falah?
2. Why choose Darul Falah?
3. What is the process of learning takes place in class?
4. What style is usually the classroom teacher?
5. Do you enjoy learning during the learning process? Why?
6. The method/model of learning like what you like? Why?
7. Who’s the best teacher do you like when the classroom/lab? Why?
8. How do you feel when following learning in class?
9. Have you told the teacher makes learning groups in class? In what subjects? And what activities do you do?
10. How often have you asked in class? Why? And usually what lessons?
11. Have your teacher gives examples of cases or problems then tell you to finish it? Like what for example?
12. Do you know the term critical thinking? What do you think?
13. Why do we have to think critically and creatively?
14. How do you solve the problem that you are facing?
15. How do you figure out a lesson or something that you do not find the answer?
16. Do you often discuss among friends? Usually talking about what? What do you think the benefits of that discussion?
17. Did the teacher instruct when learning to debate? Usually when? And what is debated?
ABSTRACT

There were 7 activities of learning activity includes: visual activity, oral activity, listening activity, writing activity, motoric activity, mental activity, and emotional activity. Learning activities are the part of internal factors will be influenced toward students’ achievement (Diedrich, cit. Sadirman, 2011).

The objectives of this research is to identify differences the profile of students’ learning activities for Madrasah Aliyah toward students’ cognitive achievement overviewed its geographical location. This research used survey method consist 146 respondents mainly students of the tenth grade of science class Madrasah Aliyah with different geographical locations includes MAN I Surakarta (center of Java) and MAN I Praya (center of Lombok, West Nusa Tenggara). The data was collected by questionnaires as learning activity test and interview. Data was analyzed by qualitative and presented by diagram.

The result of the research showed there is difference of learning activities for Madrasah Aliyah both of research subjects, students’ learning activities MAN I Praya (87,60) was higher than
MAN I Surakarta (76,24). Students’ cognitive achievement MAN I Surakarta (77,49) was higher than MAN I Praya (74,26).

Keywords: learning activity, cognitive achievement, geographical location, madrasah aliyah.

INTRODUCTION

a. Background

The background of this research was due to the appearance of two improper perceptions of learning activities conducted at schools: 1) it was widely accepted that students’ learning activities in urban schools were better and more advanced than those in the suburbs. While learning activity influenced by both internal and external factors, less attention was given by the teachers and school organizers; 2) Development of educational research were mostly done in a public school (senior/junior hugh school) than in school-based Islamic education (Madrasah Aliyah/Madrasah Tsanawiah). Although it was noted in the history that Madrasah gave an important role in the development of education in Indonesia. The information suggested the way learning activities occured in Madrasah, related to the schools’ geographical location, was expected to provide benefits for the development of Madrasah in Indonesia.

b. Factors that Influence Learning Activity

Learning biology ideally refers to the nature of science. According to Carin & Evans (in Rustaman, 2005: 74) the nature of science included 4 aspects: processes, products, attitudes, and technology. This means that in order to understand the products of science (facts, concepts, laws, theories) about the biology, the students should not only memorize but can also develop scientific attitude through a series of science process skills using the scientific method as the way the scientist working. Furthermore, the science concepts can be used and applied to solve several problems in real life. If the process is an important component in the nature of science,
the study of biology is required in the presence of a series of scientific activities as “learning activities”. It is relevant to Diedrich statement (in Sadirman, 2011) that in general there are 8 types of activities included in learning activities, namely: 1) visual activities; 2) oral activities; 3) listening activities; 4) writing activities; 5) drawing activities; 6) motoric activities; 7) mental activities; and 8) emotional activities. Thus, learning that emphasizes the process will encourage students to do a lot of activities that involves the intellectual, emotional, physical, mental as well as a learning experience in order to make the knowledge more meaningful.

Learning achievement is a representation of students' mastery of biology concepts that students have learned during the learning process although they may have difficulty in understanding the concept. According to Shah (2010:219) and Islamuddin (2011:181), both of learning achievement and learning difficulties are influenced by internal factors, external factors, and the learning approach. Internal factors are factors that rised from the learners themselves which includes physiological and spiritual / psychological aspects. Physical factors are such disturbances in the sensory of sense, disease, etc. Meanwhile, the Psychological factors are the level of intelligence, motivation, interests, talents, emotions, learning styles, learning activities, etc. External factors are factors come from the outside of the learner which include the social aspects (such as: teachers, schoolmates, administrative staff, etc.) and non-social aspects (such as: school building, geographical location, facilities and infrastructure, learning situation, weather, etc. The 21st Century Learning Environments stated that: “The modern world demands learning environments that embrace the wide world of people, places, and ideas, and are flexible in their arrangements of space, time, technology, and people. These connections will foster healthy cultures of mutual respect and support among students, educators, families, and neighborhoods, serving their lifelong learning and recreational needs, and uniting learners around the world in addressing global challenges and opportunities.”

Indonesia is a country with a unique geographical location. It is an island nation separated by oceans and mountains. In the context of learning, geographical location will create different and specific learning situations. Meanwhile, environmental conditions also greatly affect
the quality of learning. It is relevant to Widoyoko statement (2011) that learning climate in the classroom is one of factors that affect the quality of learning besides learning facilities, teachers’ performance, students’ attitudes, and students’ motivation. Islammudin (2011:213) added that external factors included all situations and environmental conditions that support student learning activities such as: family, community, condition and location of the school. Condition of school buildings can influence and create uncomfortable learning situation and could have an impact on students’ achievement.

RESEARCH METHOD

This study aim to determine the differences of students’ learning activities profile in Madrasah Aliyah and its impact toward students’ achievement overviewed from the schools’ geographical location. The study used survey method involving 146 respondents who were all students of science grade X in two different schools, namely MAN I Praya (Lombok Tengah, Nusa Tenggara Barat) and MAN I Surakarta (Central of Java). The data collections were test and non-test techniques. The data were then analyzed by using descriptive quantitative method.

RESULTS AND DISCUSSIONS

A. Normality Test

<table>
<thead>
<tr>
<th>Aspects</th>
<th>Grades</th>
<th>Kolmogorov-Smirnov</th>
<th>N</th>
<th>Sig.</th>
<th>Description</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learning Activities</td>
<td>MAN 1 Praya</td>
<td>0,101</td>
<td>37</td>
<td>0,200</td>
<td>Sig. &gt; 0,05</td>
<td>Normal</td>
</tr>
<tr>
<td></td>
<td>MAN 1 Surakarta</td>
<td>0,105</td>
<td>37</td>
<td>0,200</td>
<td>Sig. &gt; 0,05</td>
<td>Normal</td>
</tr>
</tbody>
</table>

The results of normality test in Table 1 indicate that affective aspect at 2 samples used shows the significance of 0.200 > 0.05, meaning that students’ learning activities data in both samples (MAN 1 Praya and MAN
1 Surakarta) are distributed normally.

B. Homogeneity Test

<table>
<thead>
<tr>
<th>Aspects</th>
<th>F</th>
<th>Sig.</th>
<th>Description</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learning Activities</td>
<td>3.731</td>
<td>0.057</td>
<td>Sig &lt; 0.05</td>
<td>Homogen</td>
</tr>
</tbody>
</table>

The results of homogeneity test towards students’ learning activities in Table 2 showed the significance of 0.57 > 0.05, meaning that students’ learning activities in both samples (MAN 1 Praya and MAN 1 Surakarta) are homogeneous. Furthermore, to know the differences of students’ learning activities in both samples, the statistic tested by t-test will be applied.

C. Hypothesis Test

<table>
<thead>
<tr>
<th>Variable</th>
<th>Sig.</th>
<th>Criteria</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learning Activities</td>
<td>0.000</td>
<td>Sig. &lt; 0.05</td>
<td>sig &lt; 0.05 H₀ ditolak</td>
</tr>
</tbody>
</table>

Based on data of Table 3, the results of statistic tested by t-test showed that students’ learning activities in MAN 1 Praya and MAN 1 Surakarta indicate the significance at 0.000 < 0.05. That means there are some differences in the students’ learning activities in both samples as presented in Figure 1 below.
The data in Figure 1 showed that the average value of students’ learning activities in MAN 1 Praya is higher than in MAN 1 Surakarta. This is correlated with the explanation that the learning activity were associated with a variety of activities which involves intellectual, emotional, physical, and mental activities, which would be the students’ experiences during learning process. Based on Piaget’s theory of constructivism, learning is more effective if the knowledge built by the students personally and socially through students’ experience. This is because knowledge can not be transferred from the teacher to the student, but through the student’s own activities of both physical and mental activity continuously (Dahar, 2011).

Based on the Piaget’s theory of constructivism, learning conditions was described as students’ learning activities in MAN 1 Praya. MAN 1 Praya is located in Lombok Island in West of Nusa Tenggara. This school was supported by abundant natural resources which can create conducive learning environment for students. Students can use variety of objects that exist in the school or home environment as learning resources actively. The geographical location of MAN 1 Praya that rich in natural resources has made the students used to be close to nature. This condition unconsciously had encouraged students to absorb a lot of knowledge of
the environment and develop the student’s prior knowledge in learning biology. When the students learn about the concepts of biology that are closely related to the environment, several learning activities can be done so that students easily relate the information (facts, concepts) to their cognitive structures and thus make students understand biology concepts easily and make the learning activities more meaningful. It is relevant to the theory of meaningful learning developed by Ausubel. He stated that new concepts are acquired through learning that linked with existing concepts in the cognitive structure of the students (as prior-knowledge), thus it facilitates students in understanding a concept mastery. In this case, the teacher needs to make well apperception when they opening their teaching because it is very important to stimulate students to recall the students’ prior information that help them easily understanding new concepts (Dahar, 2011).

Different from MAN 1 Praya, MAN 1 Surakarta is located at the edge of the highway city of the Central Java Province which is an industrial area (close to the factory building). Based on the observations, MAN 1 Surakarta has unconducive learning situation. Besides noisy environments, with the sound of heavy vehicles moving around and factories activities, the school does not have adequate yard that allow students to interact with their environment well. This situation created a limited learning activities that can be done. The unconducive learning situation affected the learning activity, so the impact on the achievement of students’ learning activities in of MAN 1 Praya is higher than the students’ activities of in MAN 1 Surakarta. This is relevant to the research of Mary (1998) that the learning environment has considerable influence in fostering students’ motivation (intrinsic and extrinsic), although it is not easy to do.

However, Figure 2 showed overviewed from cognitive aspects as students’ achievement. The study revealed that the average value of the students’ cognitive achievement of in MAN 1 Surakarta are better than MAN 1 Praya. As we know that MAN 1 Praya is located in West Nusa Tenggara at the eastern part of Indonesia. The geographical school location of MAN 1 Praya is relatively more difficult to access the information than MAN 1 Surakarta which is located in the city of Central of Java. The information is related to the availability of book sources and web-based information
network. This condition appears to greatly affect the students in getting relevant learning resources. Thus, although there were more limited learning activities can be performed at MAN 1 Praya, the students at MAN 1 Surakarta are faster in accessing information and obtaining the books sources.

CONCLUSIONS AND RECOMENDATIONS

The results of this study revealed that: 1) Students’ learning activities of MAN I Praya are better than MAN I Surakarta; 2) students’ cognitive learning achievement of MAN I Surakarta are better than MAN I Praya. Based on the conclusion of the study, it is recommended for schools with limited learning environments to empower visual learning media to help students understand the biology concept especially for abstract concepts easily. It is also advised for schools with limited range of information technology to continue doing great efforts to facilitate students with easy access to information.

REFERENCES


combining the perspectives of designers, teachers, and students. *British Journal of Educational Psychology*, 75, 645–660.


The Problems and Solutions in Teaching Practice for Preservice-Teacher Students

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Abstract

Numerous studies on teaching practice of the pre-service teachers indicated that the majority of the pre-service teachers have passed the teaching practice with good grade, but their teaching competence was not adequate. This study aims firstly, identifying and mapping the problems overcome by pre-service teachers in some faculties of teaching. Secondly, formulating the solutions for those problems. This study employs literature research where the data was collected through written resources. Qualitative analysis was utilized to analyze the data. The resources were taken from 9 study results of teaching practice at 5 faculties of teaching and evaluation results of pre-service teachers’ observation of FITK UIN Syarif Hidayatullah Jakarta.

Key Words: teaching practice, teaching competence, pre-service teachers

Theoretical frameworks

There are some factors for preparing competent teachers. In addition to input quality of the teacher students, the quality of teaching and learning in the faculties of teaching as well as the quality of teaching practice program contribute significantly in preparing competent teachers. On
the national perspective, the government has been formulated four types of teacher’s competence as mentioned in the Description of Government Ordinance No. 19 year 2005 about the National Standard of Education, covering: pedagogical competence, personal competence, social competence, and professional competence.

Musfah (2012: 27) mentioned that, “A competence relates to the adaptation ability towards the new working environment, where one can carry out their duties satisfactorily based on their possessed ability”. This is in line with what Debling (1995: 80) posed that, “Competence is a broad concept which embodies the ability to transfer skills and knowledge to new situations within the occupational area”.

Competence is closely associated to the standard. Someone is considered as competent in his field when his knowledge, skill, attitude, and achievement comply with the standard constructed by the institution or by government. Wolf (1995: 40) ads, “Competence is the ability to perform: in this case, to perform at the standards expected of employees”.

Firstly, pedagogical competence is the ability to manage the pupils (BSNP, 2006: 88). Lang and Evans (2006: 1) mention about the criteria of an effective teacher, “A good speaker who understands their pupils very well, appreciates the difference, and utilizes some variations in their teaching and learning activities. His class is exciting and challenging, the assessment is conducted fairly since there are various way to show the students’ comprehension about what they have learned.”

Horowitz, et al. (in Darling-Hammond in Bransford, 2005: 88) in Educating Teachers for Developmentally Appropriate Practice, explained about the criteria of a good and effective teacher, that is: a teacher who can demonstrate the subject they are teaching and assist the pupils to comprehend and utilize the new knowledge and skills.

Secondly, personal competence is “the personal traits which are: a) firm, b) stable, c) mature, d) wise, e) dignified, f) well-behaved, g) exemplary for the pupils and the society, h) self-controlled, and i) sustainably self-improved” (BSNP, 2006: 88). Additionally, Musfah (2012: 43) mentions, “The essence of learning is a behavior change. A teacher will be able to change the students’ behavior only if he himself has succeeded being a good human.”
Thirdly, social competence is an ability of a teacher to be a part of a society in: 1) communicating orally and writtenly, b) using information and communication technology properly, c) interacting with the pupils, fellow teachers, academic staffs, and parents, d) interacting with the surrounding society in courtesy (BSNP, 2006: 88).

