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PREFACE

Education is one the most important aspect in human life. It gives people new insights and ways to help people gain a better life. Education becomes a benchmark of human progress, and a means to understand and comprehend the world and its contents.

Islamic education itself, at this time experiencing backwardness compared to conventional education, seen from the number of schools that use Islamic values in the teaching system. This backwardness must be continuously improved to restore Islamic education to a high position, which is not inferior to European and western education. In order to raise the image of Islamic education it is necessary to conduct research and empirical studies on the condition of Islamic education, Islamic values in society, and the barriers to the development of Islamic education itself.

As a form of responsibility for Islamic education, ITTISHAL was established by educational institutions: Yayasan Lembaga Pendidikan “Al-Firdaus” (Yayasan Pendidikan Al Firdaus), “Assalaam” Islamic Boarding School, and Le Groupe Scolaire Prive “Alif”. Both Al Firdaus and Assalaam are from Solo and Sukoharjo, Central Java, Indonesia, while Alif is from Toulouse, France. ITTISHAL Declaration was signed in the Tiga Serangkai Mosque, in Solo, on October 1, 2015 by representatives of each founders. Led by Hj. Eny Rahma Zaenah, SE, MM and supervised by Prof. DR. Ing. B.J. Habiebie. The first thing done by ITTISHAL is First Education Conference (ICIE) 2016. The conference took place on 10 - 12 October 2016 in Surakarta (Solo), Central Java, Indonesia. The result of the conference was the signing of the cooperation with the Swedish educational institution and the writing of various articles and research published in the journal.

This special issue provides an overview of how the face of Islamic education in Indonesia viewed from various perspectives, ranging from institutional perspective, regulations, management, values and norms in Indonesia. This journal has 4 main focuses. First focus is an educational study seen from management perspective. At the first focus of this study there are 4 researches, first research is *The Effect of Signification, Resource Domination, and Legitimacy and Inclusive Education Legitimacy on Inclusivity of Elementary School in Surakarta City* by Ravik Karsidi, et al. Second is *Implementation Evaluation of International Community Services as Special Program in Physic Education Study Program of Ahmad Dahlan University, Faculty of Teacher Training and Education*, written by Dian Artha Kusumaningtyas, et al. The third is *The Determinant Factors Efficacy of School Based Management (SBM) In Senior High School in All of The Former PATI Residency*, written by Masrukhin. The fourth is *Leadership and Management Profiles for The Internationalization of Iranian Higher Education*, written by Fatemeh Hamidifar, et al.

The second focus is the researches with a focus study on Islamic values in education. The first research is *Religious Education and Containment of Radical Elements: The Case Of Pondok Schools in Malaysia*, written by Fauziah Fathil and Wiwin Oktasari. Second is *Islamic Religious Value In Traditional Ceremony Of Begalan Banyumasan As Educational Character For Student At Senior High Schools In Central Java*, written by Kundharu Saddhono and Ava Kuniawan. Third is *Symbolism In Prayer (Prayer): A Conceptual Study on Shalat as The Method of Islamic Education*, written by Muhammad Muhtar Arifin Sholeh. The Last is *Etno-science And Ethno-technology Preaching In Moluccas*, written by Syarifuddin.

The focus of the third study is the method of education. The first paper is *Mathematics Learning Based Islamic Economy Using Mind Map Painting*, written by Farida Esti Widayati, et al. Second, *The Relation Between Pedagogical Competence, Emotional Intelligence and Self Efficacy of Teachers*, written by Siti Rohimah. Third is *Effect of Behavior Contract to Reduce Maladaptive Behavior Of Students With ADHD*, written by Munawir Yusuf, et al. The third is *The Experiences and Personal Religious Beliefs (PRB) of UIN Walisongo Science Teachers as a Framework for Understanding the Reshaping of Their Beliefs and Implementation in Basic Biology Learning*, written by Nur Khasanah, et al. Last, *Moral Values In The Amazing Islamic Fairy Book By Beby Haryanti Dewi As Material Teaching For Early Childhood*, written by Evi Chamalah.

The fourth focus is a study on the evolution of education, entitled *Challenges and Evolution of Higher Education in Malaysia*, written by Mansoureh Ebrahimi, et al. It is a research which was conducted in Malaysia, especially in higher education with the aim of looking at how education systems have changed in Malaysia.

The good application of education will provide good transformation for the country, like Japan which after losing its control over the world, the first thing they sought and prioritized is the existence of teachers, because the teacher is the first figure who can provide knowledge and inculcate the life values of life. As we see, Japan is now a country with remarkable technological advances yet still maintaining and implementing their traditional customs and culture. Education is not about how to find answers to the problems that exist in a country, but how to be a human with good character and also wide knowledge, then any problems can be solved in a proper way with moral.

ITTISHAL continues to conduct researches and studies to find and provide the best solution for Islamic education in the world, especially in Indonesia. Due to the fact that Islamic education is still not as advanced as conventional education that we have encountered in many parts of the world. The closest step of ITTISHAL is to hold a second International Conference on Islamic education in Saudi Arabia in 2018, and in Stockholm by 2020. It is hoped that by these conferences, concrete steps to advance Islamic education worldwide can be attained.

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The Effect of Signification, Resource Domination, and Legitimacy and Inclusive Education Legitimacy on Inclusivity of Elementary School in Surakarta City

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Abstract

Inclusive education is still new and faces many problems in education service in Indonesia. This research aimed to find out the effect of signification, resource domination, and legitimacy on inclusivity of education and to find out the forms of signification, resourcedomination, and legitimacy in inclusive education in fifteen Elementary Schools organizing inclusive education in Surakarta This research employed a combined quantitative and qualitative method with embedded concurrent strategy. Data collection was carried out using questionnaire, interview, and observation. The subject of research was teacher with confidence level of 95%, and quantitative sample consisted of 246 respondents. The informant for qualitative data consisted of 17 persons taken purposively, using maximum variation sampling technique. The analysis of data was conducted using simple and multiple linear regressions equipped with description of qualitative data using Anthony Giddens' structuring theory. The result of research show that education inclusivity belonged to low category. The result of linear regression calculation showed that the relationship between signification and education inclusiveness was fairly strong and positive (59.2%). The relationship between resource domination and education inclusiveness was fairly strong and positive (77.3%). The relationship between legitimacy and education inclusiveness was fairly strong and positive (66.6%). The result of multiple regression showed that the relationship between signification, resource domination and legitimacy was simultaneously strong and positive (81%). The forms of signification, domination and legitimacy of incusive education were include immaterials, such as work culture and religious belief values affecting the diversity of education inclusivity. Considering the analysis conducted show that the implementation of inclusive education is still far from its ideal indicators. Many requirements should be met to organize the inclusive education to make this city fasible to be called inclusive city.

Keywords: Signification, resource domination, legitimacy, inclusivity, structure, structuring

1.0 INTRODUCTION

School is one of social institutions within which there is a process of socializing norms and values taught to children. Seeing the school, we can see not only its physical forms such as building and infrastructures existing, but also non-physical ones such as social structures including teachers' position, student-teacher relation, relation between teachers and relation between students, social norms and order, school culture, institution and social problems occurring within it.

Karsidi (2008) stated that school education has two important aspects: individual and social. On the one hand, school education serves to affect and to create a condition enabling the students' personal development optimally. On the other hand, school education serves to educate the students to dedicate themselves to the society. An ideal education system will integrate the students into reality, rather than isolate them from diverse society. One of education forms managing that diversity is called inclusive education.

Karsidi (2015) in his split into philosophical standpoint and a technical standpoint about inclusive education. Philosophically, that the right to quality education for every child is important, include the children with special needs. A point of view that the children with special needs should get the same service and quality commensurate with other learners. Further explained that inclusive education is a way of looking how that child with special needs can get a quality education, which is not distinguished for their rights by other learners. But from the standpoint of technical education, inclusive education practices would be in trouble if the infrastructure and human resources are not prepared in earnest. In the technical level is usually debatable and tends to lead to disagreement considering the field conditions are "deemed" not ready.

As described on inclusive education above, it can be said that inclusive education is a way of how to build a system of educational environment (school) which enables all learners with the diverse condition to underserved needs in order to grow and develop optimally both physically, mental, intellectual, emotional and social. Therefore, the inclusion is not just a program or a project but rather a system, that system in creating an effective school environment for a successful education for all children

In line with the above opinion, Puslitjaknov (2008) states that inclusive education is different from the concept of integrated education that focuses on the access given at the regular school children with abnormalities. Inclusive education emphasizes the need for all children to be educated in accordance with the potential and needs. Understanding all the children in this case, including those that have been neglected due to factors such as people with the disorder, living in remote areas, come from poor families, street children or child labor. Because of the scope of inclusive education became widespread because it not only involves the placement of children with abnormalities in regular schools, but also deals with the education system such broader policy in terms of curriculum, testing, management, facilities, educators and reception new students (Yusuf, 2014c).

Kugelmas (2004) mentioned that in the countries that have applied inclusive education for a long time, inclusive education is defined more broadly in the context of school culture emphasizing on how school, class, and curriculum structure are designed for all students in order to attend the learning and to develop optimally (Yusuf, 2014). The implementation of inclusive education in many countries generally refers to international document of Salamanca statement and Framework of Special Need Education Action in 1994.

In line with the world's commitment to inclusive education as mentioned earlier, Indonesian government pays serious attention to and supports the inclusive education through the enactment of Republic of Indonesia's Law Number 20 of 2003 about National Education System. The follow-up of such the law by the Republic of Indonesia's National Education Ministry is carried out by releasing

the National Education Minister of Republic of Indonesia's Regulation Number 70 of 2009 about Inclusive Education.

There are some fundamental problems in the implementation of inclusive education in Indonesia. Yusuf (2014d) wrote that in the implementation of inclusive education in Indonesia, the following problems could be identified:

1. The problem related to definition, understanding, discourse, and interpretation on inclusive education creating and building symbol, attitude, value, behavior, emotion, and empathy to inclusion.
2. The problem related to adequate resource support, pertaining to the availability of teacher, learning infrastructure, budget to support inclusive program and activity, and even positive partnership network between related stakeholders (government, headmaster, teacher, students, parents, society).
3. The problem related to inclusive education process, pertaining to school institution, curriculum adjustment, learning adjustment (method and media), assessment and evaluation adjustment.
4. The problem related to the function of inclusive education management, pertaining to planning, governance and organization, implementation, monitoring and controlling.
5. The problem related to policy and regulation, including the school's ability of reproducing rule as the form of support and expectation all at once in implementing the inclusive education more optimally based on the school condition.

From the identification of some problems in the implementation of inclusive education in Indonesia, this research limited the discussion to:

1. Problem related to definition, understanding, discourse, and interpretation on inclusive education creating and building symbol, attitude, value, behavior, emotion, and empathy to inclusion (signification)
2. Problem related to the school's resource support to support the implementation of inclusive education (domination)
3. Problem related to policy and regulation, limited to the school's ability of producing and reproducing policy and rule as the form of support and expectation all at once in implementing the inclusive education in the school (legitimacy).

2.0 FRAMEWORK

This research focused on an information flow process in inclusive school surfacing in education environment (school) and accepted by the components of education systems so that the interpretations are repeated until the inclusive school is brought into reality. For that reason, the author employed structuring theory suggested by Giddens (1984) as the analytical knife used to study the phenomenon of inclusive school. Varying perceptions on inclusive education among teachers, students and society, attitude and perception on children with special need, socialization of inclusive education not reaching the bottom lead to the poor understanding on inclusive education; the experience with children with special need resulting in differently demonstrated inclusive behavior is the phenomenon of signification concerning inclusive education.

Less optimum mastery and or resource management of school (whether personnel, budget, or infrastructure facility) in implementing the inclusion is the phenomenon of domination concerning inclusive education. On the other hand, support from stakeholders related to the expectation built on

the implementation of inclusive education is the phenomenon of legitimacy, the existence of which will explain the implementation of inclusive education in school. It is these phenomena that motivate the author to study specifically signification, resource domination and legitimacy of inclusive education thereby obtaining a description of inclusiveness achievement in school, in this case elementary school.

Inclusion is a new education service (new structure) in education implementation dynamic in Indonesia. The mainstreaming of inclusive school conducted continuously in the attempt of delivering information flow of inclusive school is the original form of communication in building interpretative framework of inclusive school among the community, particularly education community (school). Each component of education system (school) builds repeated interpretation about inclusive education in social activities conducted, thereby resulting in an interpretation on inclusive school. Such the process occurs and colors the relation reproduced between the actors (headmaster, teacher, students, supervisor, foundation administrator, and etc) as the actors or agents composed as the governing social practice.

The domination conducted by the leader (government, foundation administrator, headmaster) over teacher, students, parents and other resource existing in the school gives them authority in supporting and realizing the inclusive education. Furthermore, the interpretation occurring between teachers, students, parents and other components in school indicates the legitimacy given concerning inclusive education. Finally, legitimacy existing in social practice conducted by actor and the actor's ability in managing other resource will be created, in the form of normative rule or policy as the form of support and expectation to realize the inclusive school and to manage the learning process in school in order to achieve the intended objective of inclusive education.

3.0 METHODOLOGY

The research strategy of mix method used in this research was embedded concurrent strategy from Cresswell et al., (2003). This research specifically was conducted in 15 (fifteen) elementary schools organizing inclusive program in Surakarta City, Central Java, Indonesia. The number of research sample and the representation of public and private schools for the research sampling are shown in the table below:

Table 1: The Number of Research Sample

No.	School Name	Sub District	Teacher Number	
			Regular*)	GPK**)
1	SD NegeriBromantakan 56	Banjarsari	10	2
2	SD Al Firdaus		52	29
3	SD NegeriGebang		6	2
4	SD Negeri Manahan		7	0
5	SD LazuardiKamila		15	4
6	SDN KarangAsem 1	Laweyan	6	2
7	SD Al Islam 1		10	0
8	SD NegeriPajang 1		10	3
9	SD Al Islam 2	Serengan	34	0

10	SD NegeriKartodipuran		7	2
11	SDN Carangan		9	2
12	SDN Wiropaten	PasarKliwon	6	2
13	SDN Harjodipuran		6	1
14	SDN Mojosongo 1	Jebres	6	0
15	SD NegeriPetoran		10	3
Total Number of Teachers			197	49

Source: Secondary Data, 2015

*) Class Teacher or Subject Teacher

**) GPK special counseling teacher for children with special needs

The informants were selected purposively putting the headmaster and the coordinator of inclusion as the key informants considered as having adequate information, thereby the information selection can potentially develop corresponding to the author's need and determination to obtain data (Sutopo, 2002). In addition, informants were also selected using maximum variation sampling technique based on the variation of public and private schools organizing inclusive education program before and after the launching of Surakarta City as Inclusive City believing that there is a difference or diversity of education inclusivity. This strategy was intended not to generalize the findings of research, but to search for information that can explain the variation and meaningful general pattern in the variation (Slamet, 2006). Then, from every category, the purposive sampling technique was applied, and to get the next informant, snowball sampling technique was used. In this research, the measurement was conducted based on index for inclusion taking cultural and practical dimensions (Booth, 2002). Furthermore, the measurement of education inclusivity based on the two dimensions using indicators (1) the building of inclusive school community and inclusive values, and (2) the development of inclusive learning program.

4.0 RESULT AND DISCUSSION

4.1 The Strong Relationship between Signification and Education Inclusivity

The relationship between signification and education inclusivity is fairly strong and positive ($R = 0.770$). The contribution of signification to inclusiveness is 59.2% with $t_{stat} > t_{table}$ ($18.827 > 1.960$). It means that there was a positive effect of signification on education inclusiveness. This research showed that the signification on inclusive education plays an important role in the attempt of building and developing inclusive education environment, not only physically, but also the discussion in interpreting inclusion in daily life in school environment. Sociologically, this signification is important to consider in seeing the inclusion structuring occurring. The process of signifying inclusive education building positive mindset and attitude to inclusion continuously and repeatedly is very important to realize the inclusiveness of education in school.

4.2 The Strong Relationship between Resource Domination and Education Inclusivity

The relationship between domination and education inclusivity is fairly strong and positive ($R=0.879$). The contribution domination to inclusiveness is 77.3%, with $t_{stat} > t_{table}$ ($28.866 > 1.960$), meaning that there is a positive effect of resource domination on education inclusiveness. This research showed that the ability of activating, directing, planning, using, and allocating resource in implementing inclusive education is important to realize the inclusiveness of education in school.

4.3 The Strong Relationship between Legitimacy and Education Inclusivity

The relationship between legitimacy and education inclusivity is fairly strong and positive ($R=0.816$). The contribution of legitimacy to education inclusiveness is 66.6% with $t_{stat} > t_{table}$ ($22.078 > 1.960$), meaning that there is a positive effect of legitimacy on education inclusivity. The legitimacy on inclusive education in the form of support from all of school components and the development of guidelines, regulation, and school policy as the normative reference of inclusive implementation in school is very important in achieving the education inclusivity in school.

4.4 The Strong Relationship of Signification, Domination and Legitimacy Simultaneously to Education Inclusivity

The relationship of signification, domination and legitimacy simultaneously to education inclusivity is strong and positive ($R=0.900$). The contribution of those three predictor variables is 81% with $F_{statistic} > F_{table}$ ($342.970 > 2.65$), meaning that there is a positive effect of signification, domination and legitimacy simultaneously to education inclusiveness on education inclusiveness.

The form of signification on inclusive education is the availability of special space for Children with Special Need, accessibility to school infrastructure, organizational structure including inclusion coordinator, mentioning inclusive education, inclusive education socialization, understanding and interpreting on inclusive education. The form of resource domination in education includes the availability of Special Counseling Teacher, the availability of identification and assessment, complete data of student history, participation in inclusion training, involvement of parents or other stakeholders, and individual learning program development, and the availability of operational budget for inclusion. The form of inclusive education legitimacy includes the availability of regulation as the foundation of inclusive education implementation, the presence of inclusive work program planning, the presence of inclusive supervision and monitoring from headmaster, the presence of inclusive building from headmaster, the components of school reminding and motivating each others in implementing inclusive education, the presence of initiative to give proposition for the progress of inclusion, and inclusive budget support from government and non-government. In addition to those forms above, there are work culture and religious values affecting the variation of education inclusivity between public and private schools.

5.0 CONCLUSION

The conclusion is that signification, resource domination of inclusion and legitimacy of inclusive education have a significant contribution in the realization of education inclusivity. The results show that inclusivity of education in fifteen elementary schools in Surakarta are still have low condition of signification, resource domination and legitimacy of inclusive education. All three are linked and have important part in realizing inclusivity of education as a structure that can be implemented and supported by all stakeholders.

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Implementation Evaluation of International Community Services as Special Program in Physic Education Study Program Faculty of Teacher Training and Education Universitas Ahmad Dahlan

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Abstract

This research purpose is to evaluate the International Community Services (KKN Internasional) as a special program at Physics Education department of Faculty of Teacher Training and Education (FKIP) Universitas Ahmad Dahlan (UAD). Research method which is used in this research base on CIPP evaluation model (Context, Input, Process, Product). The research subjects are Physics Education department of UAD, the International Office Affairs (KUI) of UAD, the Community Service Department (LPM) of UAD, and the student participant of KKN Internasional on 2013, 2014, and 2016. Questionnaires are used to collect the data. The result of this research, context is in 85% on very good category, input is in 81% on very good category, process is in 82% on very good category, and product is in 92% on very good category according to majority of research subjects. This program is recommended to continue with some suggestion such as development the guide book of KKN Internasional, etc.

Keywords: evaluation, KKN Internasional, special program, physics education of UAD.

1.0 INTRODUCTION

Colleges as a place to produce next generation have a task to prepare its students to have competencies which is required in this era. Permendikbud No. 81 2014 have set their Companion Certificate Letter or SKPI (Surat Keterangan Pedamping Ijazah) as a letter that explains the various competences and skills possessed by a graduate of a college in addition to grand predicate academic number in student transcript. With this SKPI, the user can find out more detail about the ability of their worker candidate.

Various attempts were made in higher education/college. Universitas Ahmad Dahlan (UAD) particularly in physics education department did it too. Physics Education special programs was drawn up to prepare for that condition. One of them is the International Community Service Program (KKN International) in department of physic education UAD.

KKN is a form of education by providing learning experiences for students to live in the middle of the community outside the campus and directly identify and address issues of the facing development. KKN carried out by universities as an effort to improve the content and weight of education for students and to obtain greater added value in college (LPM UAD, 2014). Service learning is a means to providing students with real-life experiences in a situated learning environment (Prasart, 2016). Two strategies of seven strategies by Drs. Martinez and McGrath that give deeper learning by 21st century teacher are connect learning to real world experiences and extend learning beyond the school (Monica et al., 2016). KKN can bring university students to gain lot of experienced in real world to get deeper learning.

KKN International in physics education department which have been implemented third period (3 years) from 2013 to 2015, collaborated with University of Neuva Caceres Lab School and Bicol Islamic Education Foundation Filipina (2015). While in Cambodia placed in the village of Phum V, District Khleang Svay, Kampong Cham province (2013). KKN Internasional serves to know the cultures, sharing knowledges, foreign language proficiency test and as a form of da'wa in other countries for students who did it.

Efforts to enhance and improve the flagship program of this study program, are done by research to evaluate the program. The evaluation research is a study conducted aims for decision-making by comparing an event, activity and standard products and programs that have been established based on the phenomenon. (Sudarsono, 1994). According to Endang (2016), the benefits of evaluation of the program are: (1) Improving the methods used to identify a program that is always consistent with its intended (2) Assuring the level of success that may be obtained from the program, and help choose a strategy the most suitable in order to achieve its intended purpose, (3) determine whether the implementation of programs that can reach people who were targeted (beneficiary), (4) assess whether the implementation of the program was able to achieve predetermined objectives, and (5) Measure the impact of the program on development (education, economy and defense) on a wide scale.

KKN International program is very important to be evaluated to compliance with the guidelines of international of KKN which have been made by Community Service Department or Lembaga Pengabdian Masyarakat (LPM), including whether the registration procedures, departure procedures, preparations to be made, implementation, and withdrawal of KKN students are in accordance with applicable regulations or not. With these activities, the study program will know everything as an effort to repair this flagship program.

Evaluation of the flagship program is also important not only to improve to the program but also in order to realize the vision, mission and objectives of physic education department of UAD. According to the Strategic Plan and operational procedure of Physic Education UAD, one priority on

the development of physic education courses is development of human resources which in the context of this research is the KKN International students and stakeholders.

2.0 METHODOLOGY

The research used to obtain information about the organization of the KKN International in Physics Education Study program UAD, include in evaluative research type. The concept of evaluation performed is using the CIPP (Context, Input, Process, Product) model. According to Stufflebeam (2007), the evaluation essentially to improve a program of activities such as education, management, project, program or institution. Various educational programs have been conducted using this model, such as those related to science and mathematics education, rural education, educational research and development, school improvement, professional development schools and many more (Norazilawati, 2016). Hence, the context, input, process and product evaluation should support the planning, structuring, implementing and recycling of decisions respectively (Nor, 2016).

Adapted from Nana Sudjana and Ibrahim (2004), the scope of the implementation evaluation of the KKN Internasional includes components:

Context, access the needs of the institution and activity problems of student in KKN Internasional.

Input, include the readiness of facilities / infrastructure, as well as funding support.

Process, including the quality in the implementation program and participation of participant in supporting the implementation of the program.

Product, including the quality of the result of KKN Internasional program.

The steps in conducting this study, refers to Sukardi, DewaKetut, and Nila Kusumawati (2008), is as follows,

1. Determine the scope of the activities in KKN Internasional that will be evaluate
2. Develop design evaluation program
3. Develop instruments
4. Carry out assessment / data collection
5. Implement data analysis
6. Compile the results / conclusions ratings
7. Giving recommendations to the relevant institutions
8. Develop a program evaluation report

Table 1. Conversion of actual score to four scale value

No	Score range	Value	Category
1	$Mi + 1,5 SDi \leq M \leq Mi + 3,0 SDi$	A	Very Good
2	$Mi + 0 SDi \leq M < Mi + 1,5 SDi$	B	Good
3	$Mi - 1,5 SDi \leq M < Mi + 0 SDi$	C	Good Enough
4	$Mi - 3 SDi \leq M < Mi - 1,5 SDi$	D	Bad

Where :

M = Score obtained

Mi = Ideal Mean = $\frac{1}{2}$ (Maximum score + minimum score)

SDi = Ideal Standardeviation = $\frac{1}{6}$ (Maximum score - minimum score)

Maximum score = Sum of Items number x maximum score

Minimum score = Sum of Items number x minimum score

The research instrument is a questionnaire which will be given to research subjects. Research subjects are Physics Education Study Program UAD, LPM UAD, International Office Affair or Kantor Urusan Internasional (KUI) UAD and the students who did KKN International in 2013, 2014,

and 2015 period. Data analysis was done by changing the average value to a value in category very good, good, enough and bad to the assessment in context, input, process and product. Reference in the conversion is based on Table 1.