A teacher, like the other people, is social creature who lives side by side with the other humans. Teachers are expected to give a good model by performing their rights and obligations as part of the surrounding community. Teachers should have a high social sense, should be sociable and helpful. They should not be the individuals who are persevered and ignorance to the surrounded society (Musfah, 2012: 52).

Musfah states (2012: 54), “The teachers’ duty is to teach the knowledge to the students. Teachers should not only master the materials they are teaching, but also comprehend them intensively and extensively. Therefore, the students should always learn to deepen their knowledge related to their subject of study.”

Fourthly, professional competence is an ability to master the teaching materials intensively and extensively which consist of: a) concept, structure, and method of science, technology, and art which are coherent to the subject of study, b) teaching materials in school curriculum, c) concept connection of inter-subject, d) the application of scientific concept in daily life, and e) the professional competition in the global context by preserving national values and culture (BSNP, 2006: 88). Boix-Mansilla and Gardner explained, “A teacher should apprehend the science, purpose, method, and the forms of materials he is teaching.” (Darling-Hammond and Bransford, 2005: 387).

Curriculums of teacher faculties are developed to prepare future teachers who possess at least those aforementioned competences. Despite various models of teaching, each faculty of teaching obliges its students to have teaching practice at schools. Teaching practice is conducted at the last year of study by the assumption that the pre-service teachers have already mastered the teaching theories and have passed micro teaching.

Teaching practice is a compulsory program for the students in order to equip them with skills for being professional teachers. The model of teaching practice varies from one teaching faculty to the others, either
by the duration or by the scope. By duration, there are teaching practices which occur for four months or two months at schools. By the scope, teaching practices consist of classroom teaching only and the integrated one (classroom teaching and school administration). The latter model is applied by FITK UIN Jakarta with the term “Praktik Profesi Keguruan Terpadu (PPKT)”. Similarly, FITK UIN Yogyakarta employs teaching practice model with the term “PPL I and PPL KKN Intergratif” which focuses on promoting the students’ competence in developing teaching materials and teaching practice in classroom.

The students’ passing rate of teaching practice which is nearly 100% (Solihatun, 2012; Ilmi, 2013) has not yet adequately indicated a good teaching competence. The effectiveness of teaching practice, after all, cannot be determined by the score of teaching practice examination nor the number of the graduates. Instead, the success of teaching practice is reflected by the process at classroom and school level. Score of teaching practice as a subject is often determined by the consideration of teacher tutors and the supervisors thus an objective and reliable standard is hard to determined.

As pre-service teachers, students are demanded to have skills of analyzing standard of competence/basic competence, syllabus, lesson plan, and minimum passing standard. In addition to the mastery of the theory, these skills need 2 to 3 times real practice, under the supervision of expert lecturers.

The effectiveness of a teaching practice program is greatly affected by the student, supervisor, teacher tutor, students’ characteristics, and school facilities (Solihatun, 2012). Furthermore, the quality of the study program and the quality of teaching and learning at the teaching faculty influences indirectly to the effectiveness of teaching practice.

Based on the related research results on teaching practice and based on the self-experience of author as a supervisor, below are the problems emerged during teaching practice which should be taken as consideration for the teacher faculty.

**Students’ Competence**

Students’ pre competence in developing the set of teaching and learning
affects significantly to their performa in the classroom. This competence was gained during their study in the faculty. Therefore, the quality of study program and faculty as well as the students’ intelligence are the prerequisite for building students’ competence. However, Solihatun (2012) and Sukoco (2013) found that pre-service teachers are incompetence in comprehending the subjects based on syllabus. Based on Tim Revisi PPKT (2010: 2) report, it is mentioned that “The low rate of students’ professional competence of FITK indicates the lack of experience exposure equipped for them”. It is also caused by “the teaching method applied during the teaching practice did not use active learning. The lack of teaching experience impedes the students in handling the problems related to the teaching activities” (Huda: 2011).

Sukoco (2013) finds out that pre-service teachers’ professional competence serves the lowest among the other three competences. Based on the survey of students’ perspective, it is concluded that the pre-service PE (Physical Education) teachers are: 77% pedagogic, 81% personal, 69% social, and 60% professional. In SMPN 5 Malang, the competences of pre-service PE (Physical Exercise) teachers are: 69% pedagogic, 74% personal, 66% social, and 57% professional. Similarly, in SMPN 9 Malang, the preservice teachers’ competence are: 83% pedagogic, 84% personal, 74% social, and 67% professional. SMPN 5, SMPN 9, SMPN 19 for the pedagogical aspects are 70%, 83%, 78%, personal: 74%, 84%, 83%, social: 57%, 64%, 57%, and professional: 49%, 57%, 49%

One interesting finding is found in Izzah’s (2009) study which summarizes that “Most of the Mathematics pre-service teachers have already been able to open the lesson well, but are failed in delivering the teaching objectives. In the main activities, most of the students have already mastered the questioning skills, giving reinforcements, and class managements. And, in the closing activities, the students have succeeded in concluding the lesson by making a summary with the students and giving follow-ups. Some students are able to conduct assessment in the form of mini test/quiz and portfolio to measure the affective and psycomotoric aspects (workbook), and students’ exercise book. However, the assessment was not conducted continuously, consistently, systematic and well-planned due to the limited duration of the teaching practice program”.
On the other hand, Maharani (2006) points out that the pre-service PE teachers of State University of Malang year 2006-2007 has shown an overall good work during the teaching practice, but still needs improvement in the lesson closing technique. A small number of pre-service teachers linguistically ready for international based schools due to the English proficiency. As a result, these teachers are projected for average-quality schools.

From the explanation above, it can be concluded that the weaknesses of pre-service teachers are: subject mastery, teaching method, media of teaching and learning, lesson opening technique and lesson closing technique.

**Pre-service teachers’ commitment**

Some pre-service teachers do not take maximum advantage of teaching practice program as a chance to learn directly and contextually from the school teachers. They tend to be passive at school while waiting the command from the teacher tutors. Ideally, they should pose questions and consider the school teachers as the informants who share about the art of teaching, theoretically and practically. The prompt presence of the pre-service teachers at school is also an indicator of their commitment to the teaching practice program. Small number of students use excuses to skip from schools which thus show their incommitment.

**The Supervisors’ Competence**

The competence of supervisors in guiding and helping the pre-service teachers contributes profoundly to the effectiveness of teaching practice program (Khumaidi, 2012). However, the intensity of consultation and visitation to schools varies one another. The obstacle was not necessarily on the lack of supervisors’ competence, but on the time availability of the supervisors. Therefore, it needs not only the commitment of the pre-service teachers but also the commitment of the supervisors to visit regularly their supervisees at schools and to monitor their progress.

**Teacher Tutor**

Teacher tutors who are the school teachers supporting the pre-service
teachers in their daily teaching activities, play an important role in succeeding a teaching practice program (Khumaidi, 2012). These tutors are assigned by the schools to guide the pre-service teachers to master the tools and equipment in teaching and learning. The communication between the tutors and the pre-service teachers should be mutual and productive. As senior teachers, tutors are expected to share their best practice to their fellows related to the lesson planning, teaching method, and classroom management. This is very crucial since pre-service teachers have collected a lot of theories of teaching methods which are usually tested in ideal classroom. When faced to the real context, they need to make adjustment to solve emerged problems in the classroom. The problem is, not all the tutors are open to their juniors as some of them feel that the pre-service teachers are an additional duty for them.

Students’ Characteristics

Students’ learning motivation is influenced greatly by who teach them in the classroom. When taught by their class teachers, they show great enthusiasm. But when they are taught by the practicant, they show discomfortness and laziness. This kind of “shocking” situation is not always handled well by the pre-service teachers.

Surely, students’ characters are varied in every school. Some students appreciate the presence of practicant teachers, but some are not. Huda (2011) mentions that there was a “lack of students’ respect towards the practicant teachers during their teaching practice, an under-estimation of the subject of study, and also sleep during the teaching and learning activities.”

School Environment and Facilities

Not all of the schools where teaching practices are conducted are the fully-equipped schools. Some are furnished with full facilities, but most of schools are not. Most of pre-service teachers conduct their practice at average-facility schools even poorly-equipped schools. The poor condition or the absence of school facilities hinder the smooth activity of teaching practice. Some technical equipment, such as: infocus projector, library, or speakers for language practice, when they are absent, it will affect
negatively to the planning and ongoing program of the practicants.

The Curriculum of Teacher Faculties

Curriculum of teacher faculties should emphasize on not only the theories of education, but also on the practical implication (Safita, 2012). Some competences such as: analyzing standard competence/ basic competence, developing syllabus, writing lesson plan, and defining the minimum passing grade are essential to be underlined on the curriculum of the faculties. Media of Teaching subject, for instance, should be dominantly focusing on practice instead of theories. Microteaching should also be used effectively as the simulation of the real teaching context where theories of teaching is used properly.

Microteaching as a practical subject of study is aimed at adapting the practicants to the step-by-step of teaching and learning. By this mean, practicants are expected to conduct the lesson systematically and smoothly-flowing, from the opening stage to the closing stage. It is proven that the practicants who perform well on micro teaching, achieve better result in teaching practice. In terms of grade, those who succeed in micro teaching gain better score than those who do not practice on microteaching. Despite that hypothesis, there is no proven correlation between microteaching activity to the success of teaching practice program as what has been studied by Riyadi (2006) in Tarbiyah program STAIN Pekalongan.

Besides microteaching, faculties should also provide teaching practice programs with various approaches and methods, such as lesson-study based learning. Lesson study is a model of supervision to the teachers through collaborative and continuos learning based on the collegiality principals and mutual learning to build a learning community (Susilo, in Rokhmawati, 2011).

Faculties should also provide an assistency program for preparing the students to teaching practice program as what has been initiated by Engineering Faculty, State University of Malang. Arsan (2007) points out that this assistency program is effective for preparing the students in their teaching practice program, with 64,6% effective and 31,8% effective enough. Teaching activity is 48,1% effective and 41,3% effective enough.
Additionally, the assessment stage is considered 56.6% effective while 37.4% effective enough.

These research results suggest that the lecturers of teacher faculties should improve their teaching and learning quality by equipping the students (future pre-service teachers) both theoretical and practical knowledge related to the teaching and learning.

School Response

The presence of practicants at schools does not always get positive welcome from the schools. Most schools accept and welcome the practicants well, and just a small number of students who do not. There are various responses of the school, such as: accepting practicants in both semester (odd and even semester), only accepting in certain semester (odd semester only/ even semester only), or even declining totally.

From the mentioned explanation, it can be summarized that the problems urged in teaching practice (PPL) are:

Table 1.

<table>
<thead>
<tr>
<th>Internal Problems</th>
<th>1) Practicants’ (pre-service teachers) commitment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2) Practicants’ competence:</td>
</tr>
<tr>
<td></td>
<td>• Opening and closing the lesson</td>
</tr>
<tr>
<td></td>
<td>• Teaching method</td>
</tr>
<tr>
<td></td>
<td>• Developing materials</td>
</tr>
<tr>
<td></td>
<td>• Designing teaching media</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>External Problems</th>
<th>3) Supervisors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4) Teacher-tutors</td>
</tr>
<tr>
<td></td>
<td>5) Students’ characteristics</td>
</tr>
<tr>
<td></td>
<td>• Lack of respect to the practicants</td>
</tr>
<tr>
<td></td>
<td>• Underestimation to the subject lesson</td>
</tr>
<tr>
<td></td>
<td>6) School environment and facilities</td>
</tr>
<tr>
<td></td>
<td>7) Curriculum of teacher faculties</td>
</tr>
</tbody>
</table>

Solution
From these seven problems, it is formulated some solutions and recommendations. First, problem of practicants’ commitment can be overcome by a good monitoring system conducted by supervisors and teacher-tutors. All of these parties should have a control book that records the presence and the progress of the practicants. When an indication of discommitment is found, an immediate treatment will be given to avoid prolonged problem.

Second, problem of practicants’ competence should be dealt with the faculty by evaluating and reviewing the lecturers’ performance. The results of review and evaluation should be followed up by improvement actions, such as: training for lecturers, providing a superior learning facilities, such as libraries and micro-teaching laboratory.

Third, problem of supervisors and teacher-tutors. They should be evaluated through an evaluation meeting during teaching practice continuum. The meeting is to bolden the commitment of supervisors and teacher-tutors in guiding and supervising the practicants.

Fourth, students’ characters. It is the obligations of school principals and the teachers to approach the students to be respectful to the practicants and to follow the teaching and learning activity actively and attentively.

Fifth, school quality. If it is possible, school should comply some criterias of a good school which has qualified curriculum, qualified teachers, and enough facilities. By this means, practicants can learn a lot about the best practice and the ideas in teaching and learning. They can learn from the good teachers about how to vary the teaching activities, how to manage difficult students, and such. Additionally, they can also learn from the academic staff on how to manage the administration stuff in supporting the teaching and learning. They also learn from the school environment on how to create condusive atmosphere for students to learn comfortably.

Sixth, teacher faculties should change the selection system for recruiting the new students. For instance, conducting an in-depth interview to explore the interest and the basic competence of teacher candidate related to teaching profession. Without passion in teaching, it is impossible to have qualified teachers who teach by heart. In FITK UIN Syarif Hidayatullah Jakarta for instance, this mode of recruitment does not exist. Preparing professional teachers is not enough by completing
7 semesters of learning and 1 semester of conducting teaching practice. Instead, it is the input quality of the students that decide. Table 2 describes the concept of developing future professional teachers.

Finally, teaching practice itself cannot effectively influence significantly in making the professional teachers. Professional teachers are created from the tightly selected candidates who are screened by their interest, passion, academic competence, and basic teaching knowledge. Curriculum of teacher’s faculty should not only focuses on the learning, but also to the improvement of language proficiency, writing skill, and researching skill. Thus, the alumni will be ready for working and teaching in qualified schools.

Table 2. Concept Framework of Preparing Professional Teacher Candidates

<table>
<thead>
<tr>
<th>Input</th>
<th>Process</th>
<th>Process</th>
<th>Output</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 →</td>
<td>Teacher faculty: High School</td>
<td>School: Teaching Practice</td>
<td>Professional teacher</td>
</tr>
<tr>
<td></td>
<td>Selection Program: interest</td>
<td>Practicants’ commitment</td>
<td>candidates</td>
</tr>
<tr>
<td></td>
<td>and passion to be a teacher</td>
<td>Practicants’ competence</td>
<td></td>
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<tr>
<td></td>
<td>, academic competence,</td>
<td>(material mastery,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>language proficiency</td>
<td>methods, media),</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(English or Arabic), and</td>
<td>supervisors, teacher-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>academic track record</td>
<td>tutors, students’</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(scholarship experience)</td>
<td>characteristics,</td>
<td></td>
</tr>
<tr>
<td>2 →</td>
<td>Teacher faculty: Theory and</td>
<td>Practicants’ competence</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Practice University-based</td>
<td>(material mastery,</td>
<td></td>
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<tr>
<td></td>
<td>Subjects</td>
<td>methods, media),</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Faculty-based subjects</td>
<td>supervisors, teacher-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Study program subjects</td>
<td>tutors, students’</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Microteaching laboratory</td>
<td>characteristics,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>improvement program on</td>
<td>and school quality</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Language</td>
<td>(environment and facilities)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Proficiency, Writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>skill, and researching.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Results

The implementation of teaching practice (PPL) still requires some improvements, ranging from curriculum LPTKs, lecturers, teachers, students, and schools. LPTK cooperation with the school is not only limited to sending students to the school, but also to answer the problems which have emerged during the PPL. PPL effectiveness is highly dependent on
the competence of the practicants, practicants’ commitment, tutors and supervisors, as well as the school quality. Student competence is highly dependent on the quality of inputs and the quality of the learning process on campus.

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DINAMIKA PENJADWALAN PERKULIAHAN PADA UNIVERSITAS ISLAM NEGERI SYARIF HIDAYATULLAH JAKARTA

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A. Latar Belakang
Jadwal perkuliahan merupakan salah satu unsur dalam pelaksanaan perkuliahan di setiap perguruan tinggi. Adanya jadwal memudahkan mahasiswa dan dosen untuk mengetahui ruang dan waktu perkuliahan. Sehingga mereka dapat mengatur waktu dan merencanakan pembelajaran dengan lebih baik.

Penjadwalan kuliah merupakan kegiatan yang mengawali pergantian semester di setiap perguruan tinggi. Hal ini dilaksanakan oleh bagian akademik perguruan tinggi. Petugas akademik yang membuat jadwal memulainya dengan pengumpulan informasi yang diperlukan seperti: mata kuliah yang ditawarkan, peserta perkuliahan, ruang yang dapat digunakan, nama dosen yang mengajar dan rentang waktu yang diperlukan. Jadwal ini merupakan rancangan aktivitas mahasiswa dan dosen selama satu semester.

Penjadwalan kuliah merupakan proses penempatan suatu mata kuliah pada ruang yang sesuai, periode waktu tertentu, dan dosen yang sesuai. Proses ini harus memperhitungkan banyaknya mata kuliah, ketersediaan ruang, dan rentang waktu yang digunakan. Permasalahan yang dihadapi penjadwal terletak pada lebih banyaknya mata kuliah yang harus dijadwalkan daripada ruang yang tersedia, kesesuaian kebutuhan perkuliahan dengan fasilitas ruangnya, kapasitas ruang yang harus sesuai dengan jumlah mahasiswa, serta keinginan pengajar untuk mengajar
pada suatu hari atau jam tertentu. Masalah lainnya tergantung pada kebutuhan perguruan tinggi tersebut.


Masalah penjadwalan kuliah menjadi topik yang dibahas dalam penelitian ini. Pemecahan yang dicari berupa suatu model matematika yang merepresentasikan masalah penjadwalan kuliah agar sesuai dengan keadaan di UIN Syarif Hidayatullah Jakarta.

Permasalahan Penelitian

1. Bagaimanakah mekanisme penjadwalan perkuliahan di tiap Fakultas?
2. Apakah mekanisme pembuatan jadwal perkuliahan di UIN Syarif Hidayatullah dapat dibakukan?
3. Apakah dapat disusun suatu panduan penjadwalan perkuliahan yang berlaku di UIN Syarif Hidayatullah?

Tujuan Penelitian

1. Mendapatkan pola penjadwalan yang terjadi di UIN Syarif Hidayatullah Jakarta.
2. Menyusun panduan penjadwalan yang dapat berlaku di UIN Syarif Hidayatullah Jakarta

Landasan Teori

1. Penjadwalan Perkuliahan

2. Penjadwalan Otomatis
Penjadwalan yang efektif memaksimalkan kemungkinan bahwa mahasiswa dapat mata kuliah yang diinginkan sambil mempertimbangkan tujuan-tujuan lain dan kendala. Sampai saat ini, metode komputerisasi yang paling sukses telah dikembangkan untuk kasus-kasus khusus seperti penjadwalan ujian dan penjadwalan perkuliahan (mempertemukan subyek penugasan dengan berbagai kendala. Bagian masalah-masalah dari sumber penugasan (instruktur, dosen, kelas atau mahasiswa) juga mendapat perhatian penting. Meskipun kemajuan telah dibuat, pemecahan kasus tetaplah

3. Pemodelan Penjadwalan Kuliah


B. METODOLOGI PENELITIAN

Subyek

Sesuai dengan fokus penelitian yaitu Panduan Penjadwalan Perkuliahan, maka yang menjadi subyek penelitian adalah Bagian Akademik Fakultas, Program Studi dan Pusat Komputer (sekarang Pusat Teknologi dan Pangkalan Data /PUSTIPANDA). Dalam penentuan lokasi penelitian dipilihlah Fakultas Ilmu Tarbiyah & Keguruan, Fakultas Ushuluddin, Fakultas Dakwah dan Ilmu Komunikasi, Fakultas Sains dan Teknologi serta Fakultas Ekonomi dan Bisnis.

Pengumpulan Data

Teknik utama pengumpulan data adalah pengamatan dan wawancara. Kemudian kelengkapan data dilakukan dengan
mengumpulkan data tertulis.

**Metode Pembahasan**

Penelitian ini menggunakan metode inductif, yaitu aturan atau cara yang digunakan untuk menarik kesimpulan yang bersifat umum dari sekumpulan data yang telah disusun. Untuk itu, hasil penelitian berupa data dan informasi yang berkaitan dengan masalah penelitian dianalisis sehingga akan didapat suatu kesimpulan mengenai masalah tersebut.

**C. HASIL DAN PEMBAHASAN**

1. **Deskripsi Data**

Data yang akan dideskripsikan ini berdasarkan hasil wawancara dengan orang-orang yang terlibat dalam penjadwalan perkuliahan per semester di beberapa Fakultas. Untuk kemudahan penulisan maka orang-orang yang secara langsung menyusun jadwal akan disebut para penjadwal.

1. **Urutan pekerjaan dalam penjadwalan kuliah per semester**
   
   a. **Penawaran Mata Kuliah**

   Pekerjaan pertama yang dilakukan semua Fakultas dalam penjadwalan kuliah per semester sama yaitu: “Bagian Akademik Fakultas mengirimkan surat penawaran mata kuliah ke kepala program studi”. Melalui surat tersebut Bagian Akademik Fakultas meminta setiap prodi untuk segera menyerahkan penawaran mata kuliah semester mendatang disertakan beban sks dan nama dosen pengampu. Untuk Mata kuliah keahlian khusus biasanya disertakan nama. Namun untuk mata kuliah layanan fakultas ataupun MKDU biasanya dikosongkan, atau diisi nama dosen sebagai rekomendasi.

   b. **Penentuan dosen pengampu mata kuliah**

   Pekerjaan berikutnya dilakukan oleh program studi yaitu
menentukan dosen pengampu mata. Penentuan dosen ini biasanya diambilkan dari basis data yang dimiliki oleh prodi. Basis data ini didapat dari surat kesedian mengajar mata kuliah yang dahulu pernah dibuat oleh para dosen. Selain itu, basis data ini didasarkan dengan kebiasaan suatu dosen untuk mengajar mata kuliah tiap semester. Walaupun demikian, latar belakang pendidikan, kompetensi, serta beban sks dosen juga hal yang dipertimbangkan untuk mengampu suatu mata kuliah.

c. Penyusunan beban kerja dosen berdasarkan mata kuliah yang diampu
Setelah prodi menetapkan dosen pengampu mata kuliah berdasarkan form yang diberikan Bagian Akademik Fakultas, prodi mengirimkan form itu kembali ke Bagian Akademik. Form yang diterima dari seluruh prodi di Fakultas tersebut disatukan, dan disusun kembali berdasarkan nama dosen pengampu. Melalui hasil penyusunan tersebut dapat diketahui beban sks tiap dosen yang mengajar di semester tersebut berikut kelebihan ataupun kekurangannya. Pekerjaan tahap ini dilakukan oleh staf administrasi dan waktu yang dibutuhkan bergantung pada banyaknya data yang akan disusun. Untuk memudahkan pekerjaan, ada fakultas yang meminta pengiriman form berupa softfile saja. Namun fakultas lain masih ada yang menerima form cetak dari prodi-prodi.

d. Rapat penetapan beban kerja dosen untuk bidang pengajaran
Setelah mendapatkan daftar susunan nama dosen, nama kuliah yang akan diampunya serta perhitungan beban sks dosen, bagian akademik mengusulkan pada Wakil Dekan I untuk mengadakan rapat penetapan beban sks dosen. Rapat penetapan dosen ini harus dihadiri para pimpinan fakultas, bagian akademik, para kepala jurusan, sekretaris jurusan, kepala program studi, dan juga sekretaris prodi.
Bagian Akademik Fakultas kesulitan mencari waktu untuk mempertemukan seluruh peserta rapat, sehingga penentuan waktu untuk rapat ini menjadi kendala di beberapa Fakultas. Maka dari itu, dicarikanlah waktu yang memungkinkan semua peserta rapat dapat hadir paling tidak ada satu perwakilan dari program studi.


e. Penjadwalan Perkuliahan

Setelah beban sks dosen berhasil ditetapkan dalam rapat, disusunlah penjadwalan perkuliahan. Pada tahap ini terjadi dua perbedaan yang sangat jelas dari Fakultas, yaitu:

1) Hasil rapat dikembalikan ke program studi untuk dibuatkan penjadwalan perkuliahan.
2) Hasil rapat digunakan bagian akademik untuk membuat jadwal perkuliahan.


f. /Memasukkan jadwal ke Academic Information System
Setelah berhasil membuat jadwal perkuliahan, penjadwal memiliki tugas berikutnya yaitu memasukkannya ke AIS. Untuk penjadwal tipe pertama, mereka sendiri yang langsung memasukkan jadwal yang sudah dibuat ke dalam AIS. Sedangkan penjadwal tipe ke dua terbagi menjadi 2 macam:

1. Memasukkan jadwal yang sudah mereka buat ke AIS secara langsung, seperti FSH dan FEB.
2. Memasukkan jadwal yang sudah mereka buat ke AIS melalui orang lain yaitu staf yang khusus menangani penggunaan AIS di Gedung tersebut, seperti FU dan FDK

Untuk selanjutnya orang yang memasukkan jadwal ke AIS disebut admin AIS. Memasukkan jadwal yang sudah dibuat ke AIS tidaklah membutuhkan waktu yang lama. Namun ada beberapa kesiapan yang harus dimiliki sebagai berikut:

1. Kurikulum Program studi telah dimasukkan ke AIS, sehingga mata kuliah yang diperlukan telah tersedia
2. Data dosen yang mengampu mata kuliah telah tercantum dalam basis data AIS
3. Telah ditentukan ruang, hari dan waktu perkuliahannya.
4. Ketentuan kapasitas mahasiswa per ruang

2. Kendala penjadwalan selama perkuliahan berlangsung

Setelah jadwal selesai dibuat, dimasukkan ke AIS, dipilih oleh mahasiswa dan disetujui oleh dosen penasehat akademik, dicetaklah daftar kehadiran mahasiswa per mata kuliah. Kemudian perkuliahan pun dimulai. Kendala berikutnya yang muncul ialah adanya perubahan waktu oleh dosen pengampu mata kuliah.
2. Analisis data

Tabel 1 Jumlah Mata Kuliah, Rombongan Belajar, Ruang dan Dosen Tetap per Fakultas

<table>
<thead>
<tr>
<th></th>
<th>FITK</th>
<th>FAH</th>
<th>FUF</th>
<th>FDK</th>
<th>FSH</th>
<th>FDI</th>
<th>F. Psi</th>
<th>FEB</th>
<th>FST</th>
<th>FKIK</th>
<th>FISIP</th>
<th>JML</th>
</tr>
</thead>
<tbody>
<tr>
<td>MK</td>
<td>367</td>
<td>164</td>
<td>78</td>
<td>199</td>
<td>313</td>
<td>54</td>
<td>41</td>
<td>146</td>
<td>310</td>
<td>193</td>
<td>95</td>
<td>1960</td>
</tr>
<tr>
<td>Rom bel</td>
<td>708</td>
<td>327</td>
<td>247</td>
<td>425</td>
<td>527</td>
<td>136</td>
<td>175</td>
<td>294</td>
<td>394</td>
<td>344</td>
<td>203</td>
<td>3780</td>
</tr>
<tr>
<td>R. tersedia</td>
<td>40</td>
<td>21</td>
<td>17</td>
<td>19</td>
<td>24</td>
<td>15</td>
<td>19</td>
<td>19</td>
<td>32</td>
<td>24</td>
<td>31</td>
<td>267</td>
</tr>
<tr>
<td>DT</td>
<td>168</td>
<td>86</td>
<td>67</td>
<td>75</td>
<td>113</td>
<td>16</td>
<td>31</td>
<td>46</td>
<td>94</td>
<td>95</td>
<td>43</td>
<td>834</td>
</tr>
<tr>
<td>DM</td>
<td>214</td>
<td>104</td>
<td>52</td>
<td>98</td>
<td>162</td>
<td>24</td>
<td>56</td>
<td>105</td>
<td>169</td>
<td>73</td>
<td>62</td>
<td>1119</td>
</tr>
</tbody>
</table>

Berdasarkan data kepegawaian per Oktober 2013 diketahui tiga fakultas dengan Dosen Tetap terbanyak ada di FITK, FSH dan FKIK. Sedangkan tiga fakultas dengan mata kuliah terbanyak ada di FITK, FSH dan FST. Namun tiga fakultas dengan rombongan belajar terbanyak ada di FITK, FSH dan FDK. Jadi Fakultas Ilmu Tarbiyah menempati urutan pertama untuk Dosen Tetap, mata kuliah dan rombongan belajar terbanyak.

Tabel 1 juga memperlihatkan jumlah Dosen Tetap kurang dari jumlah Dosen yang Mengajar (DM), kecuali pada Fakultas Ushuluddin dan FKIK. Berdasarkan hasil wawancara diketahui bahwa sebagian dosen FU juga mengajar di FISIP. Peneliti belum dapat memastikan apakah semua dosen yang mengajar di FU dan FKIK adalah dosen Tetap.

orang Dosen Mengajar mata kuliah Bahasa Inggris 1.