3.0 RESULTS AND DISCUSSIONS

This evaluation research is using CIPP (Context, Input, Process and Product) evaluation model. In the study, researchers must develop evaluation instruments first and addressed to stakeholders (research subjects) of KKN International. The subjects are Physic Education Study Program UAD, International Office Affairs UAD, LPM UAD, and students who have carried out the KKN International in 2013, 2014 and 2015. Instruments developed validated by experts who understand the evaluation in the process of implementation of KKN International. In this study, the validation is done by two experts from the UAD.

The results of the validation by the expert is the content information needs as an evaluation International of KKN has been good, but there needs to be some improvements to the instrument in terms of grammar. Some remarks experts are, (1) as far as possible avoid the use "and" in one item; (2) in item, the statement "good", "fast", "clear", can be deleted, if they are removed, in the instructions give information eg; 4 = very good, 3 = good, and so on.

3.1 Physics Education Study Program

Data from the study program were analyzed according to the CIPP research methods that include components of context, Input, Process and Product, and converted in accordance with conversion as explained before. The result of the conversion was in table 2.

Table 2. Score and category according to study program

Componetn	Score	Category
<i>Context</i>	3	Good/B
<i>Input</i>	17	Very Good /A
<i>Process</i>	7	Very Good /A
<i>Product</i>	3,5	Very Good /A

Physic education Study Program assess context of KKN International is in good category, it can be interpreted that the KKN International is an activity that considered good by the study program as an effort to improve the competence of graduate special class students in the department of physic education UAD particularly to the issue of foreign languages. To realize these activities, department of physic education is coordinating with related agencies namely KUI and LPM. In addition, the debriefing is done not only just to get performance, cost and characteristic locations, but also to mastery of the English language long day before registration. Thus, the input of this program would be in the very good category.

Evaluation process considered to be very good by the study program, because in the process of implementing this program, study program sent one lecturer as DPL (Field Supervisor) to continue the coordination of the implementation of the KKN International. The DPL duties are to deliver, monitor execution, and pick up the student. Study program also greatly support the physical education financially with their stimulant program fund.

Evaluation of products considered to be very good, because during the process of implementation until the end of the activities run smoothly and reach what was expected. One prove of it is the development of student in mastery of the English language. Because all of that, this program is recommended to be continued.

3.2 International Office Affair or Kantor Urusan Internasional (KUI) UAD

Evaluation form the International Office Affairs UAD (KUI UAD) are as follows, in context, KUI considers that KKN Internasional program is very good in order to realize the UAD cooperation with foreign partners. Therefore, KUI find and contact partners in the KKN International location with good and fast. KUI also give well briefing to the students regarding the location, language, cost of living, as well as the regulation in the destination country. So inInput, KUI assess in good categories. This means that all efforts should be maximized for the implementation of the program.

Data from KUI were analyzed according to the CIPP research methods that include components of context, Input, Process and Product, and converted in accordance with conversion as explained before. The result of the conversion was in table 3.

Table 3. Score and category according to KUI		
Component	Score	Category
<i>Context</i>	4	Very good/A
<i>Input</i>	23	Good /B
<i>Process</i>	3	Good /B
<i>Product</i>	4	Very good /A

Implementation process of KKN International in the perspective of KUI considered good, because KUI together with DPL and LPM do well in monitoring program. KUI oversee the program until the completion and contact the rector for handover the students. In the evaluation of the product, the program is considered to be very good because during the implementation process until the end show good results, even foreign partners hope that the program can be continued the next year. Thus, this program is recommended to go ahead with the optimization of the preparation and effective coordination between KUI, LPM, Study Program and Students.

3.3 Community Service Department or Lembaga Pengabdian Masyarakat (LPM) UAD

Data from LPM were analyzed according to the CIPP research methods that include components of context, Input, Process and Product, and converted in accordance with conversion as explained before. The result of the conversion was in table 3.

Table 4. Score and category according to LPM		
Component	Score	Category
<i>Context</i>	4	Very good/A
<i>Input</i>	27	Very good/A
<i>Process</i>	5	Good/B
<i>Product</i>	10	Very good/A

Community Service Department (LPM) UAD assess context of KKN International programs in the excellent/very good category as a program to support cooperation between UAD with foreign partners. LPM has made clear rules on the program in the guide book of KKN in UAD. In input, evaluation of LPM UAD is in the very good category. LPM website informs this KKN International program. LPM do the selection and provisioning as well as providing advice on the programs that will be implemented by KKN students. In addition LPM provides manuals and assessment sheets to DPL and students which submitted during the debriefing.

LPM release, hand over, monitoring and attract students to follow KKN International well. However, in coordination with the DPL and the rector in monitoring was not good enough, resulting subjective assessment which led to all students scored 100. Therefore, the evaluation process of the program is in good category in the perspective of LPM UAD.LPM UAD conduct response and carry

out assessment of KKN along with DPL appropriate with predefined rules. Implementation responseresult is very good. Thus, the product evaluation of KKN International is in the excellent/very good category. The program is recommended to be maintained with improvements in the process of implementation.

3.4 Participant of KKN Internasional

Data from Participant of KKN International were analyzed according to the CIPP research methods that include components of context, Input, Process and Product, and converted in accordance with conversion as explained before. The result of the conversion was in table 5, 6, and 7.

Table 5.Score and category according to KKN International Participant in 2013 (Cambodia)

Component	Score	Category
Context	15,8	Good/B
Input	15	Good/B
Process	9,5	Good/B
Product	9,75	Very good/A

Table 6.Score and category according to KKN International Participant in 2014 (Thailand)

Component	Score	Category
Context	20,2	Very good/A
Input	17	Very good/A
Process	11	Very good/A
Product	11,4	Very good/A

Table 7.Score and category according to KKN International Participant in 2015 (Philippines)

Component	Score	Category
Context	19	Very good/A
Input	18	Very good/A
Process	11	Very good/A
Product	11	Very good/A

KKN International evaluation in context, input and process from the perspective of students who implemented in the year 2013 are in good category. This is because that was the initial step of the implementation of the KKN International. Some of the constraints faced in this period was there are mistakes in informing the cost of living and the location of KKN in Cambodia. Students are expected that in the debriefing language not only English but also the local language of the country.

Product evaluation of this program is very good. The students expressed by following KKN International can increase knowledge, experience, interpret the meaning of life and growth love of the homeland. KKN International teaches sense of togetherness, familiarity, simplicity. Students recomend this program to continued with several notes including the optimization of provisioning and monitoring.

KKN International evaluation component CIPP by Student participant in 2014 and 2015 otherwise overall excellent/very good. Students get good guidance from DPL and accompanied in creating programs by DPL. Students are informed clearly about the registration of the KKN International. Students got a briefing from KUI and LPM well. In the location, 85% of students can implement programs that has been designed. As with previous period, students gain additional

knowledge, experience and especially the improvement of foreign language skills. So this program is recommended to continue.

3.5 CIPP Results

The result from KUI, LPM, Physics Education Study Program, and Participant on KKN International can be shortlisted into CIPP and evaluated. In context the program is in very good category at 85 % given by majority of the research subjects. Input, Process, and Product are in 81 %, 82 %, and 91 % respectively. That results indicate that all program are doing well and in good category. All research subject are satisfied about the process of KKN International but in minor area it must be done some improvement. The program is suggested to be done in the next future and give many benefit to the participant, stakeholder (UAD), and the targeted people.

4.0 CONCLUSIONS

From this research several conclusions can be taken, there are :

1. Relating with Context, the program is in 85% and expressed very good by majority of the research subjects.
2. Relating with the input, the program is in 81% expressed very good by majority of the research subjects.
3. Relating with Process, the program is in 82% expressed very well by majority of the research subjects.
4. Relating with the Product, the program is in 91% expressed very well by the majority of the research subjects.
5. The program is recommended to continue in the following years, with improvements in the preparation of infrastructure such as modules / technical guide of KKN International, briefing foreign language acquisition, and patterns of coordination among the relevant institutions.

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The Determinant Factors Efficacy of School Based Management (SBM) In Senior High School in All of The Former PATI Residency

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Abstract

The goal of this research is to verify some theory related to the determinant factors efficacy of School Based Management (SBM). This research used survey research by quantitative approach. The technique of taking sample used quota sampling counted 100 from 106 of Senior High school in all of former Pati residency. Those samples were taken by each area amounting to 400 people. The model of this research used SEM in AMOS program. Therefore the relation of full structural model is fit. The result of the sum of influence eksogen variable to endogen variable, that is teacher professionalism is 22,9%, school organization culture is 23,5%, managerial ability of headmaster is 22%, and participation of school committee is 24%. The fourth determinant variables that most contribute to the successful implementation of school-based management in senior high school in all of the former Pati residency is the school committee's participation amounted to 24%, and the lowest is the managerial ability of headmaster by 22%. This is consistent with the theory that the essence of school-based management is the management of educational institutions oriented to the needs and participation of the community in order to empower the school's independence or through the granting of authority, flexibility, and resources to improve the quality of education.

Keywords: SBM, teacher professionalism, School organization culture, managerial ability of headmaster and participation of school committee.

Abstrak

Penelitian ini bertujuan untuk melakukan verifikasi teori berkaitan tentang faktor-faktor penentu keberhasilan pelaksanaan manajemen berbasis sekolah (MBS). Penelitian ini menggunakan jenis penelitian *survey* dengan pendekatan kuantitatif. Teknik pengambilan sampel menggunakan *quota sampling* sebanyak 100 SMA dari 106 SMA di se-Wilayah Eks Karesidenan Pati. Sampel tersebut diambil di setiap daerah yang berjumlah 400 orang. Model yang dipergunakan adalah SEM pada program AMOS. Hubungan struktural model *full SEM* dinyatakan *fit*. Hasil analisis besarnya pengaruh setiap variabel eksogen terhadap variabel endogen adalah Profesionalisme Guru sebesar 22,9%, Budaya Organisasi Sekolah sebesar 23,5%, Kemampuan Manajerial Kepala Sekolah sebesar 22%, dan Partisipasi Komite Sekolah sebesar 24%. Variabel penentu keempat yang paling berkontribusi terhadap keberhasilan pelaksanaan manajemen berbasis sekolah di SMA di se-Wilayah Eks Karesidenan Pati adalah partisipasi komite sekolah sebesar 24%, dan terendah adalah kemampuan manajerial kepala sekolah sebesar 22%. Hal ini sesuai dengan teori bahwa inti dari manajemen berbasis sekolah adalah pengelolaan lembaga pendidikan berorientasi pada kebutuhan dan partisipasi masyarakat dalam rangka memberdayakan kemandirian sekolah atau melalui pemberian kewenangan, fleksibilitas, dan sumber daya untuk meningkatkan kualitas pendidikan.

Kata Kunci: Manajemen Berbasis Sekolah (MBS), profesionalisme guru, budaya organisasi sekolah, kemampuan manajerial kepala sekolah, dan partisipasi komite sekolah

1.0 INTRODUCTION

The policy efforts in the implementation of school-based management (SBM) is in fact, until now there has been sufficient to improve the quality of education services for the general public so as to bring due to the low quality of education. It is heavily influenced by some external and internal factors. According Umaedi (1999) provide an analysis that there are two factors that may explain why efforts to improve the quality of education has been less successful or not. The first strategy is the development of education for more nature oriented input which is a strategy that emphasizes the external factors of education, such as providing books (teaching materials) and other learning tools, provision of education, training of teachers and other education personnel. Second, management of education during this time is more macro-oriented regulated by the bureaucracy at the central level. As a result, many factors are projected at the macro level (the center) is not running properly at the micro level (school).

Based on the foregoing, the researchers are interested in conducting research on the determinants of successful implementation of School Based Management (SBM) in High School (SMA) public and private in all of the former Pati residency.

Based on the research background, as noted above, the problem in this research is to determine how much the teacher professionalism, the school organization culture, the managerial ability of headmaster, the participation of school committee determines the successful implementation of school-based management (SBM) in High School (SMA) public and private in all of the former Pati residency.

2.0 THEORETICAL

2.1 Paradigm School Based Management (SBM)

SBM is the essence of the decision-making autonomy and participation to achieve quality objectives of the school. Decision-making participation start from the assumption that if a person involved in the decision-making process, then the question will feel to have the decision, so that the concerned will be responsible and dedicated fully to achieve the goals of the school. In summary the greater the level of participation, the greater the sense of belonging, the greater the sense of belonging, the greater the sense of responsibility, and a greater sense of responsibility the greater the dedication. School autonomy and participation decisions on quality aims to review the school improvement based on national education policy (Soegito, 2007: 4).

Changes in the pattern dimensions of educational management from the old to the new pattern to the SBM can be described in table 1 as follows:

Table 1. New Paradigm in School Based Management

The old pattern	Head	The new pattern
- Subordination	----->	- Autonomy
- Centralized decision making	----->	- Decision-making participation
- Space motion of rigid	----->	- Flexible space
- The approach of bureaucratic	----->	- A professional approach
- Centralized	----->	- Decentralize
-Be regulated	----->	- Self-motivation
- Over- regulation	----->	- Deregulation
- Control	----->	- Influence
- Direct	----->	- Facilitate
- Evade risks	----->	- Managing risk
- Use the money all	----->	- Use that as efficiently as possible

- Individuals who are intelligent	----->	- Teamwork smart
- Personal information	----->	- Information Divided
- Assignments	----->	- Empowerment
- Organizations herarkis	----->	- Flat organizations

Sources: Umaedi (2000:8)

School based management (SBM) is an autonomous educational policy implementation with regard to the management of educational institutions oriented to the needs and participation of the community in order to empower the school's independence or through the granting of authority, flexibility, and resources to improve the quality of education. The indicators of school based management (SBM) is (1) the quality of schools, (2) autonomy of schools, (3) participatory decision-making, (4) the flexibility of school, (5) empowerment of schools and communities.

2.2 Teacher professionalism

Basic skills no other than the competence of teachers. As revealed by Usman (2000: 14) relating to the competence of teachers (teacher competency) is the ability of a teacher to perform responsibility has or her duties appropriately. Teacher competency is the ability of a teacher to implement the obligations in a responsible and feasible. The professionalism of teachers according Sardiman (1996: 161) is the ability of teachers to design programs and the skills to communicate the program to the students as formulated in ten competence of teachers so that spur learning motivation of the students. Further, in the perspective of the national education policy, the government has formulated four types of teacher competence as specified in the Explanation of Government Regulation No. 19 Year 2005 on National Education Standards, namely: (1) Competence pedagogy is an ability in the management of learners that includes: (a) educational foundation of insight or understanding; (b) understanding of the learners; (c) the development of the curriculum / syllabus; (d) the design; (e) the implementation of learning that educates and dialogue; (f) evaluation of learning outcomes; and (g) the development of learners to actualize various potentials; (2) The personality competence is the ability of personality: (a) steady; (b) stable; (c) adult; (d) the wise and prudent; (e) authoritative; (f) morality; (g) become role models for students and the community; (h) evaluating its own performance; and (i) to develop self-sustainable manner; (3) Social competence is the ability of educators as part of the community to: (a) communicate orally and in writing; (b) using information and communication technology functional; (c) interact effectively with students, fellow teachers, staff, parents / guardians of students; and (d) mingle politely with the surrounding community; and (4) Professional competence is the ability to master the learning materials widely and deeply that includes: (a) the concept, structure, and methods of science / technology / art houses / coherent with the teaching materials; (b) teaching materials that exist in the school curriculum; (c) the relationship between the concepts related subjects; (d) the application of scientific concepts in everyday life; and (e) in a professional competition in a global context while preserving national values and culture.

2.3 School Organization Culture

Culture can be seen in the form of people's behavior, which is the result of thought and reflected in the attitudes and actions. Tasmara (2002: 161) states that the essence of culture, namely: (a) culture is closely related to the perception of value and the environment that gave birth to the meaning and philosophy of life that would influence the attitudes and behavior (the total way of life a people), (b) their pattern of values, attitudes, behavior (including language), the work and initiative, including any instrument, work systems and technology (a way thinking, feeling, and believing), (c) culture is the result of life experiences, habits, as well as the selection process (accept or reject) the norms that exist in the way she interacts socially or put himself in the middle of a particular environment, (d) in the process of culture there is interplay and interdependence, social and environmental nonsocial.

School organizational culture can be classified into two that are visible (tangible) and does not appear (intangible). Aspects that are not visible from a culture includes values, beliefs, and ideologies related to the question "What should be done in this school?" The answer is manifested in tangible things (are shown) in the form of a sentence (oral or written), the behavior displayed, buildings, facilities as well as objects used (Caldwell and Spinks, 1993).

With reference to the Fred thought Luthan (1995) in Sudrajat (2008) says that the characteristics of the organizational culture in schools, namely (1) observed behavioral regularities; (2) norms; (3) the dominant value; (4) philosophy; (5) rules and (6) organization climate

2.4 Managerial ability of headmaster

Management is a process of managing existing resources has four functions: planning, organizing, monitoring, and evaluating. This is in accordance with the opinion of Terry in Sutopo stating that management functions include planning, organizing, and monitoring is done to achieve the goals that have been set through the utilization of human resources and other resources (Sutopo, 1999: 14).

Duties and responsibilities of the head of school / madrasah as a top leader as stated Burhanuddin (1994: 29) that the duties and responsibilities of the headmaster is to plan, organize, direct, coordinate, monitor and evaluate all activities of the school / madrasah, which includes the field of teaching and learning process, office administration, student administration, personnel administration, administrative supplies, financial administration, the library administration, and the administration of public affairs. Therefore, in order to achieve organizational goals, headmaster/ madrasah basically have a duty and responsibility for planning, organizing, and control all existing resources and activities carried out in schools/madrasah. In order to achieve the educational goals of the headmaster/madrasah to perform the duties and responsibilities of the head of school / madrasah needs to have many of the capabilities needed. According to Katz was quoted as saying by Sudarwan Danim (2002) says that the managerial capabilities include technical skills (technical ability), human skill (the ability of human relationships), and conceptual skills (conceptual abilities).

2.5 Participation of School Committee

The school committee is an umbrella organization which holds formal public participation in the implementation of educational development. In terms of development management, community participation in development by Muhadjir (1983: 34) can be divided into three phases: (1) planning, (2) the implementation phase, and (3) the deployment phase. Participation in decision making will increase, when people understand the intent and scope an innovation; thus enhance the effectiveness of its implementation (Stahl, 1972: 6-8). Familiarize take decisions collectively with diverse competencies will help create the atmosphere to increase institutional participation.

SBM is a new concept that is in line with the policy of decentralization in governance paradigm. In order to achieve the goals of national education through improving quality, educational equity and efficiency of achievement of the democratization of education, the need for support and participation of the public is more maximum. As a consequence, the government has issued Kepmendiknas No. 044 / U / 2002 on the Board of Education and the School Committee. The School Committee is an independent body that embodies the role of the community in order to improve quality, equity and efficiency of education management in the Education Unit well in preschool education, education track or path outside of school education. School Committee role and function as (1) giving consideration (advisory agency) in the determination and implementation of educational policy in the education unit, (2) support (supporting agency) both tangible financial, thought and effort in providing education in the education unit, (3) controlling (controlling agency) in the framework of transparency and accountability in the delivery of education and educational outcomes in the education unit, (4) a mediator between the government (executive) with the community in the

education unit. The school committee works as follows: (1) Encouraging the growth of the attention and commitment of the community towards the implementation of quality education, (2) working with the community (individual / organization / business / industry) and the authorities with regard to the implementation of quality education, (3) accommodating and analyze the aspirations, ideas, demands and various needs of education offered to community, (4) provide input, consideration and recommendation to the education units regarding: (a) policy education program, (b) Plan of Education Budget and Expenditure School (RAPBS), (c) criteria for the performance of the education unit, (d) the criteria of education personnel, (e) the criteria of educational facilities, (f) other matters related to education, (5) to encourage parent and community involvement in education in order to support the improvement of the quality and equity of education, (6) to raise funds in order to finance public education in the education unit, (7) the evaluation and supervision of the policies, programs, organization, and education outcomes in the education unit (Kepmendiknas, 2002: 122-123).

2.6 Research Paradigm

This study researchers only limit on several variables successful implementation of SBM specified by the teacher professionalism, school organization culture, managerial ability of headmaster and participation of school committee with this assumption is based on the implementation of the SBM that have been conducted in Senior High School in all of the former Pati residency. In the implementation of SBM experience various obstacles, whether it is coming from outside the school as well as internally in the school. From a logical framework below, then made the research paradigm as in figure 1.

2.7 Formulation Research Hypothesis

The working hypothesis of research are: successful implementation of School Based Management (SBM) is determined by the teacher professionalism, school organization culture, managerial ability of headmaster and participation of school committee in high school (SMA) public and private in Senior High School in all of the former Pati residency.

3.0 RESEARCH METHODS

3.1 Type Approach and Design Research

Object of this research study using a quantitative research design paradigm. This research use descriptive research and verification methods in the context of confirmatory survey are: the study describes causal relationship variables through hypothesis testing. Second model approach order Confirmatory Factor Analysis. The analysis tool used is structural equation modeling (SEM).

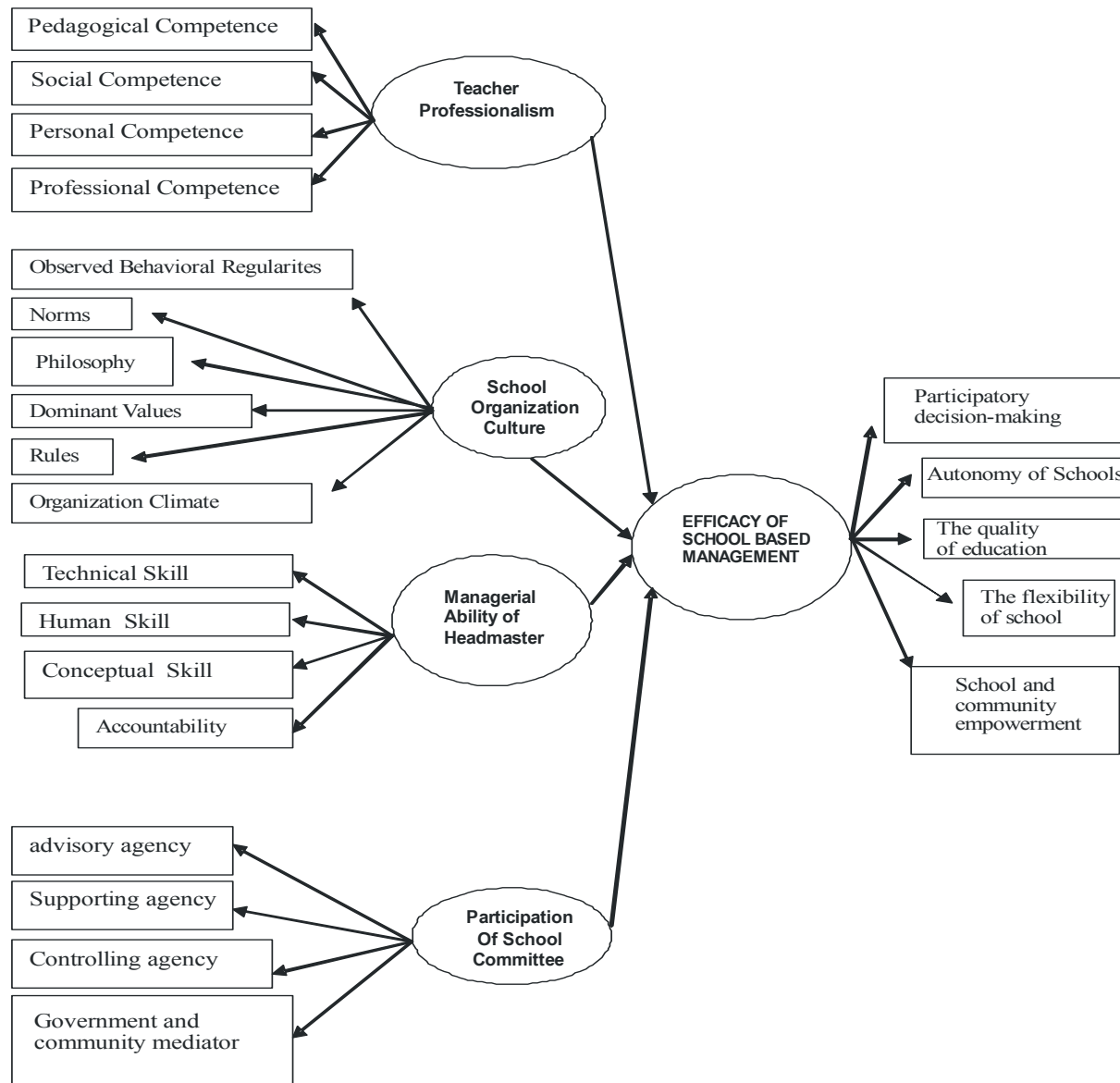
3.2 Research Variable

Exogenous latent variable is the independent variable is expressed by the Greek letter ξ (ksi), while the endogenous latent variable is the dependent variable (dependent variable) is expressed by the Greek letter η (eta). Exogenous latent variables there are four, namely teacher professionalism (ξ_1), school organization culture (ξ_2), managerial skills of principals (ξ_3) and participation of school committee (ξ_4). No one endogenous latent variables, namely the successful implementation of school-based management (SBM), which is expressed by the Greek letter (η).