2.1. Rasio Dosen Tetap dan mata kuliah

Tabel 2 Rasio Dosen Tetap dengan Mata Kuliah dan Rombongan Belajar

<table>
<thead>
<tr>
<th>Rasio dosen per</th>
<th>FITK</th>
<th>FAH</th>
<th>FUF</th>
<th>FDK</th>
<th>FSH</th>
<th>FDI</th>
<th>F. Psi</th>
<th>FEB</th>
<th>FST</th>
<th>FKIK</th>
<th>FISIP</th>
</tr>
</thead>
<tbody>
<tr>
<td>MK</td>
<td>1/2</td>
<td>½</td>
<td>6/7</td>
<td>3/8</td>
<td>1/3</td>
<td>2/7</td>
<td>3/4</td>
<td>1/3</td>
<td>1/3</td>
<td>½</td>
<td>4/9</td>
</tr>
<tr>
<td>Rombongan Belajar</td>
<td>1/4</td>
<td>¼</td>
<td>⅛</td>
<td>2/9</td>
<td>1/8</td>
<td>1/6</td>
<td>1/6</td>
<td>1/4</td>
<td>2/7</td>
<td>1/5</td>
<td></td>
</tr>
</tbody>
</table>


2.2. Rasio Ruang dan Rombongan Belajar

Suatu ruang kuliah dalam 1 hari kerja dapat digunakan 4 - 5 kali perkuliahan untuk 2 sks dan 3 kali perkuliahan untuk 3 sks. Sehingga untuk 5 hari kerja satu ruangan dapat digunakan 19 - 24 kali untuk 2 sks dan 14 kali untuk 3 sks. Penggunaan ruang dalam satu minggu oleh tiap fakultas di tampilkan dalam berikut:

<table>
<thead>
<tr>
<th>Fakultas</th>
<th>FITK</th>
<th>FAH</th>
<th>FUF</th>
<th>FDK</th>
<th>FSH</th>
<th>FDI</th>
<th>F. Psi</th>
<th>FEB</th>
<th>FST</th>
<th>FKIK</th>
<th>FISIP</th>
<th>JML</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banyak Ruang</td>
<td>40</td>
<td>21</td>
<td>17</td>
<td>19</td>
<td>24</td>
<td>15</td>
<td>19</td>
<td>19</td>
<td>32</td>
<td>24</td>
<td>31</td>
<td>267</td>
</tr>
<tr>
<td>2 sks (5)</td>
<td>960</td>
<td>504</td>
<td>408</td>
<td>456</td>
<td>576</td>
<td>360</td>
<td>456</td>
<td>456</td>
<td>768</td>
<td>576</td>
<td>744</td>
<td>6408</td>
</tr>
<tr>
<td>2 sks (4)</td>
<td>760</td>
<td>399</td>
<td>323</td>
<td>361</td>
<td>456</td>
<td>285</td>
<td>361</td>
<td>361</td>
<td>608</td>
<td>456</td>
<td>589</td>
<td>5073</td>
</tr>
<tr>
<td>3 sks</td>
<td>560</td>
<td>294</td>
<td>238</td>
<td>266</td>
<td>336</td>
<td>210</td>
<td>266</td>
<td>266</td>
<td>448</td>
<td>336</td>
<td>434</td>
<td>3738</td>
</tr>
<tr>
<td>Rombongan belajar</td>
<td>708</td>
<td>327</td>
<td>247</td>
<td>425</td>
<td>527</td>
<td>136</td>
<td>175</td>
<td>294</td>
<td>394</td>
<td>344</td>
<td>203</td>
<td>3780</td>
</tr>
</tbody>
</table>

Berdasarkan Tabel 4 Fakultas yang berlebih ruang kuliahnya
ialah FAH, FDI, F.Psi, FST dan FKIK. Walaupun demikian untuk FST nama ruangannya ada yang sama tapi diberi abjad yang berbeda seperti 402 A, 402 B, 402 C dan 402 D. Sehingga belum ada kejelasan apakah memang 1 ruangan dengan 4 nama ataukah memang 4 ruangan. Karena saat diperiksa melalui AIS ruang yang digunakan untuk perkuliahan, ditemukan suatu perkuliahan MKDU keagamaan yang diselenggarakan di laboratorium, yang mengindikasikan bahwa FST kekurangan ruang untuk perkuliahan di kelas.

Rombongan belajar terbanyak ada di FITK hampir tidak tertampung karena kurangnya ruang perkuliahan. Namun kombinasi 2 sks dan 3 sks menjadi pemecahan untuk kurangnya ruangan. Berbeda dengan FITK, FSH yang mata kuliahnya rata-rata 2 sks menjadikan 6 hari untuk perkuliahan. Sehingga semua perkuliahan dapat terlaksana sesuai jadwal. Sedangkan FDK terpaksa menggunakan ruang teater untuk MKDU agar semua perkuliahan dapat berjalan dengan lancar. Perbandingan antara ruang dan rombongan belajar sebagai berikut:

**Tabel 5 Rasio Ruang dengan Rombongan Belajar**

<table>
<thead>
<tr>
<th>Rasio Ruang per Rombongan Belajar</th>
<th>FITK</th>
<th>FAH</th>
<th>FUF</th>
<th>FDK</th>
<th>FSH</th>
<th>FDI</th>
<th>F.Psi</th>
<th>FEB</th>
<th>FST</th>
<th>FKIK</th>
<th>FISIP</th>
<th>JML</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>6/100</td>
<td>6/100</td>
<td>7/100</td>
<td>4/100</td>
<td>5/100</td>
<td>11/100</td>
<td>11/100</td>
<td>6/100</td>
<td>8/100</td>
<td>7/15</td>
<td>7/100</td>
<td>7/100</td>
</tr>
</tbody>
</table>

Setiap 6 ruangan di FITK, FAH dan FEB digunakan untuk 100 kali perkuliahan, sedangkan 15 ruangan di FISIP digunakan untuk 100 kali perkuliahan. Penggunaan ruang paling aktif ada di FDK karena satu ruangannya selalu ada perkuliahan dari jam pertama sampai akhir setiap hari (4/100 = 1/25). Jadi tujuh ruang kuliah di UIN Syarif Hidayatullah digunakan 100 kali perkuliahan setiap minggunya.
A. KESIMPULAN DAN REKOMENDASI

Setelah dilakukan pembahasan terhadap data-data yang diperoleh dari hasil penelitian maka diambil beberapa kesimpulan sebagai berikut:

1. Mekanisme penjadwalan perkuliahan di tiap fakultas memiliki kesamaan pada tahap permulaan namun di tahap akhir beberapa fakultas memiliki mekanisme yang berbeda, hal ini dapat dilihat dari urutan penjadwalan sebagai berikut:
   
   Tahap awal
   a. Penawaran Mata Kuliah
   b. Penentuan dosen pengampu mata kuliah
   c. Penyusunan beban kerja dosen berdasarkan mata kuliah yang diampu
   d. Rapat penetapan beban kerja dosen untuk bidang pengajaran

   Tahap akhir
   
   Penjadwalan Perkuliahan dan Memasukkan jadwal ke Academic Information System

   Sebagian fakultas menetapkan hal ini sebagai tugas dari bagian akademik sebagian lagi menetapkan ini merupakan tugas dari program studi.

2. Mekanisme penjadwalan di UIN Syarif Hidayatullah dapat dibakukan dengan mengakomodasi perbedaan yang ada.

3. Suatu panduan untuk penjadwalan perkuliahan dapat dibuat dan diberlakukan di UIN Syarif Hidayatullah dengan mengalami masa uji coba terlebih dahulu untuk melihat efektivitas dan efisiensi panduan tersebut.

demikian pemodelan optimal dapat dicobakan secara sederhana untuk penjadwalan di tingkat program studi, jurusan dan fakultas.


6. Masalah utama penjadwalan ialah kurangnya ruang kuliah dan tenaga pengajarnya, serta adanya dosen yang memindahkan jadwal kuliahnya.

REKOMENDASI
Berdasarkan apa yang telah dibahas dan disimpulkan, peneliti memberikan saran sebagai berikut kepada:

1. Program Studi
   a. Memetakan kembali kompetensi Dosen Tetap yang ada.
   b. Memiliki acuan kurikulum yang di dalamnya tertera nama mata kuliah beserta tim dosen pengampunya yang berasal dari Dosen Tetap, juga penyebarannya pada tiap semester.
   c. Memiliki data termutakhir tiap semester mengenai penelitian dosen dan menyampaikannya ke bagian akademik.

2. Fakultas
   a. Menyiapkan tenaga administrasi akademik terampil untuk masalah penjadwalan sebagai salah satu tugas pokoknya.
   b. Menyelaraskan kebutuhan dari bagian akademik dan keuangan.
   c. Memulai rangkaian penjadwalan perkuliahan tepat waktu.
   d. Memetakan kembali kompetensi dosen MKDKnya.

3. Universitas
   a. Memiliki dosen dengan rasio ideal dengan jumlah mahasiswa.
   b. Mencukupi kebutuhan akan ruang perkuliahan
c. Memiliki data yang akurat mengenai jumlah Dosen Tidak Tetap yang mengajar tiap tahunnya beserta mata kuliahnya sehingga dapat menjadi pertimbangan saat merekrut tenaga pengajar baru.
d. Memiliki Prosedur Operasional Baku untuk penjadwalan perkuliahan.

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THE IMPORTANCE OF ISLAMIC ECONOMIC EDUCATION IN ELEMENTARY, JUNIOR HIGH AND HIGH SCHOOL

By: M. Musyafa, M.HI., MA.

ABSTRACT

Indonesia as a developing country and as the country with the largest number of Muslims in the world is a very prospective place for the development of Islamic economics. One aspect of Islamic economic growth in all areas is through a better education levels of primary, secondary and higher education. The important things to be noted, because between the education and the other one is related to each other on top of education should be supported by the underlying education (primary and secondary education as well as vocational or above) that provide knowledge and understanding of Islamic economics, education reform from the bottom of a solid foundation and input are great for higher education to develop Islamic economics, Islamic economics as currently taught as integral with Islamic religious education.

Based on factual history, Islamic economy started to show and grew back to Indonesian people especially in the environment of Muslim since 1992, when Muamalat Bank of Indonesia arise and followed by other institutions of finance. As a science, Islamic economy commonly understand as a social science which is taught about the issues of democracy economic based on values and ethics of Islam which forbids of usury, fraud, cheating and more based on fairness and cooperation.

Some European countries already implementing Islamic economic principles even though most of them do not use the name of sharia. Islamic economics is worldwide, Islamic economics is not only limited to the financial businesses only. These facts should be a motivation for policy makers and academics to develop Islamic
economics in elementary education up to senior secondary level.

Keyword: education, economy, Islam, shariah, school

A. Background

The happiness of people already being primary goal of all people and centuries. But, there is different view of what is to create that happiness and how to make it real. Even though money is not the only one key of happiness, but the secular view defines that happiness can be guaranteed if the goal about material can be fulfilled. That goal are about poverty of alleviation, the fulfilling of individual needs, the availability of opportunities for everyone to live a dignified life and the distribution of income smoothly.

The center on economic claims to assure the material, but it is not only failed to claim, but also resulting of serious economic issue. The euphoria among the economic countries are surely about the superiority of their economic, which can be seen better practically, but also failed to build the economy target which they want. This matter clearer that there are the existing of unstable economic, the unstable of economic macro, reflected between the high of frequency of fluctuation, the increase of inflation and the high number of jobless people, the increase of national deficit and a weighing scale of fee. It is really different with the Islamic economy system.

Islam has a system of economy which fundamentally different from any system. It has a root in the syariat which shaped a view of world and at the same time has a goal and strategy which different with conventional system that already dominate the world. that target are intended of Islam is not focus of money, but based on many concepts of Islam about happiness (falih) and better life (hayatan thayyibah) that focused on the aspect of sister/brotherhood, the justice of economic and social, and the fulfillment of human needs of spirit. This issues are caused by the beliefs that human has a same level as Khalifah of Allah on earth.
and also as a servant who never feel happiness and peace if the
genuine of happiness cannot be reach through the fulfillment
of material and spiritual. It makes many expert in economic and
politic in Indonesia fight for Islamic economy or can be called as a
rule of economics, but this clash is doing by the experts gradually
or lack of systematic.

But the clash of those experts will always continue. Because, if
we remember how important those study and implementation
of this Islamic economy. Including through education, because
of the complexity of the problem of Islamic economics is thus
no less important to the economy of conventional, even for the
early formation of the character of every man he is the better
and superior, Prophet Muhammad when he was young, even at
a very young age has become a powerful entrepreneur with a
noble personality. Therefore it has become a necessity for early
taught to students in schools ranging from high schools, junior
high schools and elementary schools.

B. The Values of Islamic Economy System

1. Society of Economic Area

Islam encourages all of his people to enjoy nature both
consumptive and productive all the gifts of God on earth and
in heaven, especially for Muslims.

"Eat and drink from the provision of Allah, and do not commit
abuse on the earth, spreading corruption." (Al-Baqarah: 60)

The verse explains that each man was instructed to consume
and utilize to meet the needs of all what is in this world, in a
way that does not cause damage to themselves, their families,
and the surrounding areas. In other verses also mentioned
similar things, namely in terms of utilizing resources for
consumption or production should take the fine and should
avoid things that are not good. As in the following verse:

"O mankind, eat from whatever is on earth [that is] lawful and
good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.” (Al-Baqarah: 168)

When the devil is mentioned in the verse, then it can be understood that the devil is a symbol representing everything that is contrary to Islamic law, both in the nature, behavior, and other commands.

2. Justice and Fraternity Comprehensive

Islam intends to establish a solid and strong communities. In that order bound by ties of brotherhood and affection like a family, in which it removes the boundaries of social inequality caused by the geographic location, differences in race, color, or social class differences. This has been alluded to in the following verse:

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Al-Huujurat: 13)

In the above verse Allah created man stated goal is to diverse order with each other to know each other, not just know at a glance, but knowing in depth, even if necessary until things liked or did not like, and after the known and familiar personal with each other, the next step is to understand each other, so there is no sense of mutual hostility, envy, resentment, etc., as this is demonic traits that should not be followed by mankind, because could lead to the destruction of human civilization itself.

Islam see all humankind as family, because they had created from the same father and mother. So that all members of this family have the same degree before God does not distinguish between the rich to the poor. In social distinguish between one man and another is just piety, sincerity, ability and service in humans, due to the implementation of good religion and
worship a person is of good cultivation in attitude, then habluminallah (relationship with God) is implemented by habluminannas (relationships with other people or society). In the history of the hadith mentioned, “Allah does not look on the face and fortune, but Allah see (judge) of the heart and deeds.” (HR Ibnu Majah).

3. Justice Income Distribution

Gaps opinions and natural resources in the community, contrary to the spirit and commitment of Islam to brotherhood and socio-economic justice. Among them are: “remove the monopoly, guaranteeing the right of all parties to be active in the process of production, distribution, circulation and consumption, guarantee the fulfillment of the basic needs of each community, carry out the mandate of takafuli (who are able to bear the party who cannot afford). As the Prophet Muhammad SAW said: “not a good Muslim, people sleep with satiety when their neighbors cannot sleep because of hunger.”

The concept of fairness in the distribution of income and wealth, of course, adapted to the charity and his work for the community, the different possible between human beings with one another, for faithful individuals possessed their own uniqueness. Islam justifying if a person has more wealth than any other along the wealth was obtained in the right way or commonly referred to as halalan toyyiban, and always concerned for the welfare of the community to fulfill their obligations, whether in the form of the obligatory like zakat or mustahab, such sodaqoh or infaq to various parties according to his ability.


The concept of Islam is very clear that human beings are born free. Therefore it is not justified right to revoke the independence. So that each individual has the right to use it to its interests along its independence remain within the
framework of Islamic norms. In Islam it is known that individual freedom is limited by the freedom of other individuals, as the scholars formulate this, such as:

a. The interests of the community at large scale should take precedence over individual interests.

b. Removing the difficulties should be given priority over benefits (*dar’ul mafasid muqoddamun ‘ala jalbil mshalih*).

c. Greater losses unacceptable to eliminate smaller loss.

C. Islamic Economy Curriculum in The School

The study of economics in middle school and elementary school are actually entering the field clumps of Social Sciences, in which it is an integration of the various branches of the social sciences such as sociology, history, geography, economics, politics, law and culture. Social science is formulated on the basis of reality and social phenomena that embody an interdisciplinary approach of aspects and branches of social science earlier.

According to Trianto, the concept of social science is the cover of the interaction, interdependence, continuity and change, diversity, conflict and consensus, pattern, place, distinctiveness (power), the value of trust, fairness and equity, dearth (scarcity), specificity, culture (culture ), and
nationalism.

In addition, science also has several objectives which are to form the personality as a good citizen in the life of society.

In the concept of the curriculum in secondary education and the existing foundation as described previously that economics is a social science that is always attached to that, but for this study of Islamic economics is a branch of economics have not been included in the study of the social sciences. This could be considered reasonable because several studies in Islamic economics has been covered in Islamic education in public schools, while in the madrasah schools have entered the territory of the study subjects as fiqh, aqidah character and also Al-Qur’an Hadith.

In fact, if a further examination of economic science is still very little was untouched by these subjects, sometimes even not comprehensive understanding and fragmentary, so that it can lead to misunderstanding for learners. Suppose subjects Jurisprudence just study the problem of Sharia laws, as well as moral creed, sometimes even both, did not address the economy, so many areas of study, such as the concept of supply and demand in Islam, law and welfare in the Islamic market, labor market work, macro-economic, micro-economics, the theory of money in Islam and many others.

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Short Curriculum Vitae

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EFFORTS TO IMPROVE LEARNING OUTCOMES THROUGH CHEMISTRY EXPERIMENT METHOD BASED ON DAILY MATERIAL IN CLASS XI SCIENCE AT MAN CIPONDOH TANGERANG

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ABSTRACT

This study was a class action research conducted in two cycles. Each cycle consisted of planning, implementation, observation and reflection. This study aimed to improve student learning outcomes on the concept of reaction rate. The participants of the research were 27 students (7 male and 20 female) of grade XI (Science concentration) of MAN (a type of Junior High School) Cipondoh Tangerang in the academic year 2011/2012. The instruments used in this study consisted of test, observation sheets, and documentation. The results showed that application of an experimental method based of daily materials can improve student learning outcomes on the concept of chemical reaction rate. The average value of post-test increased from 47.82 (3.70% of the minimum requirement) in cycle I to 73.37 (88.89% of the minimum requirement) on the cycle II. Results of the assessment form practicum reports also increased from 72.08 in cycle I to 84.07 in cycle II. It is therefore concluded that the application of experimental methods based on daily material can enhance student learning outcomes, especially on the concept of chemical reaction rate.

Keywords: Classroom Action Research, student learning results, experiments based daily material.
INTRODUCTION

Referring to the results of interview with teachers of MAN Cipondoh Tangerang, it is known that student achievement on chemistry is very low. The mean score is only 54.24 out of 100. This problem could due to the low motivation and interests of the students. The teachers in the school reported that this could be influenced by the lack of supporting infrastructure and facilities. The existing laboratory does not have enough and proper equipment and materials. In addition, it is also possible that the teaching and learning activities provided by the teachers are very limited. Consequently, students may not learn optimally.

Interviews were also conducted for one of the students of class XII Science 1. Respondent interviewed said that low levels of learning outcomes of chemistry students of class XI IPA 1 MAN Cipondoh because they think chemistry is a science that is difficult to understand. It is abstract so that they are less enthusiastic about the lessons. He said it was evident from the fact that out of 33 students in the class, only 5 students who are enthusiastic to learn chemistry. The respondent suggested that students should be provided with more chemistry experiment activities. The researcher also observed the classroom activities in order to identify the problems faced by the students during the teaching and learning process. In addition, laboratory observation is also conducted from which it is known that it is under standard laboratory.

Based on the above description is presented from interviews, observation of teaching and learning activities and laboratory observations it can be said that the lack of activity, interest, and chemistry students’ learning outcomes can be caused by several factors including: (1) the experiment is very less in practice due to the lack of tools and materials available; (2) students still think that the subject matter of chemistry are abstract and difficult to understand; (3) teaching methods used by teachers are less varied and innovative, so boring and not attract students. To make improvements to the low activity, as well as the interest of student learning outcomes recommended learning takes place as follows:\[^138\]: (1) from the concrete to the abstract; (2) from the easy to the difficult, (3)

\[^138\] Noehi Nasution, *Pendidikan IPA di SD*, (Jakarta: Universitas Terbuka, 2005), hal. 1.5
from the simple to the complex. From these suggestions it is clear that the appropriate method to achieve this is through the experimental method because this method can change very complex events to be more modest.\(^{139}\)

The activities can be done in a laboratory experiment or outside the laboratory such as at school, at home, and so on.\(^{140}\) Students will be easier to understand the complex and abstract concepts if accompanied by concrete examples, examples of reasonable according to the circumstances faced, with his own practice. Students can also learn chemistry through direct observation of symptoms and chemical processes can practice scientific thinking skills, to instill and develop a scientific attitude, able to find and solve new problems through the scientific method.

The purpose of the experiment is implemented so that students can observe and experience firsthand the concept of rate of reaction so that students more easily master this concept. Therefore, researchers intend to conduct action research to achieve above expectations. The title of his research is: “Efforts to Improve Learning Outcomes Through Chemistry Experiment Method Based On Daily Materials Student Class XI Science Cipondoh Tangerang MAN”.

Research Hypothesis

Based on the above problems, the hypothesis proposed in this study is “Application of Experimental Method Based Daily Materials to Improve Student Learning Outcomes Chemistry Class XI Science Cipondoh Tangerang MAN”.

RESEARCH METHODOLOGY

The method used in this research is a classroom action research. The study was carried out directly by the researcher in charge of teaching and jointly by two people who helped research partners perceive the learning process through field notes and help as facilitators to the implementation of the

\(^{139}\) Ibid., hal. 2.6

\(^{140}\) Ibid., hal. 2.25
action when the learning process. In the first cycle chemistry teacher and observed two groups of researchers looked at three groups of partners at the same time observing the teacher was teaching. In the second cycle was observed twice a learning process where the observation of the first researchers to observe and be a facilitator of group 1 and 2, two other research partners observe each group of 3, 4 and 5. In order to obtain valid data is done collaboration in conducting observations, then in the second observation in this second cycle researchers observed a facilitating group 3, two research partners (collaborators) other observing each group 1, 2, 4 and 5. the observation of teachers is still being done by the same collaborators. In this study, researchers used several cycles, where each cycle consists of four stages: Planning (Planning), Action (Acting), Observations (Observing), and Reflection (Reflecting).

The action research design is described as follows: 141

Subjects in this study were the students of class XI Science Cipondoh MAN 1, amounting to 27 students, consisting of 7 male students and 20 female students. Data collection instruments used in this study consisted of a test result of learning, observation sheets, field notes, and lab report assessment results. Data analysis techniques in the cognitive aspects

141 Suharsimi Arikunto, Penelitian Tindakan Kelas, (Jakarta: Bumi Aksara, 2008), h. 74
of learning outcomes or mastery of concepts using descriptive analysis using the techniques of the post-test percentage of each cycle. \(^\text{142}\) To see the improvement of learning outcomes from cycle to cycle using n-gain scores as follows: \(^\text{143}\)

\[
N - \text{Gain} = \frac{\text{skor posttest} - \text{skor pretest}}{100 - \text{skor pretest}}
\]

Analysis of teacher activity data during the learning process using the observation formats. This data field is used to record the condition of the students and teachers during the learning process that was made by the researcher or research partners who make observations or observations of the subject or object of action research. Data analysis of the results of lab reports that are based on the reference components of the assessment. Indicators of success is when an increase in the terms of learning outcomes, namely: the cognitive aspect and report lab results on average student achievement in learning chemistry achieving a score of 70 or reached the KKM set at the school with a target of 75% of students scored above KKM.

RESULTS AND DISCUSSION
Findings Results Cycle I
a. Field Notes

Observations during the learning process contained in the notes field. Note This field is used to determine the activity of the student and the teacher during the learning process in class, teacher interaction with students, interaction with students and the students’ class processing. Field findings show that students are very focused listening to the

\(^{142}\) Kunandar, *Langkah Mudah Penelitian Tindakan Kelas Sebagai Pengembangan Profesi Guru*, (Jakarta: Rajawali Pers, 2008), h. 280

explanations given practical implementation procedures related to teacher and students were very enthusiastic in carrying out lab to lab results of ongoing discussion. Teachers also play an important role as a facilitator in practical activities and discussions with the way around the classroom and monitor the learning process. In the interaction between students, students look to cooperate with friends in a group of their practical activities and discuss the existing problems in the worksheets. When viewed as a whole at the time of the discussion and lab activities partially sighted students active enough to follow the learning process. In the interaction between students and teachers during the learning process, students actively asked the teacher especially ask LKS (Worksheet) procedure that has not been understood, how to use the right tools and materials as well as asking the problems contained in the worksheets.

LKS-based experimental study of everyday materials to students’ lives is a worksheet designed to assist students in carrying out practical work, discussion and report lab results. Practicum is held on the first cycle as much as 1 times, ie on the production of salt solution. As for tools and materials based on everyday materials that are used to replace tools and synthetic materials, namely: NaCl (table salt), containers of paper, scales for manual, aqua glass marked line solution volume of 50 mL and 100 mL, tsp , spray bottles, plastic bottles of distilled water and drinking water (Aqua). The tools and materials used for the preparation of the solution that replaces lab tools and synthetic materials that should be available in school laboratories such as: NaOH (caustic soda), watch glass, analytical balance, glass beaker, flask, glass stirrer, spray bottles, distilled water, glass large beaker and pipette or pipette measuring mumps.

b. Teacher Observation Sheet

Observations made to teachers who are teaching to see the feasibility of learning implementation plan has been created. Here is the result of observation of teachers who are teaching. The results showed that teachers were conducting their activities in accordance with the plan of instructional design (RPP) which has been created. However, there are some activities that are not performed.

c. Cognitive Learning Outcomes
To see the indicators of achievement tests in the form of multiple choice questions. The results of the tests the ability of students is as follows:

Table 4.4 Percentage of Students Achieving Mastery Learning

<table>
<thead>
<tr>
<th>Score</th>
<th>Cycle I</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Amount of (people)</td>
</tr>
<tr>
<td>&lt;60,00</td>
<td>23</td>
</tr>
<tr>
<td>60-69,90</td>
<td>3</td>
</tr>
<tr>
<td>≥70,00</td>
<td>1</td>
</tr>
</tbody>
</table>

To determine the level of effectiveness of the measures in the action research in the first cycle, the student score data were analyzed by n-gain as shown in table 4.5 below:

Table 4.5 Average Student Ability Test Results In the first cycle

<table>
<thead>
<tr>
<th>Cycle I</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>Average</td>
</tr>
</tbody>
</table>

In tables 4.4 and 4.5 shows that the first cycle, before learning to get the average value of 26.96 pretest scores. But after experiencing the average learning student learning outcomes increased to 47.82. To determine the level of effectiveness of the measures in the action research in the first cycle, the student score data were analyzed by n-gain against the average score of pretest and posttest student ability. From the difference in the scores obtained n-gain value of 0.31. Under the acquisition of category n-gain scores, score n-gain category was 0.31 (0.7≥ value ≥ 0.3 g). But the post-test results in the first cycle has not reached the expected success indicators which in the first cycle only passing rate of 3.70% with molarity concept, and the rate of the reaction order.

d. Results Practicum Reports

To view the laboratory skills of students conducted an assessment of the
student lab reports based on aspects of assessment have been made before the results of the data as shown in Table 4.6 as follows:

**Table 4.6 Average Assessment Report of Practicum Students In Cycle I**

<table>
<thead>
<tr>
<th></th>
<th>Cycle I</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average</td>
<td>72.08</td>
</tr>
</tbody>
</table>

According to the table 4.6 above shows that the average value of lab reports students in the first cycle is 72.08. For the percentage of students who reached the KKM namely: 59.26%.

e. reflection

In the first cycle did not show good results on cognitive aspects as well as practical reports, the reflection needs to be done. There are a few things to note:

1) Practice needs to be added because the students so given reinforcement.
2) Teachers should encourage students to be more interaction in the learning process.
3) Activity teachers need to be considered again.
4) BLM assists students in carrying out practical work For the lab report grade students did not show good results of only 59.26%
5) students who scored above KKM set.
6) For the cognitive learning, the results of the post-test on the first cycle shows the number of students who achieve a 3.70% KKM. The percentage of students who reached the KKM has not reached the target of 75%.

f. decision

Based on the results it can be concluded that the reflection of student learning outcomes in molarity concept, the pace and order of the reaction has not meet the researchers expect a good indicator of the cognitive aspects and report student practicum. As a result, the number of students who reached the KKM on cognitive aspects, namely 3.70%
with an average post-test score in the first cycle are: 47.82 which is still far from the target of the researchers expect ie: as many as 75% of students have a value above KKM 70. in which school lab report is far from the researchers expect ie: as many as 75% of students had scores above 70. KKM school is 59.26% as a result of students who reached the KKM with the average value in the first cycle of this namely: 72.08. Therefore, researchers decided to continue the study of this class action to cycle II. The improvements in the second cycle as deemed necessary by the researchers include:

Findings Results Cycle II

a. Field Notes

Observations during the learning process contained in the notes field. Note This field is used to determine the activity of the student and the teacher during the learning process in class, teacher interaction with students, interaction with students and the students’ class processing. Field findings show that students are very focused listening to the explanations given practical implementation procedures related to teacher and students were very enthusiastic in carrying out lab to lab results of ongoing discussion.