3.3 Location Research

The location of this research conducted in educational institutions at the secondary level that is high school in all of the former Pati residency either SMA or SMA Private by taking samples at locations SMA that is considered representative scattered in five districts of Kudus Regency, Regency Jepara, Pati regency, Blora Regency and Rembang Regency.

Figure 1: Research Paradigm Determinants SBM



3.4 Population and Sampling Techniques

This study uses the unit of analysis is the school. It is based on the assumption that the variable success of school-based management (SBM) is determined by the variance at the group level is not an individual level. School (SMA) public and private in all of the former Pati residency. The unit of analysis in schools, 106 high school there. But in the conduct of research in the field is only 100 schools that serve as the unit of analysis. The next procedure that every school that has been designated as a unit of analysis of samples taken using a quota sampling technique sample size of 400 respondents.

3.5 Data analysis technique

Data were analyzed descriptively each variable. Data analysis technique is done with the help of a computer program that is AMOS. If the expected classical statistics is rejecting the null hypothesis, in AMOS contrary that is to accept the null hypothesis. Structural equation modeling consists of two models, namely the structural model and the measurement model (SantosoWijanto, 2014: 10).

4.0 RESULT AND DISCUSSION RESEARCH

4.1 Research Result

Research carried out by spreading 400 (four hundred) copies of questionnaires to 400 respondents in educational institutions in Senior High School in all of the former Pati residency consisting of 100 public and private high school of 106 high school there. The results of descriptive statistical analysis on the variables that influence the successful implementation of school based management (SBM) is teacher professionalism in the variable mean value of 75.54 by the professionalism of teachers enough categories of professional, school organizational culture mean value of 90.30 with good enough category. Managerial ability of headmaster mean of 54.01 with good enough category. Participation of school committees mean value of 66.44 by category quite well. The successful implementation of school-based management, mean value of the successful implementation of MBS amounting to 74.12 with the category quite well.

4.2 Analysis of Structural Equation Model (SEM)

Visualization hypothesis by using flowcharts (path diagram) have been tested and can be illustrated in the figure 2.

Figure 2: Structural Equation Model (SEM)

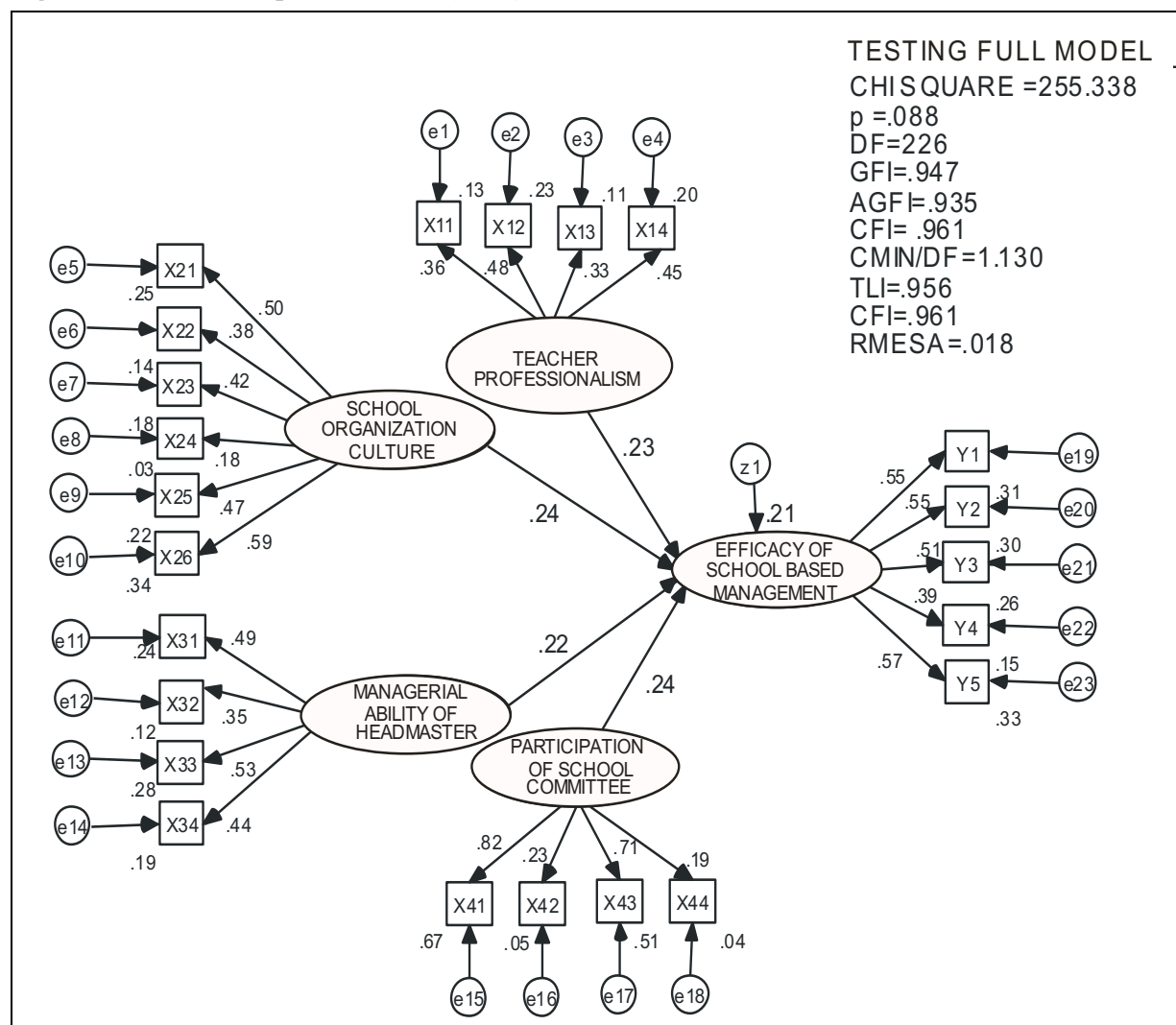


Table 2. Regression Coefficients Calculation Results SEM Analysis

Effect	Estimate	SE	CR	P
X14 ← Teacher Professionalism	0,453	0,239	3,524	0,002
X13 ← Teacher Professionalism	0,331	0,298	3,217	0,001
X12 ← Teacher Professionalism	0,476	0,249	3,125	0,000
X11 ← Teacher Professionalism	0,359			
X26 ← School Organization Culture	0,585	0,193	4,473	0,000
X25 ← School Organization Culture	0,474			
X24 ← School Organization Culture	0,180	0,180	2,622	0,009
X23 ← School Organization Culture	0,420	0,249	4,952	0,000
X22 ← School Organization Culture	0,378	0,269	5,300	0,000
X21 ← School Organization Culture	0,505	0,220	5,229	0,000
X34 ← Managerial Ability of Headmaster	0,436	0,197	4,248	0,001
X33 ← Managerial Ability of Headmaster	0,528			
X32 ← Managerial Ability of Headmaster	0,345	0,102	3,914	0,008
X31 ← Managerial Ability of Headmaster	0,495	0,122	4,710	0,001
X44 ← Participation of School Committee	0,193			
X43 ← Participation of School Committee	0,712	1,872	3,218	0,000
X42 ← Participation of School Committee	0,226	0,421	2,652	0,000
X41 ← Participation of School Committee	0,821	1,145	3,294	0,000
Y ₅ ← Efficacy of School Based Management (SBM)	0,572			
Y ₄ ← Efficacy of School Based Management (SBM)	0,392	0,161	6,637	0,000
Y ₃ ← Efficacy of School Based Management (SBM)	0,509	0,154	6,600	0,000
Y ₂ ← Efficacy of School Based Management (SBM)	0,546	0,141	5,376	0,000
Y ₁ ← Efficacy of School Based Management (SBM)	0,553	0,160	7,242	0,000

Sources: Primary data the processed

4.3 Hypothesis testing

Test results the hypothesis testing are as follow:

Hypothesis 1: The successful implementation of school based management (SBM) is determined by the professional teacher in senior high school in all of the former Pati residency - **be accepted**.

Hypothesis 2: The successful implementation of school based management (SBM) is determined by the school's organizational culture in senior high school in all of the former Pati residency - **be accepted**.

Hypothesis 3: The successful implementation of school based management (SBM) is determined by the managerial ability of headmaster in senior high school in all of the former Pati residency - **be accepted**.

Hypothesis 4: The successful implementation of school based management (SBM) is determined by the participation of school committee in senior high school in all of the former Pati residency - **be accepted**.

4.4 Determinants of successful implementation of school-based management (SBM)

The influence of total variable exogen againsts endogenous variable appropriate models that have been tested, that influence directly.

Table 3. The influence of Total and direct

Variable	Teacher professionalism	Organizational culture school	The managerial capabilities of the principal	School committee participation
MBS	0,229	0,238	0,220	0,240

Based on the analysis by SEM to construct regression coefficient discussions were held as follows:

- 1 Effect of the most constructive construct variable professionalism of teachers is the dimension of social competence (X_{12}), with estimated value of 0.530. This means that the dimensions of social competence (X_{12}), able to explain at 0.530 and the rest is $1 - (0.530)^2 = 1 - 0.2809 = 0.7191$ or 71.91% were influenced by other variables studied. The variable constructs professionalism of teachers who have no major influence is the pedagogical (X_{11}) of 0.370, personal competence (X_{13}) of 0.300, and professional competence (X_{14}) of 0.420. For teachers pedagogical, personality, and professional is the absolute ability for a teacher and not considered special when compared with social competence that does not have a great impact.
- 2 Effect of the most constructive construct variable dimensions of organizational culture of the school is the organizational climate (X_{26}), with estimated value of 0.560. This means that the dimensions of organizational climate (X_{26}), able to explain at 0.560 and the rest is $1 - (0.560)^2 = 1 - 0.3136 = 0.6864$ or 68.64% were influenced by other variables studied. The construct of cultural variables organizations other schools that do not have a large influence is Observed behavioral regularities (X_{21}) of 0.520, Norms (X_{22}) of 0.390, Dominant values (X_{23}) of 0.420, Philosophy (X_{24}) of 0.180, and Rules (X_{25}) of 0.490. For students, teachers, principals and employees Observed behavioral regularities, Norms, Dominant values, Philosophy and Rules are regularity act that should be done every citizen in the school were taken from the norm and philosophical value cultural and specified in the regulations at the school in bentutk governance school discipline, which is binding on all citizens and are not considered special schools even a routine action when compared to building an organizational climate that is not easy to be realized in an instant, will still require a continuous process.
- 3 Effect of the most constructive construct variable of managerial ability of headmaster is the skill conceptual dimension (X_{33}), with estimated value of 0.540. This means that the dimensions of conceptual skill (X_{33}), able to explain at 0.540 and the rest is $1 - (0.540)^2 = 1 - 0.2916 = 0.7084$ or 70.84% were influenced by other variables studied. The constructs variable managerial skills of school principals who have no major influence is (1) technical skill (the ability of the technique) (X_{31}) of 0.510, (2) human skills (the ability of human relations) (X_{32}) of 0.330, and accountability (X_{34}) at 0.430 is the managerial skills of the principal that has been done by the head of each school and are not considered to have the power to reform the school to change the school better, advanced and qualified. Headmaster are able to make different concept of school reform and socialize, it is needed in leadership at the school. Moreover, at the present time the school more oriented towards international schools (SBI), a much-needed school principal who has the ability to change adaptive, innovative and creative in implementing all activities towards the goal ideals in schools that aspire together.
- 4 Effect of the greatest constructive participation variable construct school committee is advisory agency dimension (X_{41}), with estimated value of 0.830 means that the dimensions of the advisory agency (X_{41}), able to explain at 0.830 and the rest is $1 - (0.830)^2 = 1 - 0.6889 = 0.3111$ or 31.11% were influenced by other variables studied. The construct of the

variable participation of committees other schools that do not have a large influence is supporting (supporting agency) (X_{42}) of 0.220, controlling (controlling agency) (X_{43}) of 0.710, a mediator between the government (executive) (X_{44}) of 0.190 is the participation of school committees that has not been done by any school committee to the fullest. However, the role of the school committee in controlling framework of transparency and accountability in the delivery of education and educational outcomes in education units have performed well when compared with the role as a mediator between the supporters and the government. The school committee has not acted as a mediator between government supporters and in improving the quality of education that need a wide range of educational facilities were adequate. For example, not maximal school committee be a good support in realizing the financial, thought and effort in providing education in the education unit, and a mediator between the government and the community in the education unit.

- 5 Effect of the most constructive construct variables of successful implementation of school-based management (SBM) is the dimension of the school and community empowerment (Y_5), with estimated value of 0.590. This means that the dimensions of empowerment of schools and communities (Y_5), able to explain at 0.590 and the rest is $1 - (0.590)^2 = 1 - 0.3481 = 0.6519$ or 65.19% were influenced by other variables studied. The construct of variables successful implementation of school-based management (SBM) others who do not have a large influence is participative decision-making (Y_1) of 0.560, school autonomy (Y_2) amounted to 0.500, the quality of education (Y_3) of 0.540, and the flexibility of school (Y_4) of 0.390. This looks participatory decision-making, autonomy of schools and school quality is the dimension that also make a significant contribution to the success of the implementation of school-based management (SBM) to improve the overall quality of education. However, the flexibility of schools have not been able to contribute to the successful implementation of school-based management (SBM). This is because the management of educational institutions in the school is still characterized by a strong bureaucratic system by a local agency with a lot of rules that must be met, thus setting priorities in accordance with the conditions of school less attention. As a result in the development of the school has not been in line with expectations and requirements desired by the community based educational problems faced.

5.0 CONCLUSIONS, IMPLICATIONS AND SUGGESTIONS

Based on the results of descriptive statistical analysis largely exogenous and endogenous latent variables based on the mean value (average value) is included in the category quite well. The theoretical model is built on a grand theory about the determinants of successful implementation of SBM backed by empirical data. This is evident from the results of hypothesis testing in the full model Structural Equation Model (SEM) declared fit. Based on the analysis the level of influence of each exogenous variables on endogenous variables and donations indicators constructs in the determinants of successful implementation of school-based management (SBM) in High School (SMA) public and private in all of the former Pati residency. There is a direct influence of variables professionalism of teachers to the successful implementation of school-based management (SBM) of 0.229, or 22.9%, the organizational culture of the school to the successful implementation of school-based management (SBM) of 0.238, or 23.8%, managerial ability of headmaster to the successful implementation of school-based management (SBM) of 0.220 or 22%, and the participation of school committees to the successful implementation of school-based management (SBM) of 0.240 or 24%.

5.1 Implications

Based on the results of descriptive and inferential statistical analysis of the successful implementation of SBM is determined by several factors deciding the following order:

- 1 The theoretical implications associated with the theory of school-based management (SBM), that the participation of school committees, principals managerial ability, professionalism of teachers and school organizational culture within the framework of general management and management education in particular, should get a priority in the implementation of management school-based (SBM) in the school both substantial, and methodologically. Substantially theory managerial ability, professionalism, organizational culture and community participation should be getting attention in managing educational institutions based on the school. Methodologically principals should have the managerial capability in managing educational institutions. Teachers in teaching and learning process should have the competency required. The school environment should foster an organizational culture within the framework of the academic community to make every human becomes continuous learner (learning continuity). Educational institutions should provide the opportunity for public participation in management to improve the quality of education to be involved in the school committee or board of education.
- 2 Implications in practice - The successful implementation of school-based management in each school will be able to improve the competitiveness of graduates in the world of education and the world of work. Therefore, developers and managers of educational institutions should consider the following matters:
 - a. Improving the quality of education should be based on the empowerment of schools and communities.
 - b. The creation of a pleasant school organizational culture and environment that is conducive to learning and teaching in schools.
 - c. Increased participation of school committees in the activities of implementation of educational programs, especially in providing the considerations in order to improve the quality of education.
 - d. Improving the professionalism of teachers through social competence in order to improve social interaction among fellow colleagues through a variety of education and training related to improving the quality of learning and access to information about science.
 - e. Improved managerial skills of school principals especially conceptual abilities in order to improve the competitiveness of education in the global era. Thus creating a leadership that is visionary, innovative, creative and adaptive.

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Etnoscience Dan Etnoteknologi Preaching Di Moluccas

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Abstract

Penelitian ini berkaitan dengan studi *etnoscience* dan *etnoteknologi* dakwah pada masyarakat adat di Negeri Tulehu Maluku Tengah Provinsi Maluku dalam mentransformasikan ajaran agama sebagai konsep hidup. Masalah penelitian ini memotret imbas teknologi moderen terhadap *etnoscience* dan *etnoteknologi* dakwah di Desa Tulehu yang melahirkan perilaku bermasalah, adaptasi perilaku, dan adaptasi budaya. Penelitian ini menggunakan metode kualitatif. Masalah penelitian ini adalah bagaimana struktur terbentuknya *etnoscience* dan *etnoteknologi* Dakwah dan bagaimana imbas teknologi moderen merubah watak bergama kaum adat di negeri Tulehu di Maluku. Teknik pengumpulan data menggunakan metode *Focus Group Discussion* dan wawancara mendalam dengan tokoh adat, dan masyarakat. *Etnoscience* dan *etnoteknologi* dapat mencegah peredaran limbah informasi negatif yang berpotensi mengganggu alam pikiran masyarakat. Tradisi *etnoscience* dan *etnoteknologi* komunitas di Negeri Tulehu Provinsi Maluku *Patawala* (Memanggil Orang Keluarga); sistem penyebaran atau konstruksi sosial yang levelnya pada keluarga dengan menggunakan bahasa etnokomunikasi. *Pasaware* (penghormatan adat) biasanya dilakukan di masjid untuk hari-hari besar agama Islam. *Tabaos Titah*; *Tabaos titah* ini berfungsi sebagai media konstruksi sosial untuk publikasi pesan-pesan raja yang telah diputuskan dalam Baileo (rumah adat). Melalui *etnoscience* dan *etnoteknologi* tradisi untuk menjaga, merawat, budaya etnokomunikasi sebagai tradisi katahanan sosial di Maluku. Kajian temukan tiga rumusan; 1). Adanya dominasi teknologi moderen dalam meraih simpati generasi muda dari aspek pembentukan karakter dan perilaku. 2). Kemudahan media sosial dalam transformasi budaya mengalami adaptasi sosial yang kurang terarah secara baik karena kontennya berorientasi pada bisnis semata. 3). Tradisi *etnoscience* dan *etnoteknologi* sebagai kekuatan budaya adalah model transformasi adat dan agama untuk penguatan daya imun masyarakat melalui *etnoscience* dan *etnoteknologi* sebagai metode transformasi pengetahuan yang humanis.

Keywords: *etnoscience*, *etnoteknologi*, dan dakwah.

Abstrak

This research deals with the study and *etnoteknologi* *etnoscience* propaganda on indigenous peoples in the State Tulehu Central Maluku Maluku province in transforming the religious teaching as a living concept. The research problem is photographing the impact of modern technology on *etnoscience* and *etnoteknologi* propaganda in the village that gave birth Tulehu problematic behavior, adaptasi behavior, and adaptasi culture. This study uses a qualitative method. The research problem is how to structure formation and *etnoteknologi* *etnoscience* Da'wah and how the impact of modern technology changed the nature of indigenous people in the country Bergama Tulehu in Maluku. The data collection technique using *Focus Group discussion* and in-depth interviews with traditional leaders, and community. *Etnoscience* and *etnoteknologi* can prevent waste circulation of negative information that potentially disturb the minds of the public. *Etnoscience* traditions and communities in the State *etnoteknologi* Tulehu *Patawala* Maluku Province (Calling People Family); system deployment or social construction at the family level by using language etnokomunikasi. *Pasaware* (customary homage) is usually done in the mosque for holy days of Islam. *Tabaos* The statutes; *Tabaos* commandment serves as a medium for the publication of the social construction of the messages king was resolved in Baileo (traditional house). Through *etnoscience* and *etnoteknologi* tradition to maintain, nurture, culture etnokomunikasi as social katahanan tradition in Maluku. Studies have found three formulas; 1). Their dominance of modern technology in young people gain the sympathy of the aspects of the formation of character and behavior. 2). Ease of social media in the cultural transformation experienced less social adaptasi directional well as kontennya purely business oriented. 3). *Etnoscience* and *etnoteknologi* tradition as a cultural force is customary and religious transformation model in order to strengthen the immune community through *etnoscience* and *etnoteknologi* as humane method of transformation of knowledge.

Kata Kunci: *etnoscience*, *etnoteknologi*, and preaching

1.0 PENDAHULUAN

Sejak Maluku diterjang konflik yang dikenal dengan istilah Idul Fitri Berdarah atau tragedi krisis kemanusiaan antara basudara *Salam-Sarane* (Islam dan Kristen) maka wilayah Provinsi Maluku saat itu mengalami penderitaan yang sangat pedih. Setelah pasca konflik terjadi segregasi pemukiman penduduk. Muslim tinggal di kawasan pesisir dan Kristen tinggal di pegunungan atau istilah adatnya *weluni* (pegunungan) *wemale* (pesisir). Jumlah penduduk di lokasi penelitian kurang lebih 14.000 jiwa yang dulunya memiliki kekuatan *etnosience* dan *etnoteknologi* dalam proses transformasi pengetahuan. Sejak tahun 2013 setelah produksi media komunikasi global berkembang pesat maka negeri adat ini mengalami suatu realitas baru yang dikenal dengan masyarakat transformatif. Cirinya mereka sedang mengalami perubahan sosial yang sangat kompleks akibat derasnya dominasi media sosial dalam mengkonstruksi berita sementara daya kritis masyarakat masih sangat rendah untuk menelaah, memaknai, dan menjelaskan setiap watak dari sebuah informasi di media sosial.

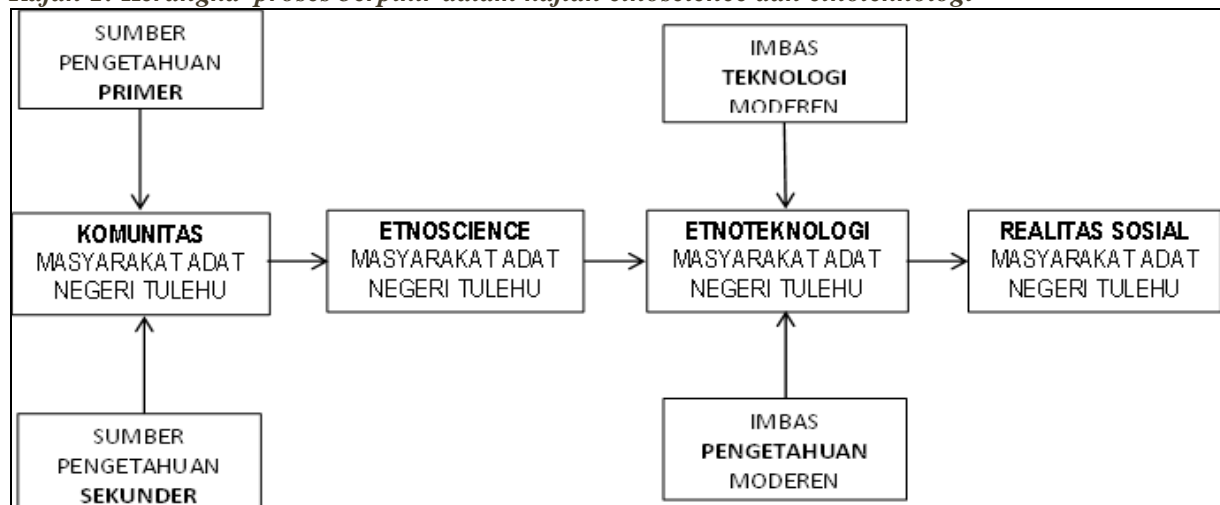
2.0 METODE

Penelitian ini menggunakan metode kualitatif yang menjelaskan fenomena alamiah menjadi ilmiah proses perubahan *etnosience* dan *etnoteknologi* teknologi menggunakan studi fenomenologi, studi fenomenologi menggunakan kerangka konseptual. Terminologi ini terfokus pada sistem informasi etnis tertentu dalam menggunakan perangkat pengetahuan *etnosience* dan *etnoteknologi* yang berbeda dengan etnis lain. Kajian ini memilih studi dakwah yang memotret pola *etnosience* dan *etnoteknologi* masyarakat di kota Ambon. Dalam proses pengumpulan data menggunakan teknik wawancara mendalam, *Focus Group Discussion* (FGD), dan dokumentasi.

3.0 ETNOSCIENCE DAN ETNOTEKNOLOGI

Makna leksikal dari istilah *etnosience* berasal dari bahasa Yunani yang berarti “bangsa” dan *scienti* berasal dari bahasa Latin yang bermakna pengetahuan. Berarti jika disebut *etnosience* berarti pengetahuan bangsa/suku/etnis. Menurut Sturtevan (1961:99) dapat difahami bahwa *etnosience* adalah pengetahuan yang dimiliki oleh suatu bangsa/ komunitas, etnis, suku kelompok sosial tertentu. *Etnoteknologi* adalah instrument teknik yang dimiliki masyarakat atau komunitas etnis tertentu yang digunakan sebagai sarana penunjang untuk menyelesaikan persoalan lingkungan tertentu demi memenuhi kebutuhan primer dan kebutuhan sekunder untuk mencapai tujuan tertentu yang diwariskan dari generasi ke generasi dalam kurun waktu tertentu (Warner and Feton, 1970: 573; Peter L. Berger dan Thomas Luckman (2013: 12).

Rajah 1: Kerangka proses berpikir dalam kajian etnosience dan etnoteknologi



Dari pengertian ini sebagai pembatasan dari fokus kajian ini bahwa yang dimaksud *etnoscience* dan *etnoteknologi* dakwah adalah; produksi pengetahuan dan fasilitas teknologi yang digunakan etnis tertentu dalam berkomunikasi transenden sebagai kearifan dalam melakukan konstruksi komunikasi ritual di Desa Tulehu sebagai media komunikasi untuk melakukan interaksi sosial, penyebaran informasi, pemenuhan kebutuhan jasmani dan rohani yang dilakukan oleh etnis tertentu. Rajah 1 merupakan kerangka proses berpikir dalam kajian *etnoscience* dan *etnoteknologi*.

3.1 Komunitas Masyarakat Adat Negeri Tulehu

Peta sosial masyarakat negeri Tulehu sebagai gambaran untuk menjelaskan realitas sosial yang bergerak laksana mekanis itu digerakkan oleh beberapa faktor antara lain; pendidikan, kesehatan, dan *etnoteknologi* adat yang disepakati dan diputuskan oleh negeri. Model peradaban Islam Maluku didesain oleh berbagai unsur budaya, seperti Arab, Eropa, India, dan Cina sehingga membentuk citra budaya yang sangat kompleks dengan paradigma dan perspektif masing-masing (Usman Thalib, 2012:3). Ekspresi kekayaan khazanah peradaban Islam Maluku dalam naskah kuno adalah penting bagi pengembangan akademik di Perguruan tinggi untuk mengetahui peristiwa keagamaan di masa lalu (Nor Huda, 2013: 403). Ketika kekayaan akademik ini tidak dijaga, dirawat, dan dilestarikan dengan baik. Peradaban Maluku juga dikenal dengan Seni Budaya Qasidah dan artikulasi religi melalui sajak-sajak atau dikenal dengan kapata-kapata.

Petuah bijak sang Ulama Maluku diantaranya Imam Rijali tampak dalam konten sajak religinya sebagai media interaksi sosial antar umat Bergama. Islam Maluku terkenal dengan pantong, nyanyian, cigulu-cigulu, kapatah tentang rasa, serta kearifan lokal lainnya yang diduga kuat bersumber dari akulturasi budaya lokal dengan Islam yang datang dari tanah Arab. Perjumpaan budaya inilah yang memberikan keunikan bagi Islam yang ada di negeri Raja-Raja ini.

3.2 Kognitif etnoscience Orang Tulehu

Etnoscience cognitive adalah pola pikir masyarakat negeri Tulehu dalam memproduksi pengetahuan. Sistem penyebaran pengetahuan terdiri dari *patawali* (sistem penyebaran informasi secara interpersonal dalam keluarga yang digunakan dalam beberapa aspek yang dianggap penting oleh komunitas keluarga tertentu, *masawere* (sistem penyebaran pengetahuan untuk keluarga besar (Syarifudin, 2014), *pataniny* (sistem komunikasi transendental mendoakan arwah leluhuhur yang telah mendahului mereka) (Kementerian Agama Republik Indonesia, 2013: 232). Masyarakat negeri Tulehu yang Kabupaten Maluku Tengah Provinsi Maluku memiliki level pemikiran dalam memproduksi pengetahuan terdiri beberapa benetuk antara lain adalah sebagai berikut; 1). *Jahl* (Jahilia) (level pengetahuan masyarakat yang memiliki pengetahuan *science* dan teknologi tapi tidak tau apa yang mereka lakukan. 2). *Taqlid* (level pengetahuan mempercayai pikiran orang tanpa ada daya kritis terhadap orang tua tersebut) (Azra, 2008:44), 3). *Zhan* (Kira-kira/Prasangka), 4). Ma'rifah (level pengetahuan melihat, bukti objektif, menyaksikan realitas). Ajaran dasar yang membentuk pola pikir *etnoscience* masyarakat negeri Tulehu adalah proses reproduksi pengetahuan melalui komunikasi verbal dan non verbal, dalam paradigma pemikiran Yusuf Qardawi komunitas ini dapat dikategorikan menggunakan penyebaran informasi dengan metode dakwah *billisan* (komunikasi verbal), dakwah *bi al-Hal* (komunikasi verbal dan non verbal).

3.3 Etnoteknologi Desa adat di Tulehu

Etnoteknologi etnis Negeri Tulehu lebih didominasi dengan tradisi tutur dalam sistem penyebaran Informasi. Hal ini disebabkan oleh sistem pengetahuan di Tulehu masih dikuasai oleh tradisi pengetahuan nenek moyang mereka. Misalnya tradisi etnoteknologi *pasaware* teknologi penyebaran informasi dengan cara tabaos titah negeri atau sistem transformasi pengetahuan dengan cara dari rumah ke rumah dan lorong-kelorong disebarkan ke public sesuai hasil rapat adat (Majid, 16 Mei 2016). Tradisi *etnoscience* dan *etnoteknologi* terdiri dari tiga sumber yakni dari sumber warisan dari nenek moyang, agama dari bahasa tutur dan media moderen, dan konstruksi budaya kolonial dalam memengaruhi tindakan *etnoscience* dan *etnoteknologi*

(Sciller, 2012: 112). Secara teknik wawasan *ethnoscience* dan *etnotechnology* masyarakat lebih banyak didominasi oleh tradisi tutur sehingga setiap fakta ukurannya adalah level pengetahuan mempercayai pikiran orang tanpa ada daya kritis terhadap orang tua tersebut (*taqlid*) proses transformasi pengetahuan.

Rumatau yan gada di Tulehu sekitar 13 *fam* atau *rumatau* misalnya (Ohorellah, Umarellah, Lestaluhu, Nahumaruri, Tuasalamoni, Tehuatuella, Tehupelasuri, Nusanella, Tawainella, Pari, Sarlata, Lekasalaisa). Semua *fam* ini memiliki *ethnoscience* dan *etnotechnology* dalam melakukan hubungan interaksi sosial adat dan antar adat. *Etnotechnology* terdiri dari *tukang basar* dari marga Tuasalamony tukang kacil itu dari marga Lestaluhu. Tuasalamony sebagai pengguna teknologi besar dan diberi amanah dalam melakukan proses transformasi pengetahuan di tengah publik. Jenis *ethnoscience* dan *etnoteknologi* yang digunakan dalam proses transformasi pengetahuan:

- 1) *Palaapa* (Memanggil Orang); sistem penyebaran atau konstruksi sosial yang levelnya pada keluarga dengan menggunakan bahasa kekeluargaan dari rumah ke rumah, metode etnokomunikasi ini dilakukan pada acara-acara keluarga baca do'a, tahlil, dan ada orang yang mau masuk minta. Level etnokomunikasi termasuk orang-orang yang digunakan sebagai informan yang telah memiliki kredibilitas dalam keluarga.
- 2) *Pasaware* (*Komunikasi religi*) biasanya dilakukan di masjid untuk hari-hari besar agama Islam, dan ini juga dipakai untuk memanggil pela orang Tulehu. Pela Tulehu terdiri dari *pela gandong*, *pela tolong-menolong*.
- 3) *Tabaos Titah*; *tabaos titas* adalah konstruksi sosial dalam level pemerintahan adat yang dilakukan oleh struktur adat yang telah ditunjuk dalam rapat saniri negeri. *Tabaos titah* ini berfungsi sebagai media konstruksi sosial untuk publikasi pesan-pesan raja yang telah diputuskan dalam Baileo. Baileo adalah rumah adat sebagai tempat permusyawatan semua sistem sosial adat yang dipimpin langsung oleh raja dan diikuti oleh seluruh aparat negeri yang duduk dalam strktur adat.
- 4) *Patanity*; sistem doa yang dilakukan oleh tokoh adat bidang agama untuk melakukan tawassul kepada pada leluhur yang telah meninggal agar semua hajat itu dapat berjalan lancar. Akar kata dari *Fatanity* terdiri dari dua kata, *pata*, *pati* dan *nity*. Kata *Fata* atau *pati* dari kata *Fattah* (pemenang) sedangkan kata *nity* adalah niat harapan. Dengan demikian kata *fatanity* adalah adanya harapan yang kuat untuk memohon kepada Rabbul'alamin untuk dikabulkan segala permintaannya.

Menetapkan peraturan adat dan kewang di Negeri Tulehu dalam peraturan ini yang dimaksud dengan; Petuanan adalah wilayah kuasa (daratan dan lautan) dari negeri Tulehu. Kintal negeri adalah tanah-tanah tertentu yang dikuasai negeri Tulehu untuk diperuntukkan untuk kepentingan umum. Bangunan Negeri adalah bangunan-bangunan yang dibangun oleh pemerintah dan rakyat negeri Tulehu, karena itu menjadi milik pemerintah negeri dan rakyat Tulehu. Hurun Negeri adalah tanah-tanah tertentu yang dikuasai negeri Tulehu, terletak di atas negeri Tulehu diperuntukkan untuk kepentingan umum. Dusun Negeri adalah sebanyak 12 bidnag dusun yang dikuasai negeri Tulehu terletak didaratan rendah dalam wilayah negeri Tulehu dan berbatas dengan daerah *capato badiri* (daerah meulai menanjak) milik perorangan penduduk negeri Tulehu.

Ewang negeri adalah daerah kawasan hutan yang dikuasai Negeri Tulehu, teretak di daerah pegunungan daratan tinggi dalam wilayah kuasa negeri Tulehu. Pantai Negeri adalah daratan pantai yang dikuasai negeri Tulehu, terhitung mulai ombak pukul-pukul sampai batas air hitam putih serta tubir berserta segala potensi dan sumber alam yang dikandungnya seperti batu, batu karang, kerikil, pasir, ikan, hasil laut dan lainnya. Perairan negeri Tulehu adalah lajur laut sesudah batas hitam-putih aau tubir ke arah laut lepas, dimana nelayan tradisional Tulehu dan orang luar yang menangkap ikan dengan menggunakan peralatan seperti; sero, sero gantung, bagan dan alat pengakapan ikan lainnya.

Sungai *wailatu* dan *mareta* adalah sungai-sungai yang dikuasai negeri Tulehu, yang mengalir dalam petuanan negeri Tulehu termasuk potensi dan sumber daya airnya digunakan untuk air minum, air mandi, air cuci, tempat membuang hajat(besar/kecil) dan lainnya. Sungai *wairutung* dan *wai mamiang* adalah sungai-sungai yang dikuasai negeri Tulehu, yang mengalir dalam petuanan negeri tulehu termasuk potensi dan sumber daya alam yang di kandunginya seperti batu, kerikil, ikan, udang, dan lain-lain. Sasi adalah larangan mengambil hasil-hasil didaratan dan atau dilautan dalam satu kurun tertentu. Orang luar adalah mereka yang bepergian lewat petuanan negeri Tulehu dan atau mereka yang sementara tinggal dalam petuanan negeri Tulehu tetapi bukan penduduk negeri Tulehu. Minuman keras adalah minuman yang sifatnya memabukkan seperti bier, anggur, sopi, dan lainnya. Perjudian adalah setiap permainan yang menggunakan uang dan atau benda lainnya sebagai taruhan. Belum dewasa adalah belum genap berusia 17 (tujuh belas) tahun di tulehu. Kepolisian adalah komando sektor kepolisian 1601-02 hitu timur di Tulehu.

Adat dan Kewang Tujuan dan Fungsi Tujuan adalah menjaga, memelihara, melindungi, dan mengayomi negeri Tulehu, harta miliknya serta segala kepentingannya, begitu juga dengan penduduk negeri Tulehu, harta miliknya dan segala kepentingannya. Fungsinya adalah menciptakan keamanan, ketentraman, ketertiban, dan kedamaian dalam masyarakat dan petuanan negeri Tulehu. Organisasi dan Tugas Organisasi kewang terdiri dari; kepala kewang, wakil kepala kewang, sekretaris kewang, wakil sekretaris kewang, bendahara kewang, wakil bendahara kewang, dan anak-anak kewang. Kepala kewang bertugas mengepalai kewang, menetapkan kebijaksanaan yang akan dijalankan oleh kewang, setelah mendapat perintah dari pemerintah negeri mana yang ahrus dengan persetujuan saniri negeri Tulehu.

Apabila *kepala kewang* berhalangan, maka wakil kepala kewang menjalankan tugas kepala kewang. Sekretaris kewang bertugas mengepalai pekerjaan administrasi *kewang*, melaksanakan pekerjaan tersebut baik atas perintah kepala kewang maupun inisiatif sendiri. Apabila sekretaris kewang berhalangan, maka wakil sekretaris kewang yang menjalankan tugas sekretaris kewang. Bendahara kewang bertugas mengepalai dan mengurus keuangan kewang, mencatat semua uang masuk keluar, membuat neraca dan dan segala kegiatan lainnya berhubungan dengan kegiatan kewang. Apabila Bendahara kewang berhalangan, maka wakil Bendahara *kewang* menjalankan tugas *kepala kewang*. Anak-anak kewang bertugas menjalankan dan melaksanakan perintah kepala kewang dengan penuh rasa tanggung jawab, jujur, kesatria, dan adil (Kare Steenbrink, 2000). Jumlah anak-anak kewang ditetapkan oleh pemerintah negeri Tulehu dengan persetujuan dari saniri negeri serta disesuaikan dengan kebutuhan. Personalia kewang ditetapkan oleh pemerintah negeri Tulehu dengan persetuaun dari saniri negeri Tulehu.

Kantor/Rumah, Rapat dan masa berlaku kewang, Seluruh kegiatan kewang dipusatkan pada kantor/rumah kewang Rapat kewang dilakukan sekurang-kurangnya sekali dalam sebulan. Untuk pertama kali, maka masa berlakunya kewang adalah dua tahun, terhitung mulai sejak kewang diangkat; Untuk seterusnya, maka masa berlakunya kewang adalah 1 (satu) tahun, terhitung sejak kewang diangkat. Kehidupan dan penghidupan dalam negeri tulehuSasi atas hasil-hasil di daratan dan lautan di umumkan oleh kewang: (a) melalui titah (*tabaus titah*), secara tertulis pada papan-papan pengumuman dan (c) dengan menggunakan tanda-tanda yang nyata; Barangsiapa melanggar ketentuan ini, dihukum oleh kewang dengan hukuman denda sebanyak banyaknya 10.000 bagi mereka yang mengambil kelapa, pala, bunga pala, cengkeh, daun atap, gaba-gaba, loleba, daun tikar, ikan, hasil laut lainnya.

3.4 Perspektif Etnoscience dan Etnotechnology Dakwah

Pengertian teknologi dakwah adalah segala sesuatu yang berkaitan dengan penggunaan alat bantu untuk memproses dan mentransfer data Al-Quran dan Sunnah dari mubalig ke *mad'u* atau dari perangkat yang satu ke lainnya. Oleh karena itu, teknologi dakwah, dengan teknologi informasi, dan teknologi komunikasi tidak terpisahkan dalam aplikasi dakwah. Jadi teknologi dakwah mengandung pengertian segala kegiatan yang terkait dengan pemrosesan, manipulasi, pengelolaan, pemindahan informasi agama Islam antar media. Istilah Teknologi Dakwah muncul

setelah lahirnya disertasi ini sebagai satu cara pandang penggunaan teknologi digunakan dalam melakukan ibadah.

Perpaduan antara teknologi komputer (baik perangkat keras maupun perangkat lunak) dengan teknologi komunikasi dan teknologi dakwah satu perpaduan yang saling menunjang dan mengokohkan. Semangat teknologi dakwah pada capital spiritualnya, semangat teknologi informasi pada capital pengolahan data, dan semangat teknologi komunikasi pada pemaknaan simbol. Teknologi dakwah ini secara spesifik menelaah dan mengeksplorasi peran mubaligh menggunakan teknologi dalam membahasakan dan mengkomunikasikan pesan-pesan Al-Quran dan Sunnah di tengah masyarakat.

Dari realitas ini dapat digambarkan bahwa ada beberapa hal yang menarik dalam proses komunikasi etnoteknologi komunikasi transcendental yang dikembangkan oleh masyarakat Tulehu yang tetap bertahan dengan warisan etnoteknologi komunikasi transcendental sebagai alat untuk saling menyelamatkan, mendoakan, dan membahagiakan. Sistem ini berbeda dengan metode komunikasi yang diproduksi oleh ilmu modern dari aspek metode, fasilitas, dan Sumber daya manusia. Kalau teknologi media komunikasi modern lebih bersifat hedonis sedangkan system komunikasi etnoteknologi komunikasi transcendental lebih bersifat pentucian rohani, jiwa, batin, dan proses transformasi energy spiritual untuk kesehatan mental sebagai sasaran dari komunikasi etnoteknologi komunikasi transcendental.

4.0 KESIMPULAN

Semakin tinggi proses komunikasi *ethnoscience* dan *etnoteknologi* dakwah dalam suatu masyarakat semakin rendah produksi sampah pemikiran dan sampah industry. Sehingga disimpulkan bahwa *ethnoscience* dan *etnoteknologi* dakwah adalah media konstruksi sosial yang dapat memperbaiki peradaban multietnis dalam proses peningkatan kualitas kehidupan yang lebih humanis dengan memadukan secara etis *ethnoscience* dan *etnoteknologi* dakwah dan produk teknologi modern sebagai Cakrawala baru dalam dunia ilmu pengetahuan.

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Moral Values In The Amazing Islamic Fairy Book By Beby Haryanti Dewi As Material Teaching For Early Childhood

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Abstract

The literary work contains the values that are beneficial to the reader in his life. In general, the freight values in literature are the value of education, religious values, moral values, social values, and aesthetic value. Moral values as a rule that needs to be enforced in a society because it can be used as guidelines in our daily lives. One form of literature that contains of moral values is a fairy tale. This study is not only talking about the classic fairy tale but also modern fairy tale that has moral value. The Amazing Islamic Fairy Book by Beby Haryanti Dewi is a collection of fairy tales which contains of 34 fairy tales from Islamic countries in three continents. One example of a fairy tale in the collection of these tales teaches about the importance of listening and obeying parents. Based on this background, (1) The author would like to express moral values contained in the Islamic book of fairy tales; (2) can be used as an alternative teaching materials for early childhood literature.

Keywords: Moral Values, Material Teaching, Early Childhood

1.0 INTRODUCTION

The literary work is something that is important to people's lives because literature can influence the pattern of life. This is due to literary works have messages delivered to the public and can further be exploited to the community, and therefore could be used in daily life (Syarifah 2013: 18). Similar with the opinion, Waluyo (1992: 28), which explains that the value in the literature is the goodness in a person's sense of literary works. Therefore, it can be said that the literature contains of values that are useful for the reader in his life. The freight values of literature in general is the value of education, religious values, moral values, social values, and aesthetic value.

Moral value is value that related to the poor attitude and human behavior in dealing with others (Notonegoro in Hermansyah *et al* 2000). Moral values can be said as a rule that needs to be enforced in a society because it can be used as guidelines in our daily lives. One form of literature that contains moral values is a fairy tale. According to Nurgiyantoro (2013: 200) fables can be understood as a story that does not really happen and in many cases are often unreasonable. Fairytale is divided into two types of classic fairy tales and modern fables. Classic fairy tale at first only known by the public owner of a fairy tale, even if spread to other communities in general is limited to people who have had contact culturally and it takes a relatively long time; while the modern fairy tale is the story of modern fantasy. Modern fairy tale by author deliberately putting his name (Nurgiyantoro 2013: 201-207).

This study is not only talking about the classic fairy tale but also a modern fairy tale that has a moral value. In the book set of Amazing Islamic Fairytale by Beby Haryanti Dewi is a collection of fairy tales which contains 34 fairy tales from Islamic countries on three continents, the Fairy tale Princess Santubong and Princess Sejenjang of Brunei Darussalam, Fairy tale of Gardens Magic from Kazakstan, Fairy tale of Magic Song from Morocco, Fairy tale of Tislet and Isli from Morocco, Fairytale of The two Old woman from Bangladesh, Fairytale of Dragon's Stone of Kirghizia, Fairytale of Kone from Mali, The Legend of The clever's of Syekh Butane from Sudan, Fairy tale of Twin Princess of Nigeria, The Legend of The clever's Ziyba from Uzbekistan, Fairytale of Wali Dad's gifts from Pakistan, Fairytale of Magic Flute from Chad, Fairy tale of Gulnar-Dshan from Turmenistan, Fairytale of Koimala Kalou from Maldives, Tale Red Herring and sandals Gold from Iraq, Fairytale Prince Hadiar and Fifty wife King of Libya, Fairytale Princess Pumpkin from Niger, Tales Ataba and Zariet E-tool from Palestine, fairy tale princess and Young Slave from Tajikistan, fairytale Ali and the King of Turkey, Neslihan and pans Magical Tales from Turkey, and so on. One example of a fairy tale in the collection of these tales teach about the importance of listening and obeying parents' advice.

Based on this background, formulation of research problems are (1) how the moral values in a set of books Amazing Islamic Tales?; (2) how alternative forms of literature teaching materials for early childhood through moral values in a set of books Amazing Islamic Tales?. The purposes of this study are (1) to describe the moral values in a set of books Amazing Islamic Tales ?, (2) describe an alternative form of literature teaching materials for early childhood through moral values in a set of islamic book : Amazing Islamic Tale.

2.0 RESEARCH METHODS

The method in this research include research approach, data collection techniques, the validity of the data, data analysis techniques and research procedures.

1. Research Approach

In this study, the authors used a qualitative descriptive approach. Descriptive qualitative approach is a research procedure that produces descriptive data in the form of words written or spoken of people and behaviors that can be observed (Bogdan and Taylor in Moleong 2002: 3).

Researchers used a qualitative descriptive approach because research data forms of verbal language, the text in the set of Islamic Amazing Tale.

2. Data and Data Sources

The data in this study were in a fairytale Islamic moral values. The data that used in this study are some of the fabled Islamic obtained from books set Islami Amazing Tales Beby work Haryanti Goddess issued by PT Mizan Pustaka, the second edition of the mold 1 in 2014 with a number of 122 pages.

3. Data Collection Techniques

Techniques used in data collection in this study is using the engineering literature, technical notes, and the technique that refer to. Mechanical literature conducted by researchers collected a variety of literature related to the discussion in the study. Mechanical noted conducted by researchers read a collection of fairy tales to get an understanding then is recorded in accordance with the necessary data in the study, while the technique is done by researchers consider linking of the collected data to be classified so as to facilitate presentation.

4. Validity of Data

According to Moleong, validity is the validity of the data. The data have been extracted then collected and recorded in research activities. In order to ensure the validity of the data in this study, triangulation is used. Triangulation is a technique that utilizes data validity checking something else.

5. Data Analysis Techniques

Analysis of the data in this study use heuristic and hermeneutic reading model. Readings heuristic is the reading of literary works based on its linguistic structure. In reading heuristic readers need to provide inserts words or synonyms (to be put in brackets). Besides the sentence structure adapted to the standard sentence, and if necessary to clarify the meaning behind its structure; while the hermeneutic reading is reading with the aim of obtaining the meaning or wisdom literature. These readings allow for interpretation in accordance with the knowledge, understanding, insight, and intellectual readers to the literary text (Jabrohim 2014: 11-13).

6. Research Procedures

This study uses the following research procedures. (1) Data reading heuristic and hermeneutic; (2) The data reduction with the way the data obtained is then recorded in the detailed description later simplification of data, data is selected only data relating to the issues to be analyzed; (3) the presentation of the identification and classification of data by the data that has been set is then compiled on a regular basis to be easily understood and analyzed in order to obtain a description of the analysis of the moral value of a collection of fairy tales.

3.0 DISCUSSION

Tale is one of the folklore is quite diverse in scope. Fairytale come from various ethnic groups, communities, or certain areas in various parts of the world, both derived from the oral tradition and who from the beginning were created in writing. The term can be understood as a fairy tale story that does not really happen and in many cases are often unreasonable. From this perspective, the fairy tale can be seen as a fantasy story, a story that follows the power fantasies seem strange even though logically actually unacceptable. Fairy tales contain a story that does not really happen, then developed metaphorically meaning of fairy tales, news or something else that is to say people who do not have the factual truth is regarded as a fable, or a fictional story. Fairy tale as the one genre of children's literature is categorized as one of the fantasy stories and stories are usually relatively short length (Nurgiyantoro 2013: 198-199).

Moral is derived from the Latin word "mos mores" which means habits, customs (Ripai 2014: 141). As with the moral sense according to Boediono (2007: 76) that morality is a teaching or discourse, benchmark, sets of rules, both orally and in writing about how people should live and act in order to be a good human being.

Here will be described in a book about moral values set Islami Amazing Tales and alternative forms of teaching materials for early childhood literature.

3.1 Moral Values in a set of books Amazing Islamic Tales

1) The legend of Princess Santubong and Princess Sejenjang of Brunei Darussalam

Moral value in this fairy tale is (1) don't be arrogant because of the beauty, (2) Fellow sisters should love each other and respect.