Teachers also play an important role as a facilitator in practical activities and discussions with the way around the classroom and monitor the learning process. In the interaction between students, students look to cooperate with friends in a group of their practical activities and discuss the existing problems in the worksheets.

When viewed as a whole at the time of the discussion and lab activities partially sighted students active enough to follow the learning process. In the interaction between students and teachers during the learning process, students actively asked the teacher especially ask LKS procedure that has not been understood, how to use the right tools and materials as well as asking the problems contained in the worksheets.

LKS-based experimental study of everyday materials, where tools and materials as much as possible with the life of a student worksheets that are designed to assist students in carrying out practical work, discussion
and report lab results. Practicum is held on the second cycle 4 times, which is about the effects of temperature, concentration, surface area, and catalysts on the rate of reaction. As for the tools and materials that are used everyday to replace the tools and synthetic materials can be seen in Table 4.7

Table 4.7 List of Daily Equipment and Materials

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Tools and Materials</th>
<th>No</th>
<th>Name of Tools and Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Temperature</td>
<td>C</td>
<td>Surface</td>
</tr>
<tr>
<td></td>
<td>Water 100 mL (air biasa, dingin dan panas)</td>
<td>1</td>
<td>Egg Shell</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>Glasses of Aqua</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>Powder sugar</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>Watch</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5</td>
<td>Tea spoon</td>
</tr>
<tr>
<td>B</td>
<td>Concentration</td>
<td>D</td>
<td>Catalysts (flame test)</td>
</tr>
<tr>
<td></td>
<td>Egg Shell</td>
<td>1</td>
<td>Sugar Stone Leather</td>
</tr>
<tr>
<td></td>
<td>Solution of vinegar</td>
<td>2</td>
<td>Paper</td>
</tr>
<tr>
<td></td>
<td>Glasses of Aqua</td>
<td>3</td>
<td>Matches</td>
</tr>
<tr>
<td></td>
<td>Watch</td>
<td>4</td>
<td>Marquetry of metal / small plates</td>
</tr>
</tbody>
</table>

According to the table 4.7 it can be seen that the tools and materials needed daily for practicum factors that affect the rate of reaction is: For the first lab on the effect of temperature on the reaction rate, the tools and materials that are used daily are: Water 100 ml (water plain, cold and hot), aqua glass, powder sugar, a measure of time (hours) and a teaspoon. While tools and synthetic materials that should be available in school laboratories, namely: foot three and gauze, methylated spirits

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144 Crys Fajar Partana dan Antuni Wiyarsi, *Mari Belajar Kimia Untuk SMA-MA Kelas XI IPA*, (Jakarta: Pusat Perbukuan, Departemen Pendidikan Nasional, 2009), hal. 92-93

145 Johari dan Rachmawati, *Kimia 2 SMA dan MA untuk kelas XI*, (Jakarta: Esis, 2009), hal. 112-113
burner, thermometer, enlenmeyer, test tubes, HCl, Sodium Thiosulfate (Na2S2O3) and a measure of time (stop watch). Practicum both about the effect of concentration on reaction rate, tools and everyday materials used are: egg, vinegar, aqua glass, scissors and a measure of time (hours). While tools and synthetic materials that should be available in school laboratories, namely: CaCO3, enlenmeyer, glass beaker, HCl, measuring cylinder, measuring cups and a measure of time (stop watch).

Practicum third on the effect of surface area on the reaction rate, the tools and materials that are used daily are: egg shells with the same weight in the form of powders, granules and chips, aqua glass, vinegar, scissors and a measure of time (hours). While tools and synthetic materials that should be available in school laboratories, namely: CaCO3, enlenmeyer, HCl, digital scales and a measure of time (stop watch). Practicum fourth on the influence of the catalyst on the reaction rate, the tools and materials that are used daily are: Sugar Stone, Paper, Lighters, and marquetry of metal / small plates. While tools and synthetic materials that should be available in school laboratories, namely: Measuring Tool Time (stop watch), Hydrogen Peroxide (H2O2), MnO2 (catalyst), and the Test Tube.

For the time spent in the learning process because it is enough planned.

b. Teacher Observation Sheet

Observations made to teachers who are teaching to see the feasibility of learning implementation plan has been created. The data indicated that the teachers had experienced an increase in their activities just still there is one activity that is not performed.

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146 Muchtaridi dan Sandri Justiana, Kimia SMA Kelas X, (Bogor: Quadra, 2007), hal. 125
147 Op.Cit., Johari dan Rachmawati, hal. 110
149 Johari dan Rachmawati, Kimia 2 SMA dan MA untuk kelas XI, (Jakarta: Esis, 2009), hal. 111-112
150 Das Salirawati, Fitria Meilina K, dan Jamil Suprihatiningrum, Belajar Kimia Secara Menarik untuk SMA/MA kelas XI, (Jakarta: PT. Grasindo, 2007), hal. 127
151 Op.Cit., Johari dan Rachmawati, hal. 114
c. Cognitive Learning Outcomes

To see the indicators of achievement tests in the form of multiple choice questions. The results of the tests the ability of students is as follows:

**Table 4.8 Percentage of Students Achieving Mastery Learning**

<table>
<thead>
<tr>
<th>Score</th>
<th>Amount of people</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;60.00</td>
<td>2</td>
<td>7.41</td>
</tr>
<tr>
<td>60-69.90</td>
<td>1</td>
<td>3.70</td>
</tr>
<tr>
<td>≥70.00</td>
<td>24</td>
<td>88.89</td>
</tr>
</tbody>
</table>

To determine the level of effectiveness of the measures in the action research in the second cycle, the student score data were analyzed by N-gain as shown in Table 4:9 below:

**Table 4.9 Average Ability Test results Students In Cycle II**

<table>
<thead>
<tr>
<th></th>
<th>Cycle II</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Average</strong></td>
<td></td>
</tr>
<tr>
<td>Pre Test</td>
<td>25.37</td>
</tr>
<tr>
<td>Post Test</td>
<td>73.37</td>
</tr>
<tr>
<td>N-Gain</td>
<td>0.65</td>
</tr>
</tbody>
</table>

In Table 4.9 shows that the second cycle, before learning to get the average value of 25.37 pretest scores. But after experiencing the average learning student learning outcomes increased to 73.37. To determine the level of effectiveness of the measures in the action research in the first cycle, the student score data were analyzed by n-gain against the average score of pretest and posttest student ability. From the difference in the scores obtained n-gain value of 0.65. Under the acquisition of category n-gain scores, score n-gain category was 0.65 (0.7≥ value ≥ 0.3 g). Post-test results in the second cycle appeared to have achieved success indicators set in which the second cycle of the graduation percentage is equal 88.89% with the concept of the factors that affect reaction rates and indicators set as many as 75% of students achieving the KKM is 70.
d. Results Practicum Reports

To view the laboratory skills of students conducted an assessment of the student lab reports based on aspects of assessment have been made before the results of the data as shown in Table 4:12 as follows:

Table 4.10 Average Assessment Report of Practicum Students In Cycle II

<table>
<thead>
<tr>
<th></th>
<th>Cycle II</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average</td>
<td>84.07</td>
</tr>
</tbody>
</table>

According to the table 4.10 shows that the average value of lab reports students in the second cycle is 84.07. For the percentage of students who reached the KKM namely: 85.18%. The results of lab reports students in the second cycle increased by 25.92%.

e. reflection

In the second cycle is already showing good results, then the reflection is not necessary. There are some things you consider are:

1) The teacher has been great in teaching and praktikumnya added up to 4x the practical implementation so that students are more interested, interested and motivated students to chemistry and so much more given the strengthening of the existing theories.

2) The teacher has conducted its activities in accordance with well accepted indicators.

3) The worksheets are very helpful in implementing the practicum students.

4) An increase in the student lab report results of 59.26% in the first cycle to 85.18% in the second cycle students who scored above KKM set at 70 with a target of 75%.

5) An increase in cognitive learning outcomes of students from the first cycle to the second cycle. N-value gain in the first cycle of 0.31 increased to 0.65 in the second cycle.
6) An increase in the number of students who reached the KKM is the first cycle of 3.70% increased to 88.89%. The percentage of students who reached the KKM has exceeded the target of 75%.

f. decision

Based on the results of the second cycle of reflection can be concluded that the learning outcomes of students to the concept of the factors that affect the rate of reaction that researchers have met the indicator set. The indicator is defined as 75% of students had scores above 70. The result is KKM school, giving the action on the second cycle shows the number of students who achieve the KKM is 88.89% with an average post-test score in the second cycle are: 73, 37 on cognitive aspects, and 85.18% with an average value of 84.07 in praktikum.siswa report. Therefore, researchers decided to discontinue the action in the form of learning materials applying the experimental method based on the concept of the everyday factors that affect the rate of reaction.

B. Analysis of Data

Phase analysis begins by reading all the data obtained from various cycles, including the following:

1. Cognitive Learning Test Results

Acquisition percentage of students score above KKM posttest cycle I and II are presented in a diagram as shown below:
Figure 4.1 shows an increase in the number of students scoring above the KKM is the first cycle the number of students who score above KKM posttest as much as 3.70% and the second cycle increased to 88.89%. For the average achieved the pretest, posttest and n-gain students in cycle I and II are presented in a diagram as shown below:

Based on Figure 4.1 b, it can be seen that after the implementation of an experimental method based on everyday materials in cycle I and II, cognitive learning outcomes of students has increased. From the average value of the pre-test and 26.96 into 47.82 0.31 gain on the n-cycle I. While on the second cycle of the average value of the pre-test 73.37 and 25.37 into n-gain 0.65.

2. Results Practicum Reports

Obtaining the percentage of the value of the student lab reports above KKM cycle I and II are presented in a diagram as shown below:
Figure 4.2 shows an increase in the number of students who scored in the lab report on the KKM is the first cycle the number of students who score above KKM lab results as much as 59.26% and the second cycle increased to 85.18%.

C. Discussion of Findings of Research Results

First cycle lasts for 3 x 2 x 45 minutes or three meetings. Sub concepts taught in this learning process is sub-concepts: molarity, and the rate of the reaction order. Practicum is held on the first cycle as much as 1 times, ie on the production of salt solution. After the learning process in the first cycle is completed, the next at the end of cycle evaluation of student learning outcomes (test) to determine the student’s ability to grasp the concepts that have been discussed and used before the matter has been tested prior to the students of class XII Science 1 MAN Cipondoh which has obtain the reaction rate concept.

The achievement test results of the first cycle can be seen that after the implementation of an experimental method based on everyday materials, cognitive learning outcomes of students has increased. From the average value of the molarity concept, and the order of the reaction rate on the pre-test: 26.96 became 47.82 and 0.31 with n-KKM gain of 3.7%. Apparently mastery learning in the first cycle is not yet meet the target set in the indicators of success that at least 75% of students scored KKM is ≥70.

For the assessment of practical reports, penilaianya aspect refers to the systematic and content of the report based on the assessment indicators that have been made. The lab report student outcome data are shown in Figure 4.3 above, Figure 4.3 shows the number of students who scored above the lab reports KKM cycle I still have not met the targets set out in the indicators of success that is at least 75% of students scored KKM ie ≥70. As a result, only 59.26% of students who get the KKM. There are several factors that cause the failure indicator is set as follows:

1. Practice is held on the first cycle is too simple.
2. The teacher was not invited students to more interaction in the implementation of the action.
3. The teacher did all activities according to the indicators set.

Ahmad Sofyan dkk, Evaluasi Pembelajaran IPA Berbasis Kompetensi, hal. 83
While in the second cycle lasts for $4 \times 2 \times 45$ minutes or four meetings. Sub concepts taught in this learning process is sub-concept: Factors that affect reaction rates, collision theory and the role of a catalyst in living things and industri. After the learning process in the second cycle is complete, then at the end of cycle evaluation of student learning outcomes (test) to determine the ability of students to absorb the material that has been discussed and used before the matter has been tested prior to the students of class XII Science 1 MAN Cipondoh which has acquire the concept of factors that affect the rate of reaction.

The achievement test results of the second cycle can be seen that after the implementation of an experimental method based on everyday materials in the second cycle, cognitive learning outcomes of students has increased. From the average value of the pre-test 73.37 and 25.37 into n-KKM gain of 0.65 with 88.89%. For a lab report outcome data also showed an increase in the number of students scoring above the KKM is the first cycle number of students who scored above the lab reports KKM much as 59.26% and the second cycle increased to 85.18%. The amount of mastery learning in this second cycle has exceeded the target set in the indicators of success that is at least 75% of students scored KKM is ≥70. Because it is already achieving success indicators set the action in the form of provision of learning to apply the experimental method based on everyday materials discontinued. There are some things you consider are:

1) The teacher has been excellent in teaching and practice added up to 4 times the practical implementation so that students are more interested, interested and motivated students to chemistry and so much more given the strengthening of the existing theories.

2) The teacher has been successful in getting students to better interact in the implementation of the action.

3) The optimal observer in performing their duties in observing each student activities undertaken during the administration of the act and also teachers.

4) The worksheets are very helpful in implementing the students practices

An increase in the number of students who reached the KKM on cognitive aspects and results of lab reports that the cognitive aspects of the first
cycle of 3.70% increased to 88.89%, the results of the first cycle lab reports 59.26% increase to 85.18%. The percentage of students who reached the KKM has exceeded the target of 75%.

CONCLUSIONS

Conclusion

The results of the study revealed that the application of the experimental method on chemical subjects especially on the concept of reaction rate using everyday materials can improve student learning outcomes. In the first cycle, the average value of n-gain of 0.31 increased to 0.65 in the second cycle and an increase in the number of students who reached the KKM namely: in the first cycle of 3.70% increased to 88.89%.

Note: KKM / Minimal Mastery Criteria
LKS / Worksheet

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ABSTRACT

In the face of highly global competitiveness era of today, competing institutions must pursue and continually find innovative strategy to provide the global era markets with quality products, competitive value, and excellent services. Al Syukro Islamic Bilingual School have chosen the strategy of differentiation and low cost strategy to compete with similar institution in the global era of today.

Al Syukro Islamic Bilingual School was established in 1997 and has develop well, which has 800s students from Kindergarten, Elementary (SD) and First Secondary (SMP). Today Al Syukro Islamic Bilingual School has been recognized as Nasional Plus school by the Education Institute, and have even foster other schools with similar strategy.