2) Magic Gardens of Kazakhstan

Moral values in these tales are (1) helped the other without reward, (2) to decide an important matter, it is better with the deliberation, (3) according wisely for the common good, (4) prioritizing the interests of the underprivileged.

3) Magic Song from Morocco

Moral values in these tales are (1) there is nothing impossible for God, (2) do not forget to be grateful to the favors given by God.

4) Tislet and Isli from Morocco

Moral values in the story are (1) a personal interest of parents should not be confused with the life of a child, (2) regret always comes too late, (3) not to trust the forecast even though it was true, because in Islam there is no term for forecast.

5) A Tale of Two Old Women from Bangladesh

Moral values in the story are (1) according equitably, (2) the ingenuity used as well as possible, (3) should not do sneaky.

6) The Legend of Dragon Stone from Kirghizia

Moral values in the story is do not be greedy, because the greed can lead to trouble and calamity for themselves.

7) Kone from Mali

Moral values in the story are (1) behave patient and gentle in dealing with problems, (2) people will get out something of what has been attempted.

8) The Legend of The clever's of Syekh Butane from Sudan

Moral values in the story are (1) do not steal, because it's bad deeds and harm ourselves, (2) if you have any sense dodgy, use it for good, (3) be a forgiving person even if they have been nasty to us.

9) Twin Mans from Nigeria

Moral values in the story are (1) The avarice and greed can make a person lose everything, (2) Doing good manners to the other member of family without sense of jealousy

10) The Legend of The clever's Ziyba from Uzbekistan

Moral values in the story are (1) Don't be dishonest and greedy person, (2) being a dodgy in addressing the problem, (3) use ingenuity for the good.

11) Wali Dad's Gifts of Pakistan

Moral values in the story are (1) live modestly, (2) be a kindhearted person, (3) be careful in giving something to others.

12) The Magic Flute from Chad

Moral values in the story is we should be grateful for what we have earned from others and do not feel less of what have been owned.

13) Gulnar Dshan from Turkmenistanrom

Moral values in the story are (1) be a person who likes to help, (2) be a smart person and grateful.

14) Legend Komala Kalou from Maldives

Moral values in the story are (1) Do not be greedy with the property, (2) helping people selflessly.

15) Fish Red and gold sandals from Iraq

Moral values in the story is (1) goodness will win, otherwise the evil will be defeated, (2) goodness brings luck.

16) Prince Hadiar and Fifty Wife King from Libya

Moral values in the story are (1) stay away from pitting properties, (2) do not be hypocritical.

17) Princess Pumpkin from Niger

Moral values in these tales is the wicked will suffer in his life.

18) Ataba and Zariief E-ttool from Palestine

Moral values in these tales are (1) we should not insulting a person's social status, (2) The determination and persistent in achieving something will eventually succeed.

19) Princess & Young Slave from Tajikistan

Moral values in these tales are (1) do not punish innocent people, (2) Do not insulting a person's social status, because we do not know our future.

20) Ali and the King of Turkey

Moral values in these tales are (1)The sense of revenge causes our life become restless, (2) when the promise should be kept.

21) Neslihan and pans Magic from Turkey

Moral values in these tale is something useless, sometimes bring the big luck

22) The Green Princess from Indonesia

Moral values in these tale is do not have sense of revenge

23) Sesame and Trees Dates from Egypt

Moral values in these tale are (1) do not easily discouraged in the face of the problem, (2) do not exacerbating others, (3) turn away from the greed, (4) Do not be greedy.

24) The girl in the Drum from Cameroon

Moral values in these tale is do not use something that does not belong to us.

25) Son of heaven from Senegal

Moral values in these tale is (1) do not be arrogant.

26) Buried treasure from Syria

Moral values in these tales are (1) do not like to underestimate others, (2) Honesty is the key to trust someone else to us.

27) The Serpent from Albania

Moral values in these tales are (1) stick to the promise, because a promise is a debt, (2) do not be nasty to people who have helped us.

28) The Big Hole from Togo

Moral values in these tales is instill the attitude of sympathy for the plight of others.

29) Bouki, Leuk and Forest Fire from Gambia

Moral values in these tales are (1) avoid evil nature, (2) every person will get the reward / punishment of what he had done.

30) The Daughter of the King from Somalia

Moral values in these tales is To be serious in everything is the key of succes.

31) The Wooden Sword from Afghanistan

Moral values in these tales are (1) we must be persistent in life, (2) do not be lazy to work, (3) in life should edify each other in goodness.

32) Forty Luck of Iran

Moral values in these tales are (1) to teach us to make money with a good road.

33) Triple Prince of Saudi Arabia

Moral values in these tales are (1) wise in resolving problems.

34) Perwan Seven sisters from Malaysia

Moral values in these tales are (1) as well as possible we save the lies will be discovered eventually, (2) trustee / message that has been given should be implemented properly.

3.2 Alternative Forms Of Literature Teaching Materials For Early Childhood Through Moral Values In A Set Of Islamic Book Is Amazing Tales

The literary work gives moral values relating to human virtues. Moral values are evident from figures such as characterizations and storylines. Early childhood is full of imagination, therefore, in learning of teaching should more often give readings that are full of imagination, such as a fairy tale. In learning process teachers should read fairy tales regularly, then the teacher gives an account of moral values in the story. Moral values are explained in easy way to understood by the children. So, we have to link with a real life that will be / have been experiencing by the children. This can be done by the method of question and answered by the children about their experiences. The thirty-four fairy tales can be used as an alternative teaching materials for the whole tale has a moral value. The most dominant moral value of 34 tales is do not be greedy and arrogant because it will harm themselves and others.

4.0 CONCLUSIONS

Based on the results of the discussion, it can be concluded as follows.

1. The thirty-four of the fairy tale has a moral value, among them must not be arrogant and greedy, must be honest, fulfil a promise and always be grateful to Allah.
2. The moral of these thirty four tales can be used as an alternative teaching materials for early childhood literature through storytelling activities.

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Mathematics Learning Based Islamic Economy Using Mind Map Painting

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Abstract

This paper describes about a mathematics learning based on *fiqh* (Islamic economic) and assisted by mind map painting. The learning objectives of this paper are not only to construct students' knowledge of learning materials, but also inculcate moral values based on the science of *fiqh* (Islamic economic). It is as stated in the national learning goals is to establish the appropriate nature of religious norms, knowledgeable and creative. One of the mathematics instructional materials contained in the science of *fiqh* (Islamic economic) is a social arithmetic. In this paper, it is asocial learning arithmetic using mind map painting. Mind map painting capable of developing the mind and improving the memory. Moreover, mind map painting capable of improving the absorption of information, problem solving and increase ability to think. Syntax learning in this paper, namely, 1) the opening, starting together to read and understand the gist of one letter of the Qur'an, 2) the core activities, the provision of video illustration initial problems, the provision of material and finish problem of the video, create a mind map painting and present it to the class, 3) cover, giving feedback on the presentations and jointly concluded learning outcomes. So the learning mathematics based on Islamic economy using mind map painting is expected to construct students' knowledge and foster the student's character based on the science of *fiqh* (Islamic economic).

Keywords: mathematics learning, islamic economic, mind map painting

1.0 INTRODUCTION

Islam is a way of human's life because it covers all aspects of life. Islam is a religion and a proper system guiding life. Completeness of coverage aspect of Islamic life is mentioned in detail in the Qur'an such as belief, morals, behavior, feelings, education, social, political, economic, military and law. Islam teaches the human how to do education and teaching. One verse of the Qur'an that instructs Muslims to learn is Surat Al Mujadilah verse 11 which means *O you who believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.* Besides that, economics is very important aspect in Islam. Economics objectives in Islam or so-called Shariah economics is that prosperity community can be realized. Therefore, the rules of the economy in Islam contain riba, business debts, writing in commerce, and others.

As a knowledge, Shariah economy in general is often interpreted as a social science that studies the problems of a people's economy based on the values and ethics of Islam. The main Islamic economic philosophy emphasizes partnership and togetherness in profits, as well as the risk of a more fair and transparent. Shariah economy was also accepted and practiced by Muslim communities where they become a minority, in England in 2004 established the Islamic Bank of Britain, which marks the beginning atmosphere of Islamic economic system in Europe, the British government wants to become a center for Islamic finance. Moreover in some European countries has also been applied economic Shariah principles although not using the name of sharia. Shariah economy which has also been officially recognized by the World Bank and make it as a priority area in the program's financial sector that give more profit and justice, compared with the capitalist economic system that is inherently present.

Shariah economy is a broad term and it does not only apply to Islamic financial business. Islamic economic system is different from the system of capitalist economic, socialist and communist. Islamic economic not in the middle of them. Islamic economic system which proved immune to the crisis needs to be socialized from an early age, that since the students in the school. The signs of that period should be addressed by the authorities such as the Ministry of Education and Culture, Local Government and Schools, to review the lessons in school, such as mathematics learning. In the curriculum, in addition to mathematics, there is also a *fiqh* learning that discuss about buying-selling and profit-sharing. The material that closely related to the mathematical material that social arithmetic.

Social arithmetic is a junior mathematics material that discuss the economic activity associated with buying-selling, profit-loss, savings, tax, and others. Sale and purchase are an inseparable part of the daily life of every person. In addition, for students to be more familiar with contract-business contract in Islam, then they need to be introduced on a revenue sharing system. There are a lot of values in sharia economy that students need to have such as an honest, trustworthy, sincere, generous, tawadhu, establish relationships, relationships with family, relationships with parents, stay away from doubtful and illegitimate business, *amar ma'ruf nahi munkar*, work hard and others. Those values can also be applied to the social arithmetic material.

On implementation, the social arithmetic learning difficulties occur because of erroneous teaching methods, where math is not subject to reason but to memorize. Additionally, the cause of difficulty learning mathematics in students is due to the learning of mathematics is less meaningful. According to Van de Henvel-Panhuizen, when children learn mathematics separate from their daily experiences, the child will quickly forget and cannot apply mathematics. Based on these opinions, learning mathematics emphasized the linkage between mathematical concepts with children everyday experience. The need to implement the concept of mathematics which has been wholly owned subsidiary in everyday life or in other areas is very important. Thus, it the required learning strategy or media that can help children understand and associate the real-life experiences of children with mathematical ideas for meaningful learning.

One of the strategies that favored the child is using the computer and the image media is mind map painting. Mind map painting is maid map presented in the form of paintings. While mind mapping is a

technique of take note that is able to develop the mind and improve memory because the information compiled branching from the main themes that include images, symbols, colors and text. The use of a mind map painting on mathematics learning is expected to provide meaningful learning in children so that they can improve thinking ability and creativity. In addition, the learning of mathematics based on sharia economy is expected to assist students in understanding the laws of Shariah in the sale and purchase and economic activity in our daily lives.

2.0 METHODOLOGY

Studies in this paper uses literature study. Literature is a way of solving problems by tracing the ancient sources that have been made previously. Kind of literature used in this paper is the literature of primary and secondary literature. Primary literature are works of original writing which contains a study on new theory, or explanation of an idea in various fields. While the secondary literature is literature that contains information about the primary literature. Secondary literature offers primary literature by way of summarizing index, so the secondary literature does not contain new knowledge, but merely repeating and organize existing knowledge.

3.0 SALE AND PURCHASE IN ISLAM

In this study, sharia economics is limited to the sale and purchase of sharia. This restriction is based on a junior high school math curriculum materials related to sharia economics is a social arithmetic, ie: sale and purchase.

Sale and purchase by language means the exchange or mutual exchange. Meanwhile, according to the understanding of jurisprudence, purchases are to exchange goods with other goods in harmony and with certain requirements. Sale and purchase can also be interpreted to exchange money with the desired goods in accordance with the pillars and specific terms. Once the purchase is done legally, goods sold belong to the buyer, while money paid by buyers as a substitute for the price of goods, belong to the seller (Khursid Ahmad: 1999).

Once when the Prophet Muhammad was asked by a friend about the job best. He said, the best job is a job done with his own hands and purchases are done well. Sale and purchase should be done by traders who understand the science of jurisprudence. This is to prevent fraud from both sides. Caliph Umar bin Khattab, very concerned about buying and selling in the market. He evict traders who do not have knowledge of the science of jurisprudence for fear of buying and selling that do not comply with Islamic law (Rammal, 2007).

At the present time, how to make buying and selling experience development. At the supermarket or the mall, shoppers can select and take the needed goods without dealing with the seller. Statement of the seller (*ijab*) was realized in the list price of the goods or the price tag on the goods sold while buyer's statements (*qobul*) in the form of actions buyer pays for the goods taken.

Sale and purchase has been used since, although the shape is different. Sale and purchase of well justified and valid since the time of Prophet Muhammad SAW till now. Sale and purchase have evolved along thinking and fulfillment of human needs. Sale and purchase of existing in society among which are: a) buying and selling barter (exchange of goods with goods); b) money charger (currency exchange); c) purchase in cash (directly paid in cash); d) sale and purchase in installments (credit); e) purchase by way of auction (offered to the general public to get the highest price).

Many forms of trading should be done according to the laws of buying and selling in the Islamic religion. Legal origin of buying and selling is permissible (allowed). Allah has permitted trading practices and in accordance with his shari'ah. In Surah al-Baqarah verse 275 Allah says:

... And Allah has permitted trading and forbidden usury ... (Q.S. Al-Baqarah: 275)

Sale and purchase must not conflict with Islamic religious law. The principle of buying and selling in Islam, should not be detrimental to either party, either the seller or the buyer. Sale and purchase must be made on the basis of consensual, not compulsion. This is explained by Allah in Surah an-Nisa verse 29 which means:

O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another.

"O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you." (QS. An-Nisa: 29)

In a hadith of the Prophet SAW, from Abu Sa'id al-Khudri said, the Prophet SAW said: *actually buying and selling is based on mutual sincerity.* (H.R. Ibn Maajah).

Sale and purchase are considered valid if it meets the pillars and terms of sale and purchase. The pillar of purchase means something that must exist in buying and selling. If one of the pillars of buying and selling is not met, then the purchase cannot be done. According to most scholars, there are four type of sale and purchase pillar, such as:

- a. Seller and buyer
- b. Items for sale
- c. Legal tender (money)
- d. Ijab Qabul

Ijab is the word of the seller in offering merchandise, for example: "I sell this stuff for Rp 5,000.00". While qabul is the word of the buyer to receive purchase, for example: "I bought it for USD \$ 5000.00 stuff". Imam Nawawi argues, that ijab and qobul not be spoken, but according to the customs that have been in effect. This is in accordance with the sale and purchase transactions that occurred today in the supermarket. Buyer is sufficient to take the necessary goods were then taken to the cashier to pay.

4.0 MIND MAP PAINTING

Brinkmann (2003: 36) states that "Mind Mapping was firstly developed by Tony Buzan, a mathematician, psychological and brain researcher". Mind mapping was first developed by Tony Buzan is a mathematician, psychologist and researcher. According to Buzan (2007), mind mapping is a technique to take note that capable of developing the mind and improve memory because the information compiled branching from the main themes that include images, symbols, colors and text. Likewise, Adolo (2013) explains that mind mapping can improve absorption of information, problem solving and increased ability to think. So with mind mapping students' ability to think, absorb information, solve problems, and since it can be increased.

There are several steps in making mind mapping. Among them according to Buzan (2013: 15-16) is as follows:

- a. Starting from the middle of blank paper with its longest side placed horizontally due to start from the middle of the paper surface will provide breadth to the way the brain works scatter in all directions and create yourself more freely and naturally.
- b. Use an image or photograph to the idea because is worth a thousand words and helps the students to use their imaginations to make fixed focus, concentrate and make the brain more active and busy.
- c. Use colors because colors make mind mapping looks more cheerful, add energy and life, enhancing the powerful force for creative thinking and also a fun thing.
- d. Connect the main branches to the central image and connect the branches of second and third levels at the first and second and so on.
- e. Draw connecting lines that curved instead of straight line due to the straight lines will make the brain dull. Our brains are much more interested in curved lines as we find in nature.
- f. Use one keyword for each line for single keywords will give more power and flexibility. Each keyword will be more able to express new thought.
- g. Use images as an images and symbols are easy to remember and stimulate new and creative associations.

Mind map painting is the development of mind mapping. Mind map painting was introduced in Indonesia by Erika Oktarini in 2012. This mind map painting is basically a mind mapping presented in the form of paintings. In contrast to the mind mapping in general, using colors, images, or simple photos, mind map

painting is more expressive and varied according to the artist's viewpoint. Therefore, the mind map painting not only improve the ability to think, but also promotes creativity. Erika Oktarini and Abdul Gafur (2013) said if the used of video mind map painting resulted in learning improvement as much as 44,36%, gained from the gain score mean. Here are some examples mind map painting

Figure1. Example of Mind Map Painting



5.0 LEARNING MATHEMATICS BASED ISLAMIC ECONOMY USING MIND MAP PAINTING

Based on the discussion above, mathematics learning in this paper are based on the science of fiqh and sharia economy aided the mind map painting. In the process of learning to use the principles and science of fiqh. In this paper, while some learning syntax is described in the following table.

Table 1. Syntax of Learning Mathematics Based Islamic Economy Using Mind Map Mapping

No	Learning Activities	Teacher Activities	Student Activities
1	Preliminary	Pray together before the start of learning.	Pray together before the start of learning.
		Directing the students to recite the Qur'an Surah An Nisa verses 29 and understand its meaning.	Reading the Qur'an Surah An Nisa verses 29 and understand its meaning.
		Provide stimulus on the core of the Qur'an Surah An Nisa verses 29 and give feed back on what students.	Provide arguments about the core of the Qur'an Surah An Nisa verse 29.
2	Core Activities	Viewing video illustration of the problems related to gains and losses in our daily lives.	Pay attention and watch the video illustration of the problems related to the profit and loss in daily life.
		Instruct students discuss to find out the problems that exist in the illustration video.	Discuss find out the problems that exist in video illustration.
		Ask a few students to express their opinions.	Presenting the opinion.
		Provide feedback on students' opinions expressed.	Listen to the feedback given by the teacher.
		Provide relevant materials to solve existing problems in the video illustrations.	Taking into account the explanations given by the teacher.
		Instruct students to solve existing problems in the video illustration.	Resolving the problems that exist in the video illustrations.
		Discusses problem solving of video illustration.	Pay attention the discussion of teachers regarding the settlement of the existing

No	Learning Activities	Teacher Activities	Student Activities
			problems in video illustration.
		Provide instruction to students to create a mind map painting of the material that has been studied.	Make a mind map painting based on materials that have been studied.
		Ask some students to present mind map painting that was created in front of the class.	Presenting a mind map painting that was created in front of the class.
3	Closing Activities	Provide feed back from the presentations that have been submitted student.	Listen, record and respond to the feedback that has been conveyed by the teacher.
		Guiding the students deduce lessons learned have been implemented and provide reinforcement material sharia-based economy	Summing learning has been implemented and attention to strengthening the material-based sharia economy
		Pray together to end learning.	Pray together to end learning

The material raised in this lesson is a social arithmetic. Social arithmetic is one of the materials in junior secondary schools that discusses the activities related to the economy, such as buying and selling, profit and loss, tax and others. Character values contained in the activity associated with economic such as an honest, trustworthy, tawadhu', *amar ma'ruh nahi munkar*, hard work and much more.

6.0 CONSLUSION

Mathematic learning based Islamic economy using mind map painting is a mathematic learning that based on *fiqh* (islamic economy) and using mind map painting for learning models. Laerning objectives that can be achieved not only knowledge constructing about the material, but also moral fostering based on *fiqh* (islamic economic). Moral values embodied in it based on verses in Qur'an, namely Surah An-Nisa verse 29 and Al-Baqarah verse 275. Mathematic learning based islamic economy using mind map painting assisted with instructional video. Syntaxs in mathematic learning based Islamic economy using mind map painting are as follows:

1. The opening, starting together to read and understand the gist of one letter of the Qur'an,
2. The core activities, the provision of video illustration initial problems, the provision of material and finish problem of the video, create a mind map painting and present it to the class,
3. Cover, giving feedback on the presentations and jointly concluded learning outcomes.

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Leadership and Management Profiles For The Internationalization of Iranian Higher Education

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Abstract

Ongoing efforts to strengthen internationalization have increased the numbers of international students in institutions of higher learning. Such inflows will clearly place local institutions on par with many of their international counterparts. This paper explores the significance of higher education's internationalization with regard to leadership competencies and systems management. The objective is to examine a wide range of priorities that qualify a successful leader as well as an effective 'systems profile' for the internationalization of higher education and its profile on the internationalization of Iranian higher education. The authors analyze differences between leaders and managers as their core focus. Required criteria for effective leaders and team management are discussed with a specific view towards the internationalization of higher education. A qualitative approach applies and findings demonstrate how both leadership's and management's contributions and skills combine to accomplish the task. As a detailed synopsis, this paper provides prime incentive for future investigations of educational enterprises. It presents a substantiated framework for the systematic development of prudent internationalized institutions of higher education, particularly in Iran.

Keywords: Internationalization, Higher education, Leadership and Management.

1.0 INTRODUCTION

The internationalization of higher education institutions is an issue of great interest to policymakers because of its pronounced influence on economic outcomes. Present internationalization efforts differ from the first half of the 20th Century with regard to goals, activities, management and leadership (De Wit, 2012). The theme caps agendas for university leaders who desire internationalized institutions and global reach. Furthermore, despite its remaining vital to strategic objectives, internationalization of higher education has remained a muddled field and is variously interpreted because approaches traverses numerous national agendas. In practice, it encompasses a complex multifaceted process defined as follows:

The intentional process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society” (Knight, 2003).

Hence, the field includes policies and practices undertaken by academic systems and institutions pertaining to the management of an increasingly globalized academic environment. We may consider Knight and De Wit (1997) the vanguard of research efforts in this arena and thank them for this definition. They were the first to consult relevant organizations and higher-ed institutions around the world and publish their findings.

By bringing students and teachers from different systems together, the internationalization of higher education [IoHE] creates heterogeneous milieus teeming with diversity. According to Marmolejo (2012), there are five major reasons for IoHE: (1) to improve student preparedness; (2) internationalize curricula; (3) enhance an institution’s international profile; (4) bolster research and knowledge production; and (5) diversify faculty and staff. To the contrary, many institutions typically expect foreign students to assimilate within parochial environments (Kelly and Moogan, 2012). Moreover, the complexity of IoHE holds several challenges for policy makers such as equal access and quality assurance as well as impacts on national culture, governance and management (Edwards, 2007; OECD, 2008). Nonetheless, IoHE enables governments to develop university systems that hold a broader global framework and produce a skilled workforce with cosmopolitan awareness and multi-cultural competencies. In addition, such systems use public higher education funds to promote national participation in a universal knowledge-based economy that both contributes-to and benefits-from exchanges in educational services. IoHE also permits a nation to expand and elevate its countrywide and international profiles; leverage institutional strengths through strategic partnerships; enlarge the academic community and benchmark scholarly achievements; mobilize domestic intellectual resources; add significant contemporary learning outcomes to student experience; and develop stronger research groups.

For purposes of this paper, ‘internationalization’ refers to “*the conscious effort to integrate and infuse international, intercultural and global dimensions into the ethos and outcomes of higher education. To be fully successful, it must involve active and responsible engagement of the academic community in global networks and partnerships*” (NAFSA, 2008). This paper examines effective leadership and management of IoHE from the Iranian perspective as a study of ‘responsiveness to change’. When and from where would Iranian higher education institutions obtain the readiness to make specific institutional responses to internationalization? What forces would involve in leading institutions to this readiness? Who would be the actors that articulated the need for such action? At the core, this study determines in what forms the leadership emerged for internationalization in Iranian institutions of higher education.

The author employed qualitative methods to assess IoHE in Iran and analyzed relevant literature with a focus on strategic approaches to leadership and management. We also included results from a *Delphi Panel of Experts’* exercise that focused on perceptions-of and suggestions for IoHE in Iran.

2.0 LEADERSHIP AND MANAGEMENT IN INTERNATIONAL HIGHER EDUCATION INSTITUTIONS

In conducting this research, the researchers opted for qualitative or content-analysis approach. Given the contemporary nature of the topic under study, the researchers made use of primary sources such as newspaper articles as well as e-documents which highlight the present pondok-related and militant-related developments in Malaysia. Furthermore, other sources employed are those of secondary in nature and they include journals and books or works written on the issues concerned.

In going through the materials, there were a number of steps involved namely, data collection, categorisation of data, data analysis and finally, witing up or presentation of research findings. Since the phenomenon of radical or militant activities in general sense, is still very much present particularly in the surrounding Southeast Asian region, though in the case of Malaysia itself the situation is essentially under control, the researches have also outlined some recommendations and suggestions in order to provide hindsight to those agencies or parties that are related to the religious education system or pondok schools in the country on how to prevent possible spread of militant ideas particularly among citizens of the pondok schools, and eventually to avoid the occurence of militant acitivites involving either pondok students or teaching staff.

As the subject of IoHE is of great interest to policy makers, educationists and leaders, much research exists but very little has been published that actually describes a systematized approach to IoHE competencies that describe its leadership and management. Hence, there is need for a more precise understanding of ‘success vs. failure’ outcomes with regard to IoHE leadership and management.

Leadership and management are concepts that have been subjected to numerous definitions and interpretations (Kotter, 1990; Bush, 2007). Management is generally regarded as being orientated toward results, goals, control and problem solving. Leadership is generally more directed towards developing human relationships and social organizing. Although management and leadership are synonymously used within various contexts and milieus, they actually hold different influences and organizational impacts on the creation of executive action plans and individual performance outcomes, even though both roles similarly involve people in a work environment seeking to achieve organizational goals. People generally assume that persons in management positions are leaders; however, not all managers implement leadership skills. Both responsibility sets are essential for organizational success and are more clearly viewed as key roles that motivate human activity in a complementary manner (Middlehurst, 1999). Within the structure of an organization, leadership concerns itself more with doing the right thing while management is far more concerned about doing the thing correctly. Table 1 lists different functions for management vs. leadership in the academic context.

Table 1. Academic Management and Leadership Functions

Area of operation	Management Produces Order and Consistency	Leadership Produces Change and Movement
Establish Agendas	<i>Planning and Budgeting</i> Academic managers are skilled at allocating necessary resources, planning work and meeting deadlines.	<i>Establishing Direction</i> Academic leaders are highly trained thinkers who are accustomed to imaginative, long-term planning that develops a vision for the future and changes strategies to achieve that vision.
Employee Development	<i>Organizing and Staffing</i> Academics managers prioritize self-determination and individual expertise; They have skills for independent learning that enable them to create effective processes.	<i>Aligning People</i> Academics leaders have a high degree of intellectual curiosity; They constructively criticize unworkable procedures; They enjoy collaboration and actively find better solutions by consulting colleagues and other institutions.
Perform the Agenda	<i>Control and Problem Solving</i>	<i>Motivation and Inspiration</i>

	Academic managers enjoy the intellectual challenge of linking theory to practice and are often skilled at project implementation and monitoring for effectiveness.	Typically, academic leaders are intrinsically motivated, enthusiastic about their subjects, committed to new ways of understanding what is familiar, and enjoy communicating their ideas to others.
Outcomes	<i>They take complex systems of people and technology and consistently predict short-term results</i>	<i>They produce change and create systems to effectively handle change</i>
	Academics managers self-regulate and believe that consistently good results are essential; They also believe that over-management and/or control by stakeholders or others will diminish rather than enhance quality.	Academics leaders interpret the future within a context of lasting qualities; They are lifelong learners who take change in stride; As public intellectuals, they study fundamental values and the feasibility of political decisions.

Source: Adapted from Ramsden (1998): *Learning to Lead in Higher Education*, UK, Routledge.

Leaders require managers to make things actually get done and managers need leaders to keep pace with contemporary innovations (Middlehurst, 1999). In a university environment, the ideal leadership model is consensual and sensitive to different disciplinary cultures. Such leaders engender communal confidence about new directions and convince people to accept change and collaborate for its realization. Both management and leadership draw on the expertise and knowledge of the community to facilitate and support change rather than act as expert authorities that work in isolation to impose decisions (Olson et al. 2006).

Marquardt and Berger (2000), identified seven leadership competencies attributable to successful business executives in a globalized world: (i) possessing a global mindset; (ii) creating a global culture and vision; (iii) developing global human resources; (iv) leading global strategic planning; (v) creating global operations; (vi) fostering global structures; and (vii) promoting global learning. Robertson's (2005) study on university presidential leadership went on to determine rankings for these same competencies in the IoHE context by examining their levels of importance as perceived by American university presidents and trustees. Thus leadership for IoHE can be characterized as multifaceted, replete with competition, cooperation, alliances, shining examples, and individual excellence.

IoHE is a process of change that occurs culturally, educationally and socially in all domains (Kreber, 2009). Moreover, there are different approaches by which leaders bring about successful IoHE implementation (Stohl, 2007). Thus, leadership competencies are necessary to foster the campus-wide changes that achieve IoHE goals (Kishun, 2007). Srinivas (1995) considered seven characteristics as "*components of a global mindset*" that form the leadership competency framework that is required to meet IoHE challenges as organizations and individuals enter globalized settings. These attributes comprise positive attitudes towards (i) acceptance of complexity and its contradictions; (ii) diversity consciousness and sensitivity; (iii) seeking opportunity in the midst of uncertainties; (iv) faith in organizational processes; (v) a focus on continual improvement; (vi) longterm perspective; and (vii) systems thinking. Rhinesmith (1996) identified six characteristics of a global mindset that describe effective internationalized management: *competitiveness, complexity, adaptability, multicultural teamwork and diversity, uncertainty and expanding knowledge and skills*.

Some scholars suggest that academic leadership is an art that embraces the impartation of imagination across conception, communication and engagement domains (Barnett, 2011; Bartell, 2003). Hence, a genuine IoHE leader can be characterized as *multifaceted, competitive, cooperative, alliance prone* and *exemplary* individuals who manifest *excellence* (Smithee, 2012). Leadership also involves responding to events/crises, initiating action, disseminating information and influencing thought. Barker (2002) suggested that leadership is hierarchical, as often assumed and personified as the proverbial captain of the ship; but he also includes numerous extrinsic and intrinsic dynamics as the ship navigates seas of change (Smithee, 2012). Therefore, IoHE leaders pilot the "*process of social influence in which one person can enlist the aid and support of others*

in the accomplishment of a common task” (Chemers, 1997: p. 2). Furthermore, Devos (2003) argued that relatively little attention has been paid to strategies that bring about changes that promote quality internationalization.

Academic leadership has employed a variety of methods to promote IoHE. These include, for example, concepts and ideas, organizational changes, advocacy, research and publication, resources, policies, individual efforts, collaboration and competition (Smithee, 2012). IoHE leadership is best shared through collaboration and MOUs as well as by individual research. International higher education institutions are similar to other organizations and require a systematically balanced process of management and leadership with effective teaching processes as well as quality learning and research resources to achieve desired outcomes (Hamidifar, 2012).

2.1 Effective IoHE Management and Leadership

Internationalization is a complex phenomenon due to its multidimensional concepts and the evolution of meanings, elements, approaches and strategies in the field of higher education (Said et al. 2015; Hartman, 2011). Internationalisation’s significance is growing with economic, political and social changes that drive an increasingly global knowledge economy and can be conceptualized at several levels, including world, regional, national, state, community, organization and individual. IoHE emerged as a strategic approach to cope with the forces of globalization that challenge higher education institutions and continue to develop rapidly as institutions move from associating international strategies for international student recruitment to the development of advanced internationalization agendas that incorporate recruitment, research collaboration and capacity-building. While many university leaders have always engaged in international recruitment and research, the expanding phenomenon assails governments with technological, political and demographic changes that compel university internationalization as a strategic goal. Examples of institutional strategies for internationalization are its contemporary inclusion in institutional mission statements and the financial support that is provided for students and curriculum internationalization (Childress, 2010).

Several studies suggest that IoHE opens numerous possibilities that can be exploited by effective leadership and management to produce wide-ranging benefits for their institutions, students and faculties (Altbach & Knight, 2007; Kishun, 2007; Knight, 2007). Effective IoHE leadership and management depend on setting direction and following suit by accordingly developing the organization, faculty members and staff. Nevertheless, institutions and leaders face an imposing array of management challenges involving costs and benefits that must be considered carefully (Eikin, et al. 2007). Universities can manage IoHE more effectively across four major domains: (i) learning the environment; (ii) developing a strategic plan; (iii) enhancing implementation; and (iv) monitoring and evaluating (Hernard et. al. 2012). In each domain, a number of different measures affect the entire experience; however, no single recipe fits all and each institution must choose its way forward.

2.1.1 Learning the IoHE Environment

First off, one must identify governmental objectives and relevant players, both domestic and foreign that bear interest to the institution. Objectives at the national level may include (i) the attraction of talent to the national system; (ii) international prestige of the national educational system; (iii) economic benefits; (iv) wider access to a larger variety of educational options and qualifications for domestic and international students; (v) political influence.

Secondly, one should identify governmental policy and regulatory elements that influence IoHE. These may include public financing; institutional autonomy and governance; accreditation processes and qualification frameworks—within and without higher education such as visa rules, intellectual property rights, planning regulations, employment regulations, legal arrangements, etc.

Thirdly, the institution must consider cultural contexts both domestically and in those nations of interest to the institution to identify likely challenges. These are likely to include student

learning expectations and preparations to encounter students from different backgrounds and languages as well as their respective approaches-to and interpretations of ethical matters.

Fourthly, management must be prepared to analyze other factors that affect the IoHE environment such as geo-political and economic development trends; competition from other institutions and countries, as well as from other forms of learning; opportunities for collaboration via institutional networking and multinational enterprises; evolving technology; local environment and awareness.

2.1.2 Development of an IoHE Strategic Plan

A strategic plan is needed that addresses the following domains:

1. Clarify the institution's objectives by articulating how internationalization is expected to enhance the institution's major mission(s);
2. Select the most appropriate modes and forms of internationalization for the institution, taking into account both mission(s) and objectives and the environment affecting internationalisation;
3. Involve key stakeholders in active development to gain prized insights as to the best approach and strengthen their engagement and support for the chosen approach;
4. Develop a sustainable business model to support internationalization that accounts for the following:
 - a. expected benefits and costs over the medium term;
 - b. financing arrangements;
 - c. timing for roll out and phase implementation;
 - d. risk assessment;
 - e. ability to respond rapidly to new challenges in light of experience.

It is best to establish partnerships and join effective and relevant international networks. Principals should also verify that their institutions have the capabilities to support internationalization strategies and take concrete steps to fill identified gaps and be ready to adjust their approaches in light of delimitations. In addition, they must incorporate viable processes for monitoring and evaluation.

2.1.3 Enhance Implementation

IoHE has major implications that involve the logistics of physical and virtual mobility of students and faculty, information and knowledge, virtual access, and the sharing of policies and practices. Optimised implementation includes the following percepts: (a) learn from the experience of other institutions; (b) ensure broader institutional and departmental policies that are well-aligned with IoHE objectives; (c) effectively communicate the IoHE rationale to all stakeholders within and without the university; (d) establish an international office that offers support services for students and faculty and promotes the integration of international students within the institution's academic and social activities; (e) inject internationalization considerations into all aspects of teaching and learning across the institution and support the faculty's adaptation to new challenges that will inevitably arise; (f) use internationalization as a stimulus for deeper reflections on course content and more effective pedagogy to promote better learning outcomes for all students.

2.1.4 Monitor and Evaluate

It is vital to construct monitoring and evaluation procedures as part of the overall strategy to assess whether or not the chosen approach achieves its objectives and delivers promised benefits. Statistical indicators and surveys are needed to validate quality and effective progress (Egron-Polak, 2011). Moreover, IoHE objectives should also be incorporated within the institution's broader quality assurance programs for teaching, learning, pastoral care and student satisfaction.

In order to implement an effective strategic plan for IoHE, keys to developing intercultural appreciation and an international workforce (Fielden, 2011) include the following: (a) governments should recognise the benefits of attracting skilled workers and revenue generation by fostering exchange and co-operation while providing cost-effective adjuncts to domestic education opportunities (OECD, 2008). Finally, a strategic plan's success is supported by the experiences of autonomous institutions with robust records for good governance and management who have provided assurances to students, employers and stakeholders (Knight, 2007).

Governments advance IoHE by (i) steering internationalization policies (national strategy plans) that foster IoHE attractiveness and international competitiveness (global ranking); (ii) promoting internationalization within domestic institutions (e.g. by encouraging academic staff and student mobility); (iii) optimising internationalization strategies (e.g. establish a data center to inform policy makers of advanced information).

An Iranian sponsored Delphi Panel of IoHE expert confirmed an encouraging overview that provides a viable outline for the future of IoHE in Iran through operative management and leadership platforms. *“Leaders are not just individuals but could be organizations or associations and leadership for internationalization is a process of social influence in which one person can enlist the aid and support of others in the accomplishment of common task.”*

The panel identified major trends in current national planning for the future. These included:

1. The growing importance of internationalization at all levels encompassing a broad range of activities, strategic approaches and emerging national ambitions;
2. Increased institutional IoHE strategies and praxis including homogenization while recognizing limitations such as a sole focus on quantitative results;
3. Mounting funding challenges;
4. Increased privatization via revenue generation;
5. Effects of competitive pressure with an evident shift from ‘cooperation only’ to fierce rivalry;
6. Emerging regionalization with rising numbers of stakeholders and participants resulting in a storm of quantity vs. quality;
7. Insufficient data for comparative analysis and decision-making;
8. Notable emerging areas of focus such as the internationalization of curricula, transnational education and digital learning.

Iran’s IoHE strategy began with the Government’s Twenty-Year Vision program “to become an “economic and technological power” is at the heart of Iran’s new understanding of Iran’s foreign and security relations”. The program’s vision, mission and motivators were further reinforced by the Fifth Five-Year development plans “Creating instructional interaction with other countries and international institutions such as UNESCO and ISESCO”. After the Joint Comprehensive Plan of Action (JCPOA, 2015), internationalization has progressed to national and institutional levels. For complete success, each institution’s approach to IoHE-specific strategic responsiveness should be unique and crafted according respective legacies and aspirations. While no one model fits all, any comprehensive and integrated approach to IoHE requires a tailored strategy that is appropriately structured and supported. Leadership, as “the engine for change”, is vital to the process (Kotter, 1996).

Academic rhetoric speaks more comprehensively of strategic IoHE policies but in reality praxis has far to go in most cases. Indeed, uneven degrees of accomplishment beg levelling as significant challenges in Iranian public and non-public universities raises revolutionary ensigns. These inevitable barriers are mainly linked to funding and regulatory constraints, but also to institutional issues of the *lingua franca* (English) and notions of academic engagement and reward. According to Green (2007), the most common barriers to IoHE are: (a) institutional leaders who do not see it as relevant; (b) a lack of institutional strategy; (c) non-systematized international programs and activities; (d) a lack of funding for the process; (e) a non-internationalized curriculum. Altbach and Knight (2007) warned us that several uncertainties affect the pace of internationalization such as terrorist threats, political realities and international insecurity. Additionally, there are weighty concerns over local applications of curricula and academic models that were/are designed in countries like America. Equally, there is the question of enablers such as technology, stronger and more equal collaboration, a greater focus on qualitative outcomes, the fostering of public-private initiatives, and greater confluence between education and research as well as between levels of education.

2.2 Managing and Leading IoHE in Iran

IoHE in Iran can be traced to the late 1800s when foreign lecturers were invited to Iran and students and faculty members were sent abroad for advanced studies and research (Hassan Pour,

2014). Iran, a country of roughly 80 million people, must strengthen its national assets through international cooperation, especially as the nation's institutions of higher education teach more than four-million students annually (SCI, 2012). Hence, a reputable international profile for quality and high levels of student satisfaction and performance is essential. The *Delphi Panel* confirmed that most Iranian higher education strategies predominantly focused on short-term and/or long-term economic gain; recruitment and/or training of talented students and scholars; and gaining international visibility and repute. However, this implies that greater efforts are still needed to incorporate more comprehensive strategies towards achieving internationalized curricula and learning skills that further enhance levels of academic and research outcomes.

Effective approaches to IoHE have been outlined in a guiding document authored by the High Council of the Cultural Revolution that address the international viewpoint of the government and policy makers regarding expert activities in this domain.

"Developing academic links with prestigious international canters and educational and research institutions through the establishment of joint universities, joint training courses, research projects and students exchanges with other countries with emphasis on the countries of the region and the Islamic world, especially in the fields of humanities, religious mystic and advanced sciences and the Islamic Republic of Iran's priority which is based on comprehensive scientific plan to the country's scientific development."

These include an accurate understanding of the concept of internationalization; flexibility and the avoidance of prejudice; and the prioritization of a clarified global environment for society in general. Even so, most Iranian institutions have not adjusted to the fast pace that attends internationalization regarding governance, management and financial obstacles. Such tardy adaptations tend toward the puzzlement that delays responsiveness in terms of vision, management, leadership and resources. Problems affecting the IoHE *status quo* are consequent to inadequate institutional management, insufficient investment of resources and finance, and academic deficiencies with respect to international exposure. The most important obstacle to Iran's IoHE is the divergence of stakeholder perspectives with respect to leadership and management in terms of direction setting and the organizational development of assets and human resources. Internationalization has been understood mainly as a kind of short-term student mobility from Islamic and Middle East counties, sometimes seen as international partnerships or joint projects. It is almost never perceived as the application of an international perspective to subjects taught or to research and intercultural communication on campus through processes of domestic internationalization approaches. Outcomes of the *Delphi Panel* strongly suggest that the '*scarcity of internationality*' marks a weakness in Iranian higher education, research and innovation, and this is in addition to a lack of institutional autonomy and insufficient sources of income. Iran lacks qualified foreign students, researchers and teachers and there is very little in the way of funding for foreign research and development. Moreover, Iran's attractiveness as a work environment for industrial production, high-end technology and top-notch experts is wanting. On the other hand, the good reputation enjoyed by our education and research systems abroad proves there is a great deal of untapped opportunities for IoHE. This is precisely why a national strategy for IoHE was included in the government's *Twenty-Year Vision* plan and a recently issued *sixth* 'five-year development plan' (2016–2021), which emphasizes increasing international mobility for students, teachers and researchers.

Nonetheless, Iran's concept of internationalization remains alien for many nationals and few have attempted to utilize the concept of internationalization to improve teaching and learning quality at the national level. The *Delphi Panel* clearly demonstrated an awareness of issues related to IoHE governance and management, but so far the Education Ministry has been unable to propose or enforce changes beyond limited achievements. However, many debaters have measured the value of IoHE's relationship to business and industry. It seems the most important challenge to IoHE in Iran is neither financial nor organizational, but rather the degree of cultural change that is required. At the moment, rigid sets of habit and thought regarding social organization are incapable of responding to rapid change and are still to be transformed (Duderstadt, 2000).

Globally, internationalization implies a major paradigm shift wherever it is applied; hence, it is important to provide broader implications for cultural changes as well as for the massification of higher education associated with changes in the law; shifts in organisational models; and changes in institutional management. At the same time what has not changed must also be considered as having equal influence on the process of IoHE in Iran. To achieve the paradigm shift, higher education institutions must progressively consider global change factors and be able to exploit the opportunities so afforded. Here is where creative and innovative individuals provide platforms for success, especially when higher education reform grants these institutions greater responsibility and operational freedom. The Ministry of Science, Research and Technology (for non-medical universities), and the Ministry of Health and Medical Education (for medical schools) should commit their respective domains to the provision of operational frameworks that increasingly enable active operations within highly valued global networks of educational and research collaboration. Premium approaches to international educational marketing and collegial exchanges include branch campuses with programs designed for international students; sound English-medium programs and degrees; exchange programs for students, staff and scholars; internationalization of the curricula; cross-border collaborative arrangements and agreements; and setting up subsidiary colleges. Many ideas have been tried with lessons learned and lessons in progress. Numerous attributions concerning international eminence indicate a conscientious focus on the specific goal of reaching premier educational excellence through the creation of values that engage stakeholders and create sustainable opportunities for advancement in multiple domains.

3.0 CONCLUSIONS AND RECOMMENDATIONS

During the second decade of the 21st century it became clear that the wealth of nations and mankind's well-being depend on ideas and knowledge. Knowledge is critical to processes of economic growth and social progress for which institutions of higher learning are vital. IoHE involves numerous strategies, initiatives, processes and stakeholders across a universal network that is becoming far greater than the sum of its parts (Olson et al. 2006). It is also generally understood that a university's response to economic, social and cultural changes that are directly related to globalisation is a multidimensional concept. Hence, IoHE is a natural result of the internationalization of global material and intellectual development that meets the evolving demand for economic development. Both development and competition necessitate joint efforts to cultivate high-level professionals who embrace collaborative scientific research that tackles key problem areas that reach far beyond the limits of any one country. Major components of IoHE include universal competition for the recruitment of talented academics and international students; international branch campus development; exchange programs for students, staff and scholars; the internationalization of curricula as well as regional and international research and education partnerships (De Wit et al. 2015). Mostly for economic and political reasons, the levels of IoHE so far achieved remain globally unbalanced. Some efforts have focused on countries in specific regions such as the Bologna Process in Europe, but institutions in developed countries tend to benefit more from recruiting the best students worldwide because their prestige grants them exceptional positions. Even so, institutions in developing countries attract foreign universities and faculty and sedulously improve the quality of their education programs. Countries like China, Malaysia and India have developed strategies to attract students and even export educational programs and institutions throughout Asia. The Middle East is also avidly internationalizing. For example, Saudi Arabia has established a new private venture with the University of Arizona and Harvard plans a branch campus in the United Arab Emirates (Observatory on Borderless Higher Education, 2010).

To the contrary however, some academics consider IoHE a dangerous process. Prakash and Stuchul (2004) challenged the assumption that higher education's transformation into a universally wholesome human right is a good thing. They used the metaphor of 'fast food' to describe the West's obsession with global education as a component of their "One World" fantasy, traceable as far back as the parable of the Good Samaritan. The authors (2004) soundly criticized the West's "One World" social construction as a so-called "right path" because it is defined by a set of universal moral obligations rooted in Western cultural myths. This Western

theory of ‘knowing the *right path*’ for us all was previously used to justify both colonization and Westernization of ‘other’ cultures (Prakash and Stuchul, 2004).

Nevertheless, IoHE is not a goal in itself but rather a means to bring about civilized/cultural excellence that should not become solely focused on monetized reasoning (Knight, 2003). If provided with effective leadership and governance, the future of IoHE in Iran is potentially bright. Albeit, positive developments can only occur if stakeholders and participants maintain open dialogues regarding benefits, means, opportunities and obstacles in this on-going and inevitable dynamic. We must also face challenges of increasingly profound social, economic (mounting financial crises) and cultural issues involving unfavourable demographic trends, immigration, ethnic and religious tensions. While these threats surely exist, they also foster an awareness of IoHE’s importance and the development of qualified, meaningful responses. In this respect, quality is comprehensively international in scope and inclusive of all educational aspects such as teaching, learning, curricula, research, ICT, infrastructure, facilities, human capital development and talent management, governance and leadership. Moreover, the need to view quality from a universal perspective is pressing and demands responses-from and to international stakeholders. Hence, IoHE quality controls should aim to create value for international stakeholders that are aligned with international standards through clear frameworks calling for strategic plans focused on quality leadership and governance.

4.0 FUTURE SCENARIOS FOR RESEARCH

Since internationalization is relatively new, as are strategic approaches used by higher education institutional management in response to rapid global changes, there is obvious need for additional research. Multiple avenues are open to IoHE investigations, especially for leadership and management; hence, the suggestions presented here are far from exhaustive.

No doubt IoHE will remain a central dynamo and its research can only help identify effective institutional and independent stratagems. By 2025, Australian experts expect nearly 15 million students will be studying ‘abroad’ worldwide, compared to the current two million (AIU, 2009). Consequently, it becomes imperative to understand international trends, especially in America, as it has been the leading host country for decades although its foreign enrollments have declined in recent years. Moreover, there is need to examine IoHE implications for leadership and, by extension, to review leadership’s core functions institutions adapt to new teaching, learning, research and enterprise modalities in Iran. In an increasingly multi-cultural national context, and in relation to universities that are progressively internationalizing their staffing and operations’ cadre, the theme of ‘cross-cultural leadership’ waxes with greater significance. Finally, as the relationship between state and its higher education armada sail with global tides, studies in various interactive levels and attributes of leadership, management and governance will become crucial. As worldwide IoHE constantly reshapes global campuses, the study of its processes and the knowledge gained will likely guarantee competitiveness and the survival of postsecondary institutions.

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Religious Education and Containment of Radical Elements: The Case Of Pondok Schools in Malaysia

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Abstract

Islam and militant activities are indeed two ill-assorted and incompatible elements. While the former enjoins harmony and peace, the latter is essentially destructive in nature with no regard for either lives or properties. The occurrence of many events which involved radical or militant elements today caused a growing concern that education too, might have been used by some irresponsible groups to spread their radical ideas in order to recruit followers or supporters where young minds are taught to hate people of other beliefs or ideologies and to commit destructive acts. In Malaysia, while phenomenon involving radical ideas is generally under control, still there have been some allegations that a certain style of education particularly of *pondok* system, being involved in militant-related activities. Based on qualitative approach or content-analysis, this paper attempts to seek out reasons for such allegations, highlighting certain issues and prior events that happened in the country which might have contributed to these contentions. The paper also provides possible means and ways, in view of the existing scenario in Malaysia, in making sure that religious education in the country remains free from the unwanted radical elements or ideas.

Keywords: Religious, Education, Radical and Malaysia.