The main focus of this research is to make analysis of the internal and external strategy of the company, and identify its strength and weaknesses as well as its opportunity and limitation in the services of education National Plus. SWOT is utilize in the research
method, and The result of the research confirms Al Syukro Islamic Bilingual School strategy of differential and low cost to be correct and appropriate versus its competition. A sustain competitiveness in product quality, human resources, innovation and technology is crucial. Al Syukro must also anticipate future developments to ensure its existence

A. Pengantar

Globalisasi sebagaimanakondisidimanaterlalutipisnya—untuktidakmengatakan tidak ada sekat/batas- antara satu negara dengan negara lain, satu budaya dengan budaya lain, satu profesi dengan profesi yang lain, hingga satu paradigma dengan paradigma lainnya, merupakan kenyataan yang kita rasakan dalam kehidupan keseharian kita. Internet misalnya telah mampu menembus negara, desa bahkan dalam setiap keluarga (rumah), sehingga apa yang terjadi hari (saat) ini di Eropa, Amerika, Asia, Afrika, Timur Tengah dan lainnya dapat kita akses langsung dari rumah (jikalau ada jaringan internetnya). Demikian pula dalam institusi bisnis, KFC yang awalnya hanya di Amerika kini telah hadir di hampir setiap kota di suatu negara termasuk di Indonesia. Dengan demikian globalisasi memang tidak dapat untuk dihindari dalam kehidupan keseharian kita.

Untuk tidak menafikan efek dari globalisasi, fenomena ini memang memiliki dua sisi baik positif maupun negatif. Pada sisi positif, globalisasi memberikan kita kemudahan dalam mengakses informasi dengan cepat, kita juga dapat memilih produk dengan kualitas yang baik dan murah, memiliki banyak pilihan lainnya, membuka wawasan berfikir, peka terhadap perubahan dan seterusnya. Sementara sisi negatifnya, globalisasi menciptakan daya kompetisi yang tinggi, siapa saja yang berwawasan lokal akan ‘tergusur’ oleh yang global, yang bermodal pas-pasan akan hilang ‘dilibas’ oleh para kapitalis, yang menguasai sumber industri hilir dan hulu akan menjadi raksasa bisnis sementara yang lain hanya mampu sebagai pengikut yang tidak mungkin menang bersaing dengan ‘bos kapitalisnya’.

Namun demikian walaupun pemerintah khususnya Departemen Pendidikan Nasional sudah membuka diri dalam kancah global, tapi apakah lembaga-lembaga pendidikan nasional baik negeri atau swasta di Indonesia juga mampu berwawasan global? Pertanyaan ini perlu untuk diangkat karena jika pendidikan nasional masih berfikir lokal maka cepat atau lambat akan ‘tergilas’ dengan lembaga pendidikan yang sudah mapan secara global diatas. Dan ternyata bagi orang yang mempunyai uang lebih dari sekedar bercukupan, mereka jarang menyekolahkan anaknya di lembaga pendidikan nasional tapi selalu mencari lembaga pendidikan internasional yang memang terbukti telah mampu berkompetisi secara global.

Disisi lain kondisi lembaga pendidikan nasional yang berbasis agama masih sulit untuk dibandingkan dengan lembaga pendidikan internasional, karena dibandingkan dengan pendidikan nasional saja, sekolah berbasis agama masih belum mampu berkompetisi. Hanya saja kondisi ini terjadi secara umum dan Sekolah Al Syukro Universal menjadi salah satu pengecualianya. Lembaga pendidikan yang berbasis agama Islam ini baru berdiri tahun 2000, namun telah memiliki hampir 1000 siswa, mengirimkan duta budaya pada 2 ajang internasional di Turkey dan Malaysia, dan juga menjuarai (juara satu) kompetisi robot di Korea Selatan serta berstatus diwakafkan ke lembaga philanthropi nasional yaitu Yayasan Dompet
Dhuafa. Dengan demikian lembaga pendidikan ini perlu dipertimbangkan sebagai lembaga yang cukup representatif sebagai lembaga pendidikan yang berbasis agama yang mampu berkompetisi di dunia global.


Berdasarkan latar belakang masalah di atas, dan untuk menghindari pembahasan yang kurang fokus, maka penulis merumuskan satu permasalahan yang diajukan dalam penelitian ini yaitu: Bagaimana strategi pengembangan lembaga pendidikan Sekolah Al Syukro Universal dengan pendekatan SWOT?

B. Kajian Teori

TEORI PENGEMBANGAN SEKOLAH


1. Teori Strategi Pemasaran
   o Pengertian
     ▪ Pemasaran adalah suatu proses sosial yang didalamnya individu atau kelompok
mendapatkan apa yang mereka butuhkan dan inginkandenganmenciptakan, menawarkan, dan secara bebas mempertukarkan produk yang bernilai dengan pihak lain (Philip Kotler, 2002)

Bagaimana bisnis yang telah dipilih tersebut dapat dijalankan dengan sukses dalam lingkungan yang kompetitif atas dasar perspektif produk, harga, promosi dan distribusi untuk melayani pasar sasaran. (Fandy Tjiptono, Andi Yogyakarta 1998, hal 7)

Strategi pemasaran merupakan pernyataan (baik secara implisit maupun eksplisit) mengenai bagaimana suatu merek atau lini produk mencapai tujuannya (Bennett 1988).

Sementara itu Tull dan Kahle (1990) mendefinisikan strategi strategi pemasaran sebagai alat fundamental yang direncanakan untuk mencapai tujuan perusahaan dengan mengembangkan keunggulan bersaing yang berkesinambungan melalui pasar yang dimasuki dan program pemasaran yang digunakan untuk melayani pasar sasaran tersebut.

Menurut Corey (dalam Dolan, 1991), strategi pemasaran terdiri dan lima elemen yang saling berkaitan. Kelima elemen tersebut adalah:

- Pemilihan pasar, yaitu memilih pasar yang akan dilayani.
- Perencanaan produk, meliputi produk spesifik yang dijual, pembentukan lini produk dan desain penawaran individual pada masing-masing lini.
- Penetapan harga, yaitu menentukan harga yang dapat mencerminkan nilai kuantitatif dari produk kepada langganan.
- Sistem distribusi, yaitu saluran perdagangan grosir dan eceran yang dilalui produk hingga mencapai konsumen akhir yang membeli dan
menggunakannya.

- Komunikasi pemasaran (promosi), yang meliputi periklanan, personal selling, promosi penjualan, direct marketing, dan public relation.

2. **Teori 5 Forces;** struktur strategi potensial yang tersedia bagi pertumbuhan keadaan pesaing dalam suatu industri tergantung pada lima kekuatan pokok (Porter, 1980) yaitu:

1. Ancaman Pendatang baru; Pendatang baru pada suatu industri mempunyai keinginan untuk merebut pangsa pasar tertentu, keinginan ini seringkali melibatkan sumber daya yang besar yang akhirnya menimbulkan peningkatan biaya dan menyebabkan kurangnya kemampuan untuk menghasilkan laba.

2. Tingkat persaingan diantara perusahaan; Tingkat persaingan diantara perusahaan akan membentuk usaha-usaha untuk mendapatkan posisi dengan menggunakan strategi-strategi seperti persaingan harga, perang iklan.

3. Tekanan dan produk pengganti; Produk pengganti akan membatasi laba potensial dan industri dengan menetapkan Ceiling Price yang dapat diberikan oleh perusahaan dalam industri.

4. Kekuatan tawar menawar pembeli; Kekuatan pembeli dapat dilihat pada kekuatan dalam negosiasi harga tawar menawar untuk mutu yang lebih tinggi dan pelayanan yang lebih baik yang semuanya akan mengurangi kemampuan industri untuk memperoleh laba.

5. Kekuatan tawar menawar pemasok; Pemasok dapat menggunakan kekuatan tawar menawar terhadap perusahaan dalam industri dengan mengancam akan menaikkan atau menurunkan harga produk atau jasa yang dibeli. Kondisi-kondisi yang menentukan kekuatan pemasok tidak hanya dapat berubah melainkan juga sering kali berada diluar kendali perusahaan.
3. **Teori Peluncuran Produk;** Dalam meluncurkan suatu produk baru, mengkombinasikan penetapan harga dan kegiatan promosi manajemen dapat mengikuti salah satu dari empat strategi berikut ini (Philip Kotler 1997).

1. Strategi peluncuran cepat (rapid-skimming strategy) merupakan strategi peluncuran produk baru pada harga tinggi dengan tingkat promosi tinggi.
2. Strategi peluncuran lambat (slow-skimming strategy) merupakan peluncuran produk baru dengan harga tinggi dan sedikit promosi.
3. Strategi penetrasi cepat (rapid-penetration strategy) merupakan peluncuran produk pada harga rendah dengan biaya promosi yang besar.
4. Strategi penetrasi lambat (slow-penetration strategy) merupakan peluncuran produk baru dengan harga rendah dan tingkat promosi rendah.

4. **Teori Pertumbuhan;** Menurut Fandy Tjiptono tahap pertumbuhan ini dapat dibedakan menjadi dua kelompok yaitu rapid growth dan slow growth. (Tjiptono, 1998 hal 283)

   o **Rapid Growth;** Tahap rapid growth ini ditandai dengan melonjaknya tingkat penjualan perusahaan dengan cepat karena produk telah diterima dan diminta oleh pasar.
   o **Slow Growth;** Pada tahap ini penjualan masih meningkat, namun dengan pertumbuhan yang semakin menurun. Sebagian besar pasar telah dijangkau, karena produk perusahaan telah digunakan oleh mayoritas konsumen.

5. **Teori Kompetisi;** Untuk dapat menguasai pasar kita harus merancang strategi pemasaran yang unggul dengan memperhatikan strategi pesaing. Ada pesaing besar, ada pesaing kecil. ada yang dananya banyak, ada yang sedikit. Menurut konsultan Arthur D. Little, suatu perusahaan akan menempati satu dan enam posisi kompetitif pasar sasaran:

   1. Dominan: Perusahaan ini mengontrol tindakan pesaing lain dan memiliki banyak pilihan strategi.
   2. Kuat: perusahaan dapat melakukan tindakan sendiri
tanpa membahayakan posisi jangka panjangnya dan dapat mempertahankan posisinya apapun yang dilakukan pesaingnya.

3. Menguntungkan: Perusahaan memiliki keunggulan yang dapat digunakan untuk strategi tertentu dan peluangnya cukup baik untuk meningkatkan posisinya.

4. Lumayan: Unjuk kerja perusahaan cukup memuaskan untuk bertahan dalam bisnis namun tertekan oleh perusahaan dominan dan peluangnya kurang untuk meningkatkan posisinya.

5. Lemah: Unjuk kerja perusahaan ini tidak memuaskan namun masih ada peluang untuk perbaikan, sehingga perusahaan harus berubah atau keluar dan pasar.

6. Tidak Layak: Unjuk kerja perusahaan tidak memuaskan dan tak ada peluang untuk perbaikan.

6. Teori Strategi Pertahanan; Ada 6 strategi pertahanan yang bisa digunakan oleh pemimpin pasar menurut Tjiptono (1998) yaitu:

1. Pertahanan Posisi; Bentuk pertahanan yang paling mendasar adalah dengan membangun benteng yang kokoh dan sulit direbut di sekitar daerah kekuasaan.

2. Pertahanan Samping; Selain menjaga daerah kekuasaan, pemimpin pasar juga perlu membangun pospos pertahanan di luar daerah untuk melindungi front yang lemah atau sebagai pangkalan penyerangan dalam serangan balik.

3. Pertahanan Aktif Mendahului; Manuver pertahanan yang lebih agresif adalah menyerang lawan sebelum lawan tersebut menyerang. Sistem pertahanan seperti ini mengandung satu pesan bahwa mencegah lebih baik dari pada mengobati.

4. Pertahanan Serangan Balik; Bila sebuah perusahaan pemimpin pasar diserang, maka reaksi pertamanya adalah membalas serangan itu. Pemimpin pasar ini memiliki pilihan strategi untuk menghadapi serangan secara frontal atau manuver untuk menyerang lambung
lawan, atau melancarkan gerakan menjepit untuk memutuskan serangan dan pangkalan operasinya.


7. Teori Persaingan; Kedua pakar ini eacy dan Wiersema (1995) mengidentifikasi tiga kelompok yang dapat dijadikan fokus dan tumpuan utama untuk memenangkan persaingan yaitu:
   1. Keunggulan operasi; Tujuan dan penyampaian keunggulan operasional untuk menjadi pemimpin industri dalam aspek kualitas, harga dan kemudahan.
   2. Kepemimpinan Produk; Untuk mencapai kepemimpinan produk, suatu perusahaan perlu secara terus-menerus melakukan pengembangan dan inovasi produk yang dihasilkan.
   3. Keakraban dengan Pelanggan; Keakraban dengan pelanggan mengandung arti perusahaan selalu berusaha menyesuaikan produk dengan kebutuhan spesifik dan spesial setiap pelanggan.

Ada dua hal yang perlu direncanakan dengan cermat oleh penantang pasar yaitu menentukan lawan dan sasaran strategi serta memilih strategi penyerangannya.

- **Menentukan Lawan dan Sasaran Strategi;** Prinsip militer mengharuskan setiap operasi diarahkan pada sasaran yang jelas, dapat dicapai dan bersifat menentukan. Pada umumnya sasaran para penentang pasar adalah peningkatan pangsa pasar dengan harapan menghasilkan profitabilitas yang tinggi. Penetapan sasaran selalu menyangkut masalah tentang siapa yang dianggap pesaing.

- **Memilih Strategi Penyerangan;** Strategi penyerangan mengandung *makna* usaha untuk merebut sesuatu yang dimiliki lawan. Ada lima strategi penyerangan yang dapat dipilih yaitu:
  - **Serangan Dari Depan (Frontal Attack).** Penyerang dikatakan melakukan serangan frontal jika ia mengerahkan kekuatannya tepat berhadapan dengan lawan.
  - **Serangan Menyamping (Flanking Attack).** Umumnya daerah yang diperkirakan akan diserang selalu memiliki pasukan yang kuat.
  - **Serangan Mengepung:** Serangan mengepung merupakan usaha menembus daerah pemasaran lawan.
  - **Serangan Melintas:** Serangan jenis ini adalah strategi menyerang yang paling tidak langsung, serta menghindari setiap gerakan yang mengarah ke daerah pemasaran pesaing.
  - **Serangan Gerilya:** Pada umumnya serangan geriya dilakukan oleh perusahaan yang lebih kecil melawan perusahaan besar. serangan ini dilancarkan dengan serangan kecil dan terputus-putus pada berbagai wilayah lawan.

9. **Teori Strategi Pemasaran:** Strategi-strategi menyerang ini sangat luas sifatnya. Berikut ini adalah beberapa strategi
serangan yang spesifik bagi pemimpin pasar (P. Kotler 1994).
1. Strategi Pemotongan Harga.
2. Strategi Produk Murah.
5. Strategi Inovasi Produk.
7. Strategi Inovasi Distribusi.
9. Promosi yang Intensif

10. Teori SWOT


Faktor - faktor Berupa Kekuatan

Yang dimaksud dengan faktor-faktor kekuatan yang dimiliki oleh suatu Lembaga Pendidikan antara lain kompetensi khusus yang terdapat dalam Lembaga Pendidikan yang berakibat pada pemilikan
keunggulan komperatif di lingkungannya. Dikatakan demikian karena Lembaga Pendidikan memiliki sumber keterampilan, produk pembelajaran dan sebagainya yang membuatnya lebih kuat daripada para pesaing dalam memuaskan kebutuhan siswa dan orang tua yang sudah ada dan yang dirancanakan akan dilayani oleh Lembaga Pendidikan. Kekuatan-kekuatan ini dapat berupa, kekuatan pada sumber pembelajaran, keuangan, citra positif keunggulan di lingkungan sekitar, hubungan dengan LPTK (lembaga penyedia guru), loyalitas pengguna produk dan kepercayaan berbagai pihak yang berkepentingan.