1.0 INTRODUCTION

Looking at the world today, one could see how Islam, especially in non-Muslim countries, has been branded as a faith that preaches hatred or hostile feelings towards non-believers and that Muslims as people of radical or militant ideology whose desire is to strike terror in the hearts of non-Muslims through the use of force. Such are the prevailing views among non-Muslims towards Islam and Muslims today. While there is no truth to these prejudiced perceptions, it is not difficult to see why the non-Muslims view Islam and its followers in such a manner. The ongoing and ever increasing militant activities and events involving Muslim individuals and groups served as an impetus for such contentions though Islam itself does not condone militant ideas nor are majority Muslims worldwide in support of radical views and use of force against believers of other creeds. In fact, the radical groups are non-discriminatory in their actions that Muslims too are subject to torturous and cruel ways as can be witnessed in events that are taking place in the Middle East today. In Malaysia, while the activities of radical groups in the country are under control, there have been allegations that some endeavors to spread radical ideas have taken place, one through traditional religious education system known as *pondok* schools. This paper, hence, aims to examine the claim in view of the socio-political context of Malaysia while at the same time highlight the contributory causes and factors for the alleged phenomenon as well measures undertaken by the Malaysian authority in dealing with the problem. Finally, some precautionary and preventive steps are suggested to ensure that radical ideas would not seep into the religious education system of the country.

2.0 METHODOLOGY

In conducting this research, the researchers opted for qualitative or content-analysis approach. Given the contemporary nature of the topic under study, the researchers made use of primary sources such as newspaper articles as well as e-documents which highlight the present pondok-related and militant-related developments in Malaysia. Furthermore, other sources employed are those of secondary in nature and they include journals and books or works written on the issues concerned.

In going through the materials, there were a number of steps involved namely, data collection, categorisation of data, data analysis and finally, writing up or presentation of research findings. Since the phenomenon of radical or militant activities in general sense, is still very much present particularly in the surrounding Southeast Asian region, though in the case of Malaysia itself the situation is essentially under control, the researches have also outlined some recommendations and suggestions in order to provide hindsight to those agencies or parties that are related to the religious education system or pondok schools in the country on how to prevent possible spread of militant ideas particularly among citizens of the pondok schools, and eventually to avoid the occurrence of militant activities involving either pondok students or teaching staff.

3.0 HISTORICAL BACKGROUND: DEVELOPMENT OF RELIGIOUS EDUCATION IN MALAYSIA

The beginning of religious education in Malaysia began long before the coming of colonial powers. Starting from informal learning sessions held at mosques, *surau*, rulers' courts and homes of religious individuals, this practice of seeking religious knowledge evolved into a more structured system known as *pondok* schools. Similar to what is called *pesantren* in Indonesia, the pondok which originated from the Arabic word *al-funduk* (hut) refers to small huts of students built around the home of *tok guru* (grand teacher) who imparts religious or Quranic knowledge to his disciples following a devised syllabus with the assistance of several other teachers. In Malaysia, this education system can be traced back to the 19th century, though in one state i.e. Kelantan there are views that it has begun ever since 14th or 16th century given the state's proximity to Patani in southern Siam where the system is believed to have first started. On the other hand, instead of Patani, some believe that the pondok system practiced in the Malay states

actually originated from Sumatera, Indonesia (Haji Mydin, 2014; Hashim and Langgulung, 2008; Mohd Noor, 2012).

By the late 19th century, more pondok were built throughout the country generating both material and moral support from local Malay-Muslim communities as well as Malay leaders and rulers. Despite the introduction of modern or Western-style education by British in the early 20th century, the pondok continued to flourish since not only was the former, in the view of Malay-Muslim parents, devoid of religious or spiritual content but also, particularly in the case of English schools run by Christian missionaries, could lead to their children being converted to Christian faith.

Following the rise of *Islah* and *Tajdid* or Islamic reform movement in the early 20th century, the religious education system in Malaysia underwent a major change where a new type of school was built known as *madrasah* to suit the more challenging contemporary world in facing Western imperialism. Instead of mainly focusing on religious studies, the madrasah also taught modern subjects such as science and mathematics, apart from having a more conducive teaching and learning environment for both staff and students in terms of equipments and facilities. Propagated mainly by religious scholars who were influenced by reformist ideas known as *Kaum Muda* (Young Faction), the system attracted many that some pondok were transformed into madrasah (Noor, 2008). Nevertheless, despite the growing popularity of the new madrasah, the pondok system favored particularly by conservative scholars known as *Kaum Tua* (Old Faction) continued to survive especially in the northern and eastern states of Malaysia, namely Kedah, Kelantan and Terengganu.

Throughout the post-war years, the religious education began to assume a new role that it became a catalyst for anti-colonial struggle where religious scholars associated with the pondok and madrasah were among those who fought for independence of the country. Such potential role of the institutions in relation to politics persisted throughout the post-independent years into the 21st century, and it is this particular aspect of the institutions namely, their affiliation with politics, that radical elements somehow tend to be associated with the religious education in Malaysia, particularly in the 20th and 21st centuries. Apart from the traditional pondok and reform-inspired madrasah, it is important to mention here that there have been other institutions of religious education that appeared in the subsequent years namely, *Sekolah Agama Rakyat* (People's Religious School) and *Sekolah Menengah Kebangsaan Agama* (National Secondary Religious School). Some of them are actually originated from the existing pondok and madrasah and their emergence followed increasing demand among the Malay-Muslim community especially from the 1970s onwards for a proper education that combined modern and religious subjects, and one that is in line with the national education system. Equipped with better facilities and more comprehensive curriculum, these schools are either fully or partly funded by the federal government and state governments, which in turn caused the institutions subject to a greater supervision and monitoring by the Ministry of Education of the federal government as well as relevant bodies of state governments.

4.0 RADICAL GROUPS AND THEIR ACTIVITIES IN MALAYSIA

In the post-9/11 setting, we have witnessed the widespread use of exchangeable words namely, Islamic radicalism, Islamic fundamentalism, and Islamic extremism which all refer to a kind of “radical piety” of some irresponsible Muslim individuals or groups who are prone to commit terrorist and militant actions (Singh, 2007). As a country, Malaysia too is not free from radical activities or events involving some self-claimed Muslim individuals and groups. Here, some militant groups and incidents in which they involved are worthy of mention.

While there have been some groups preaching deviationist Islamic teachings in the country, the real threat to the people and country which involved radical elements did not appear until early 21st century. As in some countries, these threats notably increased in the wake of the event of September 11, 2001 that stern measures have to be taken by the government of Malaysia to eliminate them. The first to arise was a militant group known as *Al-Ma'unah*, abbreviated from *Persaudaraan Ilmu dalam Al-Ma'unah* (Brotherhood of Al-Ma'unah Inner Power). Based in

Malaysia, it aimed to establish an “Islamic state” and overthrow the Malaysian government in 2000. Having involved in several minor explosions at few places on the outskirts of Kuala Lumpur, the group was finally suppressed by Malaysian Army and Royal Malaysian Police Forces after a brief combat fighting in July 2000 (Noor, 2007). The members of the group were detained and the leader of the group along with two others, were sentenced to death by hanging.

Shortly after, a group known as *Kumpulan Mujahidin Malaysia (Mujahidin Group of Malaysia)* appeared, challenging the Malaysia authorities as they wanted to end Mahathir’s government and create a regional Islamic state comprising southern Thailand, Malaysia, Indonesia, southern Philippines. Having linked up to some overseas militant groups such as *Jemaah Islamiyah* and *Gerakan Mujahidin Islam Patani*, the members of the groups were believed to have undergone military training in Afghanistan or Pakistan to topple down the government by force (Noor, 2007). To remove the threat, tens of members of the group were detained by the Malaysian authorities under ISA (Internal Security Act) in 2000, 2001 and 2002 (Utusan, 12 Aug, 2001). More than 200 cases of suspected Muslim militants associated with the group were investigated by the Malaysian police throughout year 2012 alone.

Another group worthy of mention, though its activities mainly centered in Indonesia and Philippines is *Jemaah Islamiyah* or *JI (Islamic Brotherhood)*. Being linked to international militant group al-Qaeda, JI is a radical group based in Southeast Asia that aims to establish an Islamic state in the region covering Malaysia and Indonesia among others. Having involved in 2002 Bali bombing and other similar incidents in Indonesia and Philippines, the groups is also believed to have connection with some other groups such as *Moro Islamic Liberation Front* and *Abu Sayyaf Group* in Philippines. Though the impact of its operations on Malaysia is minimal, its recruits are from among people of this country apart from that of Indonesia, Singapore and Philippines.

Following the recent outbreak of conflicts in Iraq and Syria which saw the rise of a militant groups known as *Islamic State (IS)*, *Islamic State for Iraq and Syria (ISIS)* or *Daish*, Malaysia as with some other countries in the world today also experienced a new wave of threat posed by its own people who have been influenced by the militant ideology of IS. So far, a few hundred individuals have been arrested and detained by the authorities for being suspects of terrorist attacks in Kuala Lumpur, making police stations and military camps as their targets, also involving in attempts to kidnap some individuals of high profile. Some of the suspects are believed to have had military training in Afghanistan and Indonesia and some to have connection with the IS. It is a worrying scenario as it was found that not only the IS sympathizers comprise ordinary masses or laymen such as technicians, teachers, factory workers, etc, but also several low-ranking military personnel as confirmed by Royal Malaysian Police Force. What is more, not only did these individuals who have been influenced by the radical ideology of the IS involve in unwanted incidents in the country, but some sought to directly participate in the conflict that is going on in the Middle East, fighting alongside the IS or some other groups in Iraq and Syria.

Despite the government’s attempt to prevent individuals from getting involved in the conflict, that is by detaining those suspected of trying to enter Iraq or Syria, yet, tens have been identified to have gone overseas to join the IS or other smaller militant groups, and of this number, some have died while fighting against the army of Syrian President Bashar al-Asad. Among those killed some were identified to be former members of KMM while some were former detainees of ISA (Utusan, 22 Aug, 2014). By July 2015, it is reported that the number of Malaysian citizens who have been arrested by the police for being sympathizers of IS or attempting to go to Iraq and Syria since 2013 has reached 110 (Zolkepli, 2015), and this number would not likely subside until and unless the conflict in the Middle East comes to an end or more efficient preventive or counter-measures are taken by the Malaysian authorities.

5.0 RELIGIOUS EDUCATION AND RADICAL IDEAS IN 21ST CENTURY MALAYSIA

As radical groups sometimes used or manipulated Islam to justify their actions, it is not surprising that religious education too in certain cases was linked up to radical or militant ideology. Such a claim is particularly notable among Western media which often times generalized whatever that

is related to Islam and Muslims without looking at the real issues at hand or the context in which particular events or incidents involving Muslims took place.

In Malaysia, the association between religious education and radical elements are two-fold; one is related to domestic politics of the country which involves contention between the ruling Malay party of *UMNO* (*United Malay National Organization*), which leads the government coalition, and its political opponent, *PAS* (*Pan-Malaysian Islamic Party*); and second, that is related to worldwide terrorism of contemporary period. Pertaining to internal politics, the struggle for power between the *UMNO* and *PAS* explained the restricting measures imposed by the government in the 1990s and early 2000 particularly onto pondok schools, madrasah and Sekolah Agama Rakyat that were under the *PAS*'s influence. This was in response to increasing popularity of *PAS* in some states especially among the citizens of the pondok schools with whom *PAS* have established close connection since 1950s and 1960s, which naturally led to a conviction among some *UMNO* leaders that the pondok served as centers for preaching hatred against the government or "centers of obscurantist teaching and militant anti-government activity" (Noor, 2008).

Nevertheless, generally the sentiment projected by the pro-*PAS*'s pondok and madrasah towards the government was more of a hostile feeling and devoid of 'radical' elements in the strictest sense of the word or being 'radical' to the extent of using physical force. It is more about *PAS* and not *UMNO* being the favorite party which the people vote for during elections. One exception, however, was the case of Madrasah Islahiyyah Diniyyah, a madrasah in the state of Kedah that was under the influence of *PAS*, where it was linked to radical elements based on its stance and reactions towards the ruling government. In one particular event of 1985 known as the "Memali Incident", the founder of the madrasah, Ustaz Ibrahim Mahmood nicknamed Ibrahim Libya along with some of his supporters were killed in a clash with the government authorities as they resisted his arrest by the police. Prior to the incident, Ibrahim Libya had been very vocal against the government led by *UMNO*, calling for *jiḥād* or open revolt to end the ruling government (Noor, 2008).

Following the event of September 11, 2001 and the spread of terrorist activities worldwide in the recent years, religious education has been affiliated even more so with radical elements. In Malaysia, it is the traditional pondok to a greater extent, and the madrasah to a lesser extent, that have been singled out as potential centers propagating radical ideas in favor of terrorism and recruiting Muslim militants. Yet, it is important to highlight here that unlike some other Muslim countries such as Pakistan and Indonesia, whose a certain number of their traditional religious schools have somewhat been identified to have connection with radical ideology and militant groups (Horgan, 2012), the prevailing scenario in Malaysia is that such a phenomenon is more invalid than real. So far, observations made with reference to particularly the pondok in Malaysia and its relation with radical ideology and militant groups such as al-Qaeda, *Ji* or Daish are merely unfounded allegations or claims. This has repeatedly been emphasized by the government authorities and relevant agencies in numerous occasions maintaining that the pondok schools in the country are free from radical elements or terrorist activities and that there are no established links between the pondok and international militant groups.

It is estimated that at present there are about 250 to 300 pondok schools throughout the country with heavy concentration in the state of Kedah, Kelantan and Terengganu, and lesser number in Negeri Sembilan, Pahang, Perak, Johor, Malacca, Selangor, Federal Territory of Kuala Lumpur and Penang. It is also estimated that the current total number of pondok school students is around 15,000 while teachers around 900-1,000. Lack of comprehensive studies made so far on the contemporary pondok schools contributed to the absence of exact figures and information in relation to the institution, plus the independent nature of the pondok itself where many of these schools preferred to be free of government control and outside interference made it difficult for interested parties to collect accurate information about the institution. For the second factor too, consequently, only one third of the total pondok in Malaysia is reported to have been registered with religious departments of respective states (Rozlin, 2014). What is more, some of the present pondok schools decided not to use the word 'pondok' for their institutions, rather some other

names which in turn led people to perceive them to be something that they are not. Among different names used include *Madrasah*, *Sekolah Agama Rakyat*, *Kulliyah*, *Pusat Pengajian Pondok*, *Pusat Pendidikan Islam*, *Sekolah Menengah*, *Maahad Tahfiz*, *Pertubuhan Murid-Murid*, *Madrasah Tahfiz*, *Yayasan* and *Pondok Modern*. Of these names, the word “madrasah” is the most commonly used interchangeably with the word “pondok”, hence, caused some people to confuse the so-called madrasah for traditional pondok and vice-versa.

Still, the occurrence of numerous terrorist attacks by the so-called Muslim groups worldwide have affected and tarnished the image of pondok schools in the country in that as traditional schools, the pondok are being accused particularly by Western media as breeding grounds for Islamic militants who render support to militant groups such as the IS. While such an allegation, as insisted by the government authorities, lacked substance, still, there have been some incidents which, in the view of the West, served as proofs for their claim. The first of such events was the closing down by the Malaysian government in 2002 of a madrasah at Ulu Tiram in the state of Johor known as Madrasah Lukmanul Hakim. Founded by Abu Bakar Bas’asyir, an Indonesian cleric who lived in exile in Malaysia, the madrasah was suspected as having connection with regional militant group, the JI (Noor, 2008). A more recent event that also attracted the attention of the Western media was the participation of Mohd Lotfi Ariffin, former Head of Information of PAS Youth of Kedah state in the conflict in the Middle East where he fought the Syrian army and died in September 2014. Not only did his link with the Islamic party PAS seems to contribute the wide coverage by the media, but more importantly, because of his connection with traditional pondok where he was the founder of one pondok school known as Madrasah Nurul Hidayah in the state of Kedah. A video was in fact made by newspaper *The New York Times* in 2014 entitled “The Jihadist in Our Family” in which family members of Mohd Lotfi were interviewed regarding his involvement in Syria and ended with what seemed to be remarks by a brother of Mohd Lotfi, who is also a co-founder and teacher of the pondok, encouraging its students to follow the footsteps of his younger brother waging jihad war in Syria (The Malaysian Times, March 5, 2015).

Mohd Lotfi apparently was not the only person who wished to involve in the conflict in Syria. By 2015, about 100 self-proclaimed jihad fighters from Malaysia have been reported to have landed in Syria to fight the army of Syrian President, Bashar Asad. Some of them maintained that they are not affiliated with any groups including the IS, rather they were there as independent jihadists fighting against the tyranny of Syrian army who killed innocent Muslim men, women and children. Of this number, it was alleged that at least two were related to a pondok school in Kedah and one to a pondok school in Kelantan.

No doubt, these isolated cases involving self-proclaimed jihad fighters and pondok served as basis of arguments for the Western media to justify that the pondok institutions in Malaysia do involve in teaching radical or militant ideology to its students. In actual fact, however, they are no more than isolated cases and the charges made are far from the truth. This was confirmed by Malaysian federal government as well as state governments such as that of Kedah, Kelantan and Terengganu where most of traditional pondok are located, after close scrutiny and investigations (The Sun Daily, 25 Aug, 2015; The Malaysian Times, March 5, 2015). The same observation was made by the Malaysian Police Force after some investigations and inquiries (Bernama, 5 March, 2015). Even the brother of Mohd Lotfi, the fighter who died in Syria, when approached by local newspapers confirmed that he did not encourage his pondok students to do jihad in that country as portrayed in The New York Times’ video, nor did his pondok and its 180 students ever involve in militant activities or teachings (The Malaysian Times, March 5, 2015). Apart from the relevant authorities, the allegations were also rebuked by pondok teachers and individuals since the institution, they argued, aims to produce disciplined and good-mannered individuals who view tok guru as their role models in terms of behaviors and attitudes. This is in line with Islam since the religion Islam preaches against violence. Moreover, they maintained the pondok also exposes students to deep knowledge of Islam, something that is lacking among those who joined militant groups including the IS, and that the syllabus used at pondok was generally devised by tok guru and religious figures of the institution meant to recruit individuals to adhere to true Islamic principles and be responsible for the country, religion and society (Mubassyr, 2016)

Looking back at the incidents linking up the pondok schools to radical elements, one can discern that the one that was related to internal politics such as the “Memali Incident” was more the outcome of political struggle between the ruling government and opposition party and that such a case was exceptional in the sense that throughout the history of Malaysian politics, there had hardly been direct physical clashes between supporters of PAS of pondok institutions and the government authority. On the contrary, the second scenario which involved self-proclaimed jihadists of pondok background who fought in the Middle East is very often due to the individuals’ lack of deep or true knowledge about Islam and the concept of jihad. Having been attracted to the notion or promise of having their sins cleansed away if they joined the jihad war, the individuals left the country to fight alongside the IS army. In addition, they were some who have been influenced by messages and call for Jihad posted on social media run by militant groups who continuously strived to attract Muslim individuals worldwide to join their cause or campaign of terror in the name of religion of Islam.

6.0 COUNTER-MEASURES TO CONTAIN MILITANT ACTIVITIES

The Malaysian government, having realized the possible threat that militant activities or groups could pose through the traditional pondok system have taken several measures to ensure that such a possibility could be avoided. In the wake of 9/11 incident and also several events involving militant activities that happened in the country, coupled with the prevailing situation which saw Malaysian citizens going out to involve in some war campaigns particularly in the Middle East, the Malaysian government has established *Yayasan Pembangunan Pondok Malaysia (YYPM)* or Malaysian Pondok Development Foundation on August 1, 2012. Masterminded by Prime Minister Najib Razak, the foundation was registered as a non-governmental association with the Prime Minister himself as its patron (Portal of Yayasan Pembangunan Pondok Malaysia, 2016)

The aim of YYPM is to give recognition to the pondok institution and pondok citizens for their contribution in the development of Islamic education in the country and for producing many religious figures throughout the years. It is also meant to recognize the contributions of religious scholars, tok guru and pondok supervisors in producing students who are equipped with religious and Quranic studies, and to eliminate the idea of pondok graduates as second class students, Muslim fanatics and fundamentalists. In order to ensure the survival of the pondok system and make it competitive and relevant to modern age, the YYPM strives to improve and develop the pondok institution, learning structure and activities with the help of NGOs, government agencies and private sectors (Portal of Yayasan Pembangunan Pondok Malaysia, 2016). This is in view of the fact that some pondok either due to financial problems or their reluctance to reach out to outside help as they wished to remain free from external control, are inadequate in terms of facilities and up to date learning and teaching methods. For the said purpose also, in 2015 budget, the government allocated 25 million Malaysian ringgit to education of registered pondok (Rozlin, 2014). In another occasion, in 2012, the government allocated 740 thousands Malaysian ringgit for the development of 19 pondok and *tahfiz* schools in the state of Kedah. Through the government efforts too, in improving the status of pondok by introducing changes in the learning system, graduates of some pondok schools could now pursue their tertiary education at local universities in the country (The Star, 10 Nov, 2013). About 240 pondok have so far been recorded by the YYPM and established links with it.

Apart from the YYPM, there are also other NGOs supported by state governments which play the monitoring role over pondok schools in Malaysia. One such association is *Pusat Pembangunan Pondok Berhad (PPPB)* or Centre of Development of Pondok Corporation registered under Malaysian Company Act on April 22, 1995. Recognized by State Government of Kelantan, the members of PPPB include pondok teachers, tok guru or founders of pondok and individuals who are committed to improve and develop the pondok system. A similar association can be found in northern state of Kedah called *Persatuan Jemaah Pondok-pondok Kedah* or Kedah Pondok School Association which monitored pondok institutions in the state in collaboration with Kedah Islamic Religious Department. In Terengganu, a NGO called *Adat Melayu Terengganu (MAIDAM)* or Terengganu Malay Customs is working hand in hand with the Religious Department of that state to do the monitoring work.

In addition, monitoring of pondok is also being done by some government bodies at both national and state level. At national level there are Home Ministry led by Deputy Prime Minister, Prime Minister's Department and *Jabatan Kemajuan Islam Malaysia (JAKIM)* or Malaysian Islamic Development Department which oversee the running of the pondok in the country. Meanwhile at the state level, *Majlis Agama Islam* or Islamic Religious Department with which pondok schools are supposed to register, are made responsible to monitor and check on the operation of the pondok schools in their respective states.

For serious cases which involve security of national interests, the government has passed some laws to curb militant activities. Among them include Akta Kesalahan Keselamatan (Langkah-Langkah Khas) (SOSMA) or Security Offences (Special Measures) Act of 2012 which replaced detention preventive ISA (Internal Security Act) of 1960. There are also Akta Pencegahan Jenayah (Pindaan and Pemerluasan) (POCA) or Crime Prevention Act (Amendment and Expansion) of 2013 and Rang Undang-Undang Pencegahan Keganasan (POTA) or Prevention of Terrorism Act of 2015 which allow the Malaysian authority to detain suspects of acts of terrorism without trials in order to prevent possible threats. A special unit called Counter Terrorism Department has been set up by the Malaysian Police Force to investigate cases related to terrorism. Given the widespread networking of some international and regional militant groups, the Malaysian Ministry of Defense has established and maintained good cooperation with other countries' intelligence agencies worldwide.

7.0 RECOMMENDATIONS AND SUGGESTIONS

In view of the ongoing threat emanated from radical or militant ideology of some international and regional groups, it is imperative that all parties and not just the government authorities, do regular monitoring on the religious education in the country in order to make sure that the system and everything that is related to it whether the students, teachers, syllabus, etc. is not in any way under the influence of radical or militant ideas. For that purpose, it requires the involvement of various parties such as government agencies and leaders, societal leaders, parents and teachers of pondok students, local community surrounding the pondok schools, local Muslim scholars, non-governmental associations, private sectors as well as media.

Apart from the enforcement of the terrorism-preventive laws, a closer cooperation need to be fostered between the government and pondok institution especially those under the influence of PAS or those which have for so long insisted on being independent without any collaboration with government agencies. Yet, it requires a right approach on the part of the government so as to avoid being seen as merely trying to manipulate the pondok for political interests, i.e. to get the pondok citizens to support or vote for the government against the opposition. Stricter scrutiny on social media by the government could also help to prevent the spread of radical ideas among the masses. On the part of societal leaders, parents and local community, awareness about the threat of radical elements which caused young Malaysians to leave the country and involve in some militant activities needs to be heightened. This would ensure that everybody would play his or her role to contain this problem.

Meanwhile, the teachers and founders of pondok undoubtedly, play a very important role since they are part of the system, hence, their alertness and attentiveness is crucial in making sure that the radical ideas would not penetrate into their institutions or influence their students. A closer cooperation with different agencies such as Religious Department, JAKIM, etc. could help them to get the needed information on how to detect or prevent the unwanted problem. Moreover, clear explanations on the concept of jihad as outlined by the holy Quran need to be emphasized from time to time to overrule some misleading interpretations of jihad as understood by some Muslim individuals and groups. This is the responsibility of the teachers and founders of pondok schools who themselves are religious scholars with in-depth knowledge of Islam, and local Muslim scholars or functionaries including *mufti*, *imam*, *dakwah* missionaries, etc.

As for non-governmental associations and private sectors, they could also assist by forming a close relationship with the pondok either through community services, social networking and the like. Through this way, they could indirectly impart awareness to the pondok citizens or

community about the danger of radical ideas, and means and ways to prevent them from being influenced by views or acts of terrorism. Finally, the media, being at the forefront of the modern age of globalization with boundless information at its disposal needs to convey and spread the right message alerting all parties of their responsibilities to check on terrorism and at the same time ensuring that only true and genuine information available to readers and masses to avoid unnecessary anxieties or fears.