**Faktor- faktor Berupa Kelemahan**

Yang dimaksud dengan kelemahan adalah keterbatasan atau kekurangan dalam hal sumber, keterampilan dan kemampuan yang menjadi penghalang serius bagi penampilan kinerja Lembaga Pendidikan. Dalam praktek, berbagai keterbatasan dan kekurangan kemampuan tersebut, bisa terlihat pada sarana dan prasarana yang dimiliki, kemampuan manajerial yang rendah, ketrampilan pemasaran yang tidak sesuai dengan tuntutan pasar, produk yang kurang diminati dan tingkat perolehan keuntungan yang kurang memadai.

**Faktor- faktor Berupa Peluang**

Definisi sederhana tentang peluang ialah: “Berbagai situasi lingkungan yang menguntungkan” Lembaga Pendidikan. Yang dimaksud dengan berbagai situasi tersebut antara lain:

a. Terjadinya perubahan penting dikalangan orang tua dan masyarakat.

b. Identifikasi suatu segmen pasar yang belum mendapat perhatian.

c. Perubahan dalam kondisi pesaing.

d. Perubahan dalam peraturan perundang-undang yang membuka berbagai kesempatan baru dalam kegiatan pembelajaran

e. Hubungan dengan para orang tua yang” akrab”

f. Hubungan dengan LPTK yang harmonis.

**Faktor - faktor Berupa Ancaman**

“Pengertian ancaman merupakan kebalikan pengertian peluang. Dengan demikian dapat dikatakan bahwa ancaman” adalah faktor-faktor
lingkungan yang tidak menguntungkan Lembaga Pendidikan.” Jika tidak diatasi, ancaman akan menjadi “ganjalan” bagi Lembaga Pendidikan yang bersangkutan baik untuk sekarang maupun dimasa depan. Ancaman itu antara lain:

a. Masuknya pesaing baru di pasar yang sudah dilayani oleh Lembaga Pendidikan tersebut.
b. Pertumbuhan pasar yang lambat.
c. Meningkatnya posisi tawar orang tua dan masyarakat.
d. Menguatnya posisi tawar LPTK dan Calon Guru.
e. Perkembangan dan perubahan teknologi yang belum dikuasai.
f. Perubahan dalam peraturan perundang-undangan yang sifatnya restritif.

Penting bagi para penentu strategi Lembaga Pendidikan untuk menyadari bahwa ancaman bagi satu Lembaga Pendidikan dapat berupa peluang bagi satuan lembaga lain yang bergerak dalam kegiatan pendidikan yang sejenis.

Penting pula untuk disadari bahwa berbagai faktor kekuatan dan kelemahan yang sifatnya kritikal berperan sangat penting dalam membatasi usaha pencarian berbagai alternatif dan pemilihan strategi untuk digunakan. Dengan perkataan lain, dengan menggunakan analisis SWOT kompetensi khusus yang dimiliki dan kelemahan yang menonjol dapat dinilai dan dikaitkan dengan berbagai faktor penentu keberhasilan Lembaga Pendidikan.

Pengalaman banyak Lembaga Pendidikan menunjukkan bahwa analisis SWOT dapat diterapkan dalam paling sedikit tiga bentuk untuk membuat keputusan yang sifatnya strategi pula.

A. Analisis SWOT memungkinkan para pengambil keputusan kunci dalam suatu Lembaga Pendidikan menggunakan kerangka berfikir yang logis dalam pembahasan yang mereka lakukan yang menyangkut situasi dalam Lembaga Pendidikan, identifikasi dan analisis berbagai alternatif yang layak untuk dipertimbangkan dan akhirnya menjatuhkan pilihan pada alternatif yang diperkirakan paling ampuh.

B. Analisis SWOT membandingkan secara sistimatik antara peluang dan ancaman eksternal di satu pihak dan kekuatan dan kelemahan
internal di lain pihak. Maksud utama penerapan pendekatan ini ialah untuk mengidentifikasi dan mengenali satu dan empat pola yang bersifat khas dalam keselarasan situasi internal dan eksternal yang dihadapi oleh Lembaga Pendidikan yang bersangkutan. Keempat pola tersebut biasanya digambarkan dalam “ sel “ seperti tergambar dalam gambar berikut.

Sumber: (Siagian, 1995)


C. Metode Penelitian

Dalam menjalankan penelitian ini, penulis menggunakan pengumpulan dan penganalisaan dengan menggunakan Proses kualitatif, Dalam penelitian ini, instumen-instrumen dan sumber-sumber data yang akan kami gali adalah berasal dari :

b. Observasi, yaitu melihat dengan teliti dan cermat melalui instrument SWOT bagaimana lembaga pendidikan Al Syukro mengelola dirinya

c. Indepth-Interview, yaitu melakukan interview secara mendalam bagi subjek-subjek penelitian yaitu beberapa guru, pimpinan, siswa dan orang tua, yang berhubungan dengan SWOT di lembaga pendidikan Al Syukro

Karena penelitian ini menggunakan kualitatif, maka dalam menganalisa hasil observasi dan interview, peneliti menggunakan dua cara :

a. Analisa Deskripsi. Metode ini mendeskripsikan lembaga pendidikan Al Syukro secara utuh dengan instrument SWOT.


D. Al Syukro Dalam SWOT

a) Profile Sekolah Al Syukro

Visi sekolah Al Syukro adalah “Menjadikan Perguruan Islam Al Syukro Universal sebagai pusat pendidikan terkemuka dan berhasil Sebagai penyelenggara Pendidikan Usia Dini, Dasar, Menengah sampai dengan Pendidikan Tinggi Yang bernafaskan Islam dan bertaraf internasional”

Perguruan Al Syukro Universal didirikan pada tanggal 17 April 2000 oleh Yayasan Wakaf Daar Asykaril Ibaad (YADA’I), sekolah ini hanyalah salah satu dari beberapa aktifitas yang dikelola oleh yayasan diatas antara lain:

a) TPA/TKA Al Syukro di Cipete
b) Kelompok bermain dan TK Islam Al Syukro di Cipete
c) Kelompok bermain dan TK Islam di Ciputat
d) Sekolah Dasar Islam Al Syukro di Ciputat
e) SMP Islam Al syukro di Ciputat
f) Masjlis ta’lim di Cipete
g) Penyelenggaraan kegiatan-kegiatan sosial seperti penerimaan dan penyaluran qurban, zakat, infaq dan shodaqoh, sholat Idul Adha di sekolah, dan sebagainya.

Terhitung pada tanggal 02 November 2010, untuk TK, SD dan SMP Islam Al Syukro yang berada di Jln. Otista Raya, Jln. H. Ma’ung No.30 Ciputat, telah diwakafkan ke Dompet Dhuafa yang ditunjuk sebagai Nadhir


Beberapa Prestasi yang bisa disebutkan antara lain:

- Di tahun 2001; 10 besar terbaik nilai UNAS se-Banten.
- Di tahun 2003; Siswa teladan tingkat kabupaten Tangerang
- Di tahun 2003; Finalis putra putri Kartini se-Jabotabek
- Di tahun 2004; Juara I Membaca puisi se-Kab. Tangerang
- Di tahun 2005; Mendapat akreditasi “A” dan Juara I Membaca puisi se-Jabotabek
- Di tahun 2006
  a) Juara I Story Telling se-Jakarta dan Banten
  b) Juara II Puisi Ilmiah se-Jakarta dan Banten
  c) Peserta Pertemuan Kepala Sekolah Islam Pilihan Indonesia-Malaysia di Bukittinggi dan Bandung

- Di tahun 2007
  a) Lomba PASIAD Karisma Bangsa (1 orang) Finalis Nasional
b) Juara I Kompetisi Sains se-Banten dan Jabar

c) Juara 3 pada Lomba ROKET di SMA Madania Bogor

- Di tahun 2008; Lomba PASIAD Karisma Bangsa (4 orang) Finalis Nasional

- Di tahun 2009
  a) Juara 2 Lomba Musikalisasi Puisi Se Jabodetabek
  b) Juara 2 Lomba Mading Tk. SMP Depok
  c) Juara 1 & 3 Lomba Puisi SMP Kota Tangsel
  d) Juara 2 Lomba Story Telling SMP Kota Tangsel
  e) Semi Final OSN Biologi Kota Tangsel

- Di tahun 2010 salah satu prestasinya adalah Finalis Lomba PASIAD Karisma Bangsa (1 orang) tingkat Nasional dan Akreditasi A plus dengan nilai 96.7

- Di tahun 2011
  a) Juara 2 Lomba Membuat Blog tingkat Tangerang Selatan
  b) Juara umum Lomba Pekan Seni tingkat Tangerang Selatan

- Di tahun 2012
  a) Juara 2 loma Saman di TMII tingkat Nasional
  b) Juara II lomba Lukis Tong Sampah se Jabodetabek
  c) Finalis kompetisi Matematika dan PAI tingkat Nasional
  d) Juara 1 (medali emas) dan atlet terbaik Taekwondo se jabodetabek

- Di tahun 2013 prestasi yang paling meninjol adalah Penampilan siswa di Turkey di ajang festival anak internasional

- Di tahun 2014
a) Penampilan siswa di festival anak Asia di Malaysia
b) Juara 1 lomba desain robotic di Korea Selatan

c) Sekolah Al Syukro dalam analisa SWOT

Pendekatan SWOT yang merupakan kependekan dari “Strengths,” (Kekuatan), “Weaknesses,” (Kelemahan), “Opportunities,” (Peluang) dan “Threats” (Ancaman) dalam kontek Sekolah Al Syukro dapat dijelaskan sebagai berikut:

1. Kekuatan
Faktor-faktor kekuatan yang dimiliki oleh Sekolah Al Syukro antara lain:
   a. Kondisi lingkungan sekolah yang asri (photonya)
   b. Input siswa yang baik dan orang tua yang mendukung
   c. Yayasan yang sudah bersertifikat internasional (ISO) akan memudahkan Al Syukro mengenal dan mengimplementasikannya
   d. Memiliki mata pelajaran dan pembiasaan Tahfidz dengan target 2 juz
   e. Potensi SDM baik dalam keislaman dan bilingual (bahasa inggris)
   f. Sudah menggunakan 3 mata pelajaran berdasarkan Cambridge Cur.
   g. Sekolah wakaf produktif

2. Kelemahan
Factor keterbatasan atau kekurangan yang akan menjadi penghalang serius bagi penampilan kinerja Sekolah Al Syukro antara lain:
   a) Prestasinya memang beberapa sudah internasional namun secara umum masih baru regional
   b) Turn over SDM cukup tinggi sehingga banyak yang baru lulus Perguruan tinggi, kalaupun yang berpengalaman belum tau banyak akan al syukro
c) Kurikulum tidak focus satu yang diungulkan sementara focus pada kurikulum nasional (kur 2013) kurikulum keilmaman dan internasional

3. Kesempatan

Kondisi lingkungan yang menguntungkan Sekolah Al Syukro antara lain:

a. Lingkungan yang asri sudah bekerjasama dengan BLHD tangsel
b. Menjadi bagian dari DD
c. Tangsel kota pendidikan yang religious dan modern
d. Semangat orang tua untuk program keislaman, internasional dan prestasi akademik
e. Kerjasama dengan makmal pendidikan, Sekolah Guru Indonesia,
g. Pengembangan tangerang selatan

4. Tantangan

Faktor-faktor lingkungan yang tidak menguntungkan Sekolah Al Syukro yang diidikasikan ancaman itu antara lain:

a. Lingkungan yang luas dan asri belum memiliki Staff ahli sekolah alam
b. Sister school dengan sekolah luar negeri belum ada
c. Biaya sekolah yang dikategorikan menengeh kebawah dengan SPP 550.000 uang pangkal 13 juta membutuhkan biaya dan pelatihan yang lebih
d. Masuknya pesaing baru di pasar yang sudah dilayani oleh Sekolah al Syukro, misalnya rumah bunda,sekolah Bina insan cendekia dst

Sementara untuk aksi yang dipolakan dalam empat program yang dilakukan al syukro adalah sebagai berikut

1. Mendukung strategi yang Agresif dimana terjadi kekuatan dan kesempatan berada bersama di sekolah Al Syukro Universal diantanya:
   a. Perkuat program yang berbasi lingkungan yang asri
karena memiliki lahan 3 ha dan sudah bekerja asama dengan BLHD
b. Program untuk karakter keislaman dan proram yang terkait dengan jaringn nasional dan internasional karena ada DD
c. Penguatan SDm karena umur sekolah yang sudah matang dan kerjasama dengan SGI
d. Pengembangan sekolah sebagai sekolah wakaf
e. Program akademik keislaman dan intenasional karena support orang tua

2. Mendukung strategi Difersifikasi dimana terjadi kekuatan dan Tantangan bertemeru di sekolah Al Syukro Universal diantanya:
   a. Focus pada kreaktifitas penting namun harus dibuah efektif dan efisien karena biaya sekolah masih tergolong rendah
   b. Berkunjungan dan stady bandu=ing ke sekolah-sekolah di sekitar jabodetabek menjadi alternastif karn belum meiliki school sister

3. Mendukung strategi dgn orientasi putar balik, dimana terjadi Kelemahan dan kesempatan berada bersama di sekolah Al Syukro Universal diantanya:
   a. Program yang focus internasional untuk bekerjasama dengan sekolah diluar negeri perlu dipending dulu dengan mengadakan kerjasam inten dengan pemerintah Tangerang Selatan yang meiliki motto yang sama
   b. Maslajh turn over guru perlu dikaji untuk perkuat hubungan dengan SGI

4. Mendukung strategi Defensif, dimana terjadi kelemaohan dan ancaman berada bersama di sekolah Al Syukro Universal diantanya:
   a. Janganmenjual ke konsumen untuk program intenasional berlebihan karena prestasinya masih minim dan belum ada sister school
   b. Pertimbangkan kenaikan uang sekolah atau usaha
produktif lainnya karena jika tidak maka kualitas SDM
dan turn over akan dipertaruhkan
c. Kehadiran pesaing perlu mendapatkan porsi kajian serius
untuk dijadikan sebagai fastabiqul khirat (perlobaan
dalam kebaikan)

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