8.0 CONCLUSION

It is imperative that religious education either in Malaysia or other Muslim countries for that matter, is free from radical elements or activities, be it in favor of certain political groups or of ideology of some militant groups, especially when Islam itself, which is the basis of religious education, promotes peace and condemns obstructive acts which could lead to loss of properties and innocent lives. Notwithstanding this fact, still, given the situation of the world today where easy access to information is the norm, radical ideas or militant ideologies could easily spread and influence Muslim masses. In the case of Malaysia, though there have been cases of radical or militant activities which involved its citizens of pondok background, the situation is generally still under control. Yet, it does not mean that preventive measures are not necessary or could be relaxed. Since the security of the country and nation is at stake, all parties must get involved in making sure that the religious education in the country remains free from undesirable radical or militant elements.

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Islamic Religious Value In Traditional Ceremony Of Begalan Banyumasan As Educational Character For Student At Senior High Schools In Central Java

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Abstract

The purpose of this paper is to describe: (1) the form of *Begalan* traditional ceremony, (2) the meaning contained in *brenang kepeng*, (3) the religious values of Islam in a *Begalan* traditional ceremony. This research is descriptive qualitative. The data collection techniques in this study are observation, interview, and reviewing documents and archives. The object of this study is a religious value in a traditional ceremony of *Begalan Banyumasan*. The data analysis technique in this research is qualitative descriptive analysis and interactive. *Begalan Banyumasan* traditional ceremony is a form of ritual to get rid of negative things. From the order of performance time, speech, and tools brought in *Begalan* have meaning and religious value. Therefore, the traditional ceremony of *Begalan Banyumas* is very suitable as a source of educational character in schools.

Keywords: Islam; religious value; Begalan; Bayumasan; character building

1.0 INTRODUCTION

Begalan is a traditional performance in a series of marriage ceremony in Banyumas residence. This tradition began when the groom and his family entered the yard of the bride's house. This tradition is carried out when the groom is the eldest son of a family (Herusatoto, 2008: 235). The interesting part of *Begalan* traditional ceremony is the dialogue between the robbed victims (*dibegal*) and the robber (*pembegal*). The dialogues usually contain criticism and advice for the bride and the groom that delivered in a funny and humorous style. *Begalan* is a combination of dance and the art of speech or comedy with musical accompaniment.

Begalan ceremony is a combination of dance with "verbal speech" as part of a wedding ceremony. That is when the groom's family entered the yard of the bride's house (Suwito, 2008: 5). The tools carried as the luggage are kitchen equipment. Each the luggage especially kitchen tool has a symbolic meaning according to the philosophy of Java, especially Banyumasan. The equipment taken was: *ilir*(fan), *ian*, *cething*, *kukusan*, *saringanampas*, *tampah*, *sorokan*, *centhong*, *siwur*, *irus*, *kendhikarowangkring*, and others.

The dialogue in *Begalan* ceremony contains some advices to the bride and the groom in marriage. *Begalan* often uses fresh jokes related to the relationship between men and women. In Banyumas community philosophy, the thing that being robbed is not his wealth but *bajang sawane*, the blessing of the bride's parents. There were two dancers (one male and one *pancer* brother of the groom), the one is carrying the kitchen equipment, while the others served as the robber. The robber usually carries a wooden sword. The clothes of the player is quite simple, they are generally dressed in Java style. Dialogue delivered from both performances is in the form of a language symbol that translates from the names of the types of goods carried. Usually, after the show, the kitchen equipment brought was given to the audience as a door prize (Suwito, 2008: 6).

Begalan traditional ceremony is a unique tradition in marriage. *Begalan* means there can be a robbing in marriage. The similar unique tradition is *I Serahen Ku Guru* in the Ngerje marriage ceremony (Selian, 2007), this tradition is a tradition of giving advice by the *petua* or *tengku*. The advices contain the main points of belief and responsibility of husband and wife. It also explains about how to live in the society along with examples and the proverb of *Gayo*. The difference between *I Serahen Ku Guru* and *Begalan* is in the implementation time and the delivery of the advice. *Begalan* give the advice by explaining the symbols of household furniture.

Begalan tradition in Banyumas at least three meanings contained in it, namely the textual meaning, contextual meaning and symbolic meaning. The textual meaning of *Begalan* ritual is in the form of the provision to the bride about the household. The contextual meaning of *Begalan* ritual is asking for the safety in life.

The concept of the values of character establishment is very diverse. The value of forming a complete character is proposed by the Curriculum Center of the Education Development and Culture and National Character. The character pillar value according to the Center for Curriculum, Research and the Ministry of Education was formulated as much as eighteen items of value that should be developed to shape the character of the students in Indonesia (Wibowo, 2013: 15-16). The purpose of education character by Suhartono (2008: 103) is improving the quality of education in schools and the students' achievement, students' noble establishment, integrated and balanced according to the standards competency. Those values are (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) the spirit of nationalism, (11) patriotism, (12) the achievements, (13) friendly or communicative, (14) pacifist, (15) improving the reading habits, (16) environment caring, (17) social caring, and (18) responsibility.

2.0 RESEARCH METHODOLOGY

The study about the equipment of the *brenang kepeng* in *Begalan Banyumasan* traditional ceremonies carried out in Banyumas. This study was a qualitative research. The type of the study was qualitative descriptive. That is by performing a research of the objects finding and interpret the relationship of the various elements in it (Sutopo, 2006: 86). The data collection techniques in this study were observation, interview, and reviewing documents and archives (content analysis). The data analysis technique in this research is qualitative descriptive analysis and interactive, the data analysis focuses on the meaning, descriptions, and placement of data on the each context (Sutopo, 2006: 107).

3.0 THE FORM OF BEGALAN

The results showed the form of *brenang kepeng* developed in the community is divided into two types: The ancient *brenang kepeng* and modern *brenang kepeng*. The ancient *brenang kepeng* contained twelve kinds of kitchen equipment that made from natural materials. The equipment of ancient *brenang kepeng* were *ian*, *ilir*, *embatan*, *kukusan*, *cirimuthu*, *cething*, *centhong*, *tampah*, *siwur*, *irus*, *kendhil pratala*, *kekeb*, *sorok*, *sapulidi*, *danpadi*. The form of *brenang kepeng* developed in the Banyumas society was mostly using the ancient *brenang kepeng*. The kitchen equipment used in modern or contemporary *brenang kepeng* was not made from the natural materials and some of the equipment are being replaced without reduced its function.

The modern or contemporary *brenang kepeng* was the form of *brenang kepeng* that consist of kitchen equipment but the material was not from the nature, like bamboo. Some of the equipment was replaced with the modern one, such as: *cething* was replaced with *magic jar*, *siwur* was replaced with plastic water dipper, *sorok* replaced with stainless *sorok*, and another kitchen equipment made of plastic. Thus, not all of the equipment carried in modern *brenang kepeng* is made of natural materials.

The reason of using the modern kitchen equipment were: (1) the house owner thought that it is more efficient, it is easy to get those things; (2) the householder thought that the modern kitchen equipment can replaced the old kitchen equipment because it has the same function; (3) Some people who held *Begalan Banyumasan* was having difficulties to find the kitchen equipment in ancient *brenang kepeng*. The form of *brenang kepeng* usually provided and assembled by the *Begalan Banyumasan* performances. So, they can know about the equipment that being used and arranged to explain it to the audience.

There were some of the house owners that held *Begalan Banyumasan* ceremony provided ancient *brenang kepeng*. It was easier for the performances of *Begalan Banyumasan* because they did not need to carry and arrange the kitchen equipment used in *brenang kepeng*. The performances of *Begalan Banyumasan* just recited the meaning of all the symbols in the form of kitchen equipment and gave some advices on married life provision (Herusatoto, 2008: 239). The second form of *brenang kepeng* is modern or contemporary *brenang kepeng*. The forms has been modified and developed in some of the kitchen equipment used. The modern or contemporary *brenang kepeng* was the form of *brenang kepeng* that consist of kitchen equipment but the material was not from the nature.

Begalan Banyumasan traditional ceremony was one of ritual to rid of the negative things from the brides (*sukerta*). This has been done by explaining the meanings conveyed through the symbolization of *brenang kepeng* equipment. Thus were appropriate with the results of study by Sunarto (2013: 70-78) titled *Leather Puppet in Javanese Ritual Ceremony*. The results showed that the shadow puppet show can be used as a tool of ritual to get rid of negative things (*larung sukerta*) for someone.

A discussion of forms of performance art of *Begalan* outlines everything related to the performing arts of *Begalan* and attendance can be felt by the senses. Performing arts of *Begalan* time to adjust to Panggih wedding ceremony. If Panggih wedding ceremony held during the day,

then Begalan staged during the day. But if Panggih wedding ceremony held the evening, then Begalan staged night. The time for the staging is not mandatory, but is highly dependent on the will of the responders or adjust the existing circumstances

Performing arts of Begalan starting from the entry of the bride or groom to the ceremony location, accompanied by his parents and guided by a bridal makeup artist. Normally execution took place in the front yard of the bride, accompanied by gendhing Kebogiro, escorted by two players Begalan complete with its brenang braid. Players Begalan swordbearer escorting the bride, while the players Begalan brenang kepeng carrier escort the groom. Arriving at the place set up, the bride and groom sit accompanied by parents each bride.

After coming to a place prepared, groom sitting next to his parents, and the bride was accompanied by her parents sat in the sitting position facing each other to jointly witness the Begalan. Begalan performances staged in the middle so that both the bride and her parents all can clearly follow the show, so understand all the contents of the advice outlined by Begalan players.

Both interpreter robber then danced the piece Banyumasan dish. After serving Gendhing suwuk (stop), the players stopped dancing. Players who are in charge of carrying brenang kepeng laying luggage. In this section, both players were in the show ring, but the new active players to one. The second player to act as if it has not entered into a staging arena. Players to one (messenger of the princess) then performed a monologue.

Performances further illustrate the groom's envoy trip, followed by the introduction between the two envoys. In this section two players to have started to actively interact with the player first. One of the players (usually carrier brenang braid) introduced himself by name Surantani, the messenger of the kingdom Medang Kamulan, while the second player (robber) said his name Sura Dhenta, the messenger of the kingdom Kahuripan.

Motion used in Begalan no specific action guidelines. Motion used are movements of improvisation or spontaneous, monotonous, and seen their own wishes, which is important in accordance with the rhythms. Examples range of motion is a motion Begalan include: walking or lumaksana, sindhetan Banyumasan, geyol, entrakan, and others. Motion used is not patterned sequence and performed repeated.

No accompaniment in the traditional arts that use accompaniment internal, external, and some use to both. On Performing arts of Begalan classified accompaniment accompaniment used externally. Before the rapidly developing technology implemented directly accompaniment, along with the development of technology, no accompaniment accompaniment can be used directly, for example using a cassette and CD.

Performing arts of Begalan cosmetology used includes dressing character as it aims to establish the desired characters. There are two figures in Begalan of the character and the mugger mugged. Overall makeup used on Begalan art is both simple and straightforward both in terms of the materials used, color scheme, as well as how to use it. Makeup used, among others: (1) the powder, sinwit white (instead of powder), (2) an eyebrow pencil, and (3) lipstick. Sinwit and powder used to polish the face to make it look white. Eyebrow pencil is used to reinforce the eyebrows, sideburns, mustache and beard to bring heroic characters. Lipstick is used for lipstick and blush on the face. Overall the makeup is makeup manly types. Hair dressing dancer son left to decompose enough then given iket or blangkon as headgear

Floor pattern used in the presentation of Begalan in Banyumas is a pattern of the floor face to face. The pattern of the floor face to face is used in almost all Begalan presentation. The venue of Begalan usually done in the yard before the bride down the aisle or reception hall. As the times Begalan also often staged in the building, with a position in front of the bride. Begalan lighting art performances staged during the day if only rely on the sun, and when the evening was staged lighting harness the power source using fluorescent lamps as illumination. Before the use of electric lighting Begalan art show at night by utilizing lighting *petromaks*, *senthir*, and *blencong* (Sefiati, 2014)

In order for the show smoothly staging performances Begalan must consider elements of sound. Supplies sound system equipment is needed in an organization of presentation begalan. Sound system used among others mike is immediately taken by the player begalan. Property performances Begalan be some kitchen utensils. Among the group Begalan one and the other can be different in kind but still property used in performing arts of Begalan among others: *Ian*, *Iilir*, *Kukusan*, *Pedaringan*, *layah* or *ciri*, *Muthu*, *Irus*, *siwur*, Rice, *Wangkring*, *Sapu sada Suket*, *muthu*, *cething*, *Daun Salam*, and *Tampah*. Luggage is usually called *brenang kepang*. Harrier property in the form of a wooden sword called *wlira* (Budiastuti, 2015).

4.0 THE RELIGIOUS VALUES IN *BRENANG KEPANG* EQUIPMENT

The kinds of kitchen equipment in *brenang kepang* consisted some advices, *pitutur*, dan *pitudhuh* the bride and groom who married, and the audience at the ceremony. *Ian* is a square-shaped kitchen appliance and used as a base to cool the rice (*angi*). *Ian* made of woven bamboo and clamped on all four sides, but it is bigger than *ilir*. The general meaning of *Ian* was for the bride that they should be lived in harmony. (*mikrokosmos*). *Ian* is also a symbol of character (do well). Moreover it must work in order to make living without leaving the God (*eling*).

Iilir is one of kitchen equipment to make the rice cool (*angi*). The shape of *Iilir* is a square made from woven bamboo, but it is smaller than *Ian*. The meaning of *Iilir* was as people live in married life, should not be concerned with their own wishes and had selfish attitude, because it would increase the problems in a family. Additionally, *ilir* or fan was a symbol of reassuring the life or symbolize that people should not be a provocateur.

Pikulan/wangkringis made from bamboo and used to carry something heavy in hand. The value that can be taken from the kitchen equipment *embatan* are mutual cooperation and discussion dealing with a problem in the family. People should not distinguish with another religions and respectful.

Kukusan had meaning that in a marriage life, they had to change the mindset. This is in accordance with the *kukusan* function; it converts something uncooked to be cooked. The basic guiding, that every married people should think more mature because he had entered a higher stage of life.

Ciri and *muthu* was the kitchen equipment that used as a tool to make the kitchen spices smooth. This tool also symbolizing the phallus and yoni, the two are inseparable and always united to get delicious flavors (Chusmeru, 2011: 6). The meaning indicated are complementary and help each other.

Cething was the kitchen equipment that used as a rice basket. That a husband or wife should work to make money, saved as much as possible and used it well. Moreover, it has a meaning that people who live in a society should obey some certain rules. Therefore, people should not act as they pleased because he would be responsible for their attitude.

The meaning of *centhong* was in the marriage living should be able to process a bad situation into a good one and always put discussion and equity.

Tampah was a tool used to select whether the good or bad rice. It symbolized that people should choose the good things and avoids the bad things. *Tampah* came from *keratabasameansditata men rawutah*. Thus were the lesson for a husband to organize and manage his family as the leader of the family.

Siwur was kitchen equipment used to take water made from coconut shell that given a handle. *Siwur* also known as *cidhuk/gayung*. *Siwur* had the meaning that *nek wis isi aja diawur-awur*. It means that in family living should use everything in accordance with the needs and should not be in *awur-awur* (extravagant). The implicit meaning conveyed through *siwur* was saving.

The purpose of *Kendhil Pratala* and its contents was as a person who married must attempt to work to make living. It was symbolized as coins and rice. People are required to work to collect the money to be used wisely. Moreover, *Kendhil* made from the soil. It was a symbol that human in the future buried. Thus can make people be obedient to the God.

Sorok is a kitchen equipment used for taking something fried. *Sorok* can be interpreted as *aja seneng carak-corok*. It means that as a human being, we should not envy and reproach to others.

Sapu lidi or broom had meaning that in a marriage should live in harmony. Broom symbolizes that a marriage life must be united and do not stand alone. The value delivered through the broom is togetherness, unity and integrity (*guyub pillar*) in building real life.

Pari/rice was the part of usual crops symbolized as Dewi Sri, the Goddess of Fertility, and the Goddess of Prosperity. The philosophy of rice can be concluded that a human should fight, work and study when young and stay humble once their aged.

The study about the equipment used in *brenang kepeng* was one of the studies that used the meaningful signs. This study was as same as the study done by Doina dkk (2012) entitled *Specific Cultural Communication through Archaic Signs and Symbols*. The research result was a pattern to read the symbols and signs on the specifics cultural communication. The result in the form of a diagram that starts from reading the marker, sign, symbol and then back again to the marker.

5.0 THE RELIGIOUS VALUE OF *BEGALAN BANYUMASAN* AS A SOURCE OF THE EDUCATIONAL CHARACTER VALUE IN SCHOOL

The implementation of *Begalan* tradition was an activity that leads to the religious value. Based on the description and the meaning of kitchen equipment, the value can be applied into daily life. *Brenang kepeng* contained some meaning, *pitutur*, and *pitudhuh* to the bride and groom who married, and the audience at the ceremony. The advice was for the bride to build up their character related with God. It was reflected by their attitude in doing some religious practices. Then, with the religious value taught can made a vertically relationship. It was the relationship between human, associated with mutual respect in the marriage and the environment.

Based on the explanation about kitchen equipment and educational character value, it can be applied to learning process in schools. The educational value of these characters can also be used as a source of education, especially religious values and guidelines for learning in schools. Study by Dwiningrum (2013) produced several factors and underlying social capital and supporting character education of students in the school. These factors included participation and social relationships, beliefs, social norms, social rules, and proactive behavior. Based on these factors, the characteristics of students can be. There were also other elements that support the student's character that is about the educational environment in the family, school and community.

Based on the above description that one of the educational value that is contained in the performing arts of *Begalan* is ethics education. Ethics education in question is the ethics education or education about good and bad teachings that must be understood by the student to be applied in life in the world of education. Ethics education in the performing arts of *Begalan* aims to provide learning to students in order to get along in harmony and balance in life in educational environments.

Education ethics contained in the performing arts of *Begalan* included in group normative ethics for explaining a judgment of good and bad, as well as showing what should be done by the students. Java Ethics outlines submitted in two ways, first through *pituduh* (advice, recommendation) whose contents give advice in the form of a recommendation. Both through *pepali* (*wewaler*) means that the Javanese away from bad deeds. Advice and ban is the core of morality or ethics. The purpose of giving advice and prohibition is unharmed or *slamet*. Manners or ethics for the Java community is a necessity. Java manners or ethics delivered from a particular

party to another party who have not the same position. Java ethics implemented in an effort to keep the harmony of human life (Endraswara, 2003: 37).

6.0 CONCLUSION

The role of religiosity in *Begalan Banyumasan* as a character education in schools had an important role. From the order of events, speech, and equipment brought in *Begalan* had each meaning or religious values. The *brenang kepeng* equipment contained many values of educational character that is relevant to the curriculum and learning process in schools, especially in high school level. Through the high school level, the value of religiosity character education, especially in the traditional ceremony *Begalan Banyumasan* can be used as a source and tool in teaching and learning activities.

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Challenges and Evolution of Higher Education in Malaysia

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Abstract

Education is a process that develops human abilities and attitudes. Higher education began expanding its reach after WWII due to the growing political awareness of its importance for a nation's future prospects. This study focuses on how higher education impacted Malaysian graduates by reviewing the system's development from 1957 to present day and even beyond to 2025. A qualitative approach is used, based mostly on books, journals and qualified papers. We identify how Malaysia's system of higher education system ensured the future employment of its graduates. In addition, we provide the set of governmental guidelines that help maintain and enhance the system's production of marketable graduates; thus, ensuring their employability in the global job market.

Keywords: Evolution, higher education system, employment, graduates.

1.0 INTRODUCTION

Malaysia's system of higher education has experienced various trends and restructuring episodes that enabled the provision of high quality. Some researchers, like Malakolunthu and Rengasamy (2012) and Singh et al. (2010), believe Malaysia's higher education system has been reshaped in accord with governmental socioeconomic and development aspirations. Malaysia's economy, from 1960 to 1980, had been based on agricultural activities, but from 1980 to 2000 economic activities shifted towards industrial development in pursuit of contemporary financial trends. This took place prior to the emergence of a knowledge-based economy that demanded a highly skilled and better informed workforce in 2000 and beyond (Singh et al., 2010). Presently, there is great concern over high unemployment rates among Malaysian graduates, as reported by Grapragasem et al. (2014). For this reason, the writers focus on the system's development in tandem with the employability of Malaysian graduates. Grapragasem et al. (2014) reported that the 'employability problem' was particularly due to a lack of adequate skills required by employers. The implication suggests ineffective knowledge and skill delivery systems in Malaysia's institutions of higher education.

2.0 HIGHER EDUCATION IN MALAYSIA PRIOR TO INDEPENDENCE (PRE-1957)

Higher education in Malaysia prior to independence can be categorised by two periods: one during British rule and the other during the Japanese occupation. Both systems were significantly shaped by the political and economic interests of the respective colonisers as elaborated below.

2.1 Education during British Rule

Prior to the British occupation, Malaysian informal education was directed towards the acquisition of basic living skills (Grapragasem et al., 2014). However, from the early 20th century, a system of higher education in Malaysia began to match the pace and evolution of political developments in Malaya and its neighbors (Moris et al., 2010). This system was essentially a transplanted British affair (Selvaratnam, 1985). Malaya's 'traditional system' had been gradually replaced by a structure that mimed British interests beginning in 1874 (Moris et al., 2010); albeit, no official policy on education existed during the British occupation (Grapragasem et al., 2014). World War II stimulated a general awareness of political concerns that birthed an imperative movement towards better education for the sake of the people and the future of their nation (Moris et al., 2010).

"To bring forward the natives of the country as much as possible" was a general policy stated by British colonials in the Federated Malay States (Moris et al., 2010). However, policy implementations completely contradicted what was promised. British colonials simply provided an education for the colonised nation that served to avoid reprisals and promote British interests (Malakolunthu and Rengasamy, 2012). Hence, only a small number of carefully selected students were accepted to study at British Schools in a limited number of townships. These were especially groomed to defer to British interests while decelerating the development of English Education in Malaya (Moris et al., 2010).

English education mainly focused serving as the *lingua franca* for immigrants from India, Arab nations, China, Japan and other countries. In addition, it served as the communication medium for government employees and private trading firms (Malakolunthu and Rengasamy, 2012; Moris et al., 2010), as well as for local intelligent who explored science and knowledge. Beginning in the 1920s, the colonial government founded a university system for higher education in three stages. These stages involved the establishment of technical and high schools, followed by a network of colleges related to science and arts, and lastly by a university chartered to award degrees in arts and science (Moris et al., 2010).

Prior to independence, Malaysia's higher education system was divided into two streams, English and Malay. To prolong their political domination, British colonials introduced higher education only in the English medium in 1905 with the Establishment of the King Edward VII College of Medicine, followed by the Raffles College in 1928 (Selvaratnam, 1985). Higher education in the Malay language

began in 1901 with the Malacca Training College, and in 1913 with the Matang Training College, followed by SITC in 1922 (Moris et al., 2010).

October 1925 saw the opening of technical school in Kuala Lumpur that marked a return to related technical education after an earlier technical school had closed (1914) (Moris et al., 2010). In 1926, a school of commerce was established in Kuala Lumpur followed by an agricultural school established in May of 1931 at Serdang, Selangor (Moris et al., 2010). At that time, British colonials had no inclination to further develop either technical or engineering schools. Their interests largely lay in the development of schools of commerce and agriculture. British intentions mostly emphasized the development of skilled workers for the agricultural sector (Singh et al., 2010). Hence, most Malays were expected return to paddy fields or become fishermen after the completion of their primary education (Moris et al., 2010). Moreover, for Chinese immigrants to Malaya, their children were educated based on traditional Chinese approaches consisting of teachers, books and syllabi brought from China (Malakolunthu and Rengasamy, 2012; Moris et al., 2010).

As a result of support from the Carr-Saunders Commission, the University of Malaya (UM) was officially established in Singapore on 18 October 1949 by merging the King Edward VII College of Medicine with Raffles College.

2.2 Education during the Japanese Occupation

Japanese occupation brought compelling impacts on the flow of Malaysia's educational system. This began in 1941 and ended in 1945; the brief period of Japanese occupation (Ibrahim et al., 2011). Education particularly focused on encouraging love and loyalty for the Japanese emperor (Grapragasem et al., 2014). Thus, to strengthen their power Japan virtually 'Japanized' Malaysian education. The Japanese language was taught, especially to teachers and Malay youths, and also used for administration. Moreover, a group of young men were sent to Japan for further studies (Moris et al., 2010). Changes in the school system required the singing of Japan's national anthem and showing respect for the Japanese flag in honour of Japan's emperor. In addition, they banned both the Chinese language and Chinese schools.

3.0 HIGHER EDUCATION SYSTEM IN MALAYSIA AFTER INDEPENDENCE (1957 – 1990)

3.1 First Phase: 1957–1970

The term 'higher education' is characterized by the Private Higher Educational Institutions Act (1996:13), which states, *"the direction or preparing of a course of study prompting the honor of an endorsement, certificate or degree upon the successful fulfillment thereof."* Generally, higher education refers to a university, a university college, a university branch, a college or polytechnic and community colleges. Moreover, it includes both public and private institutions (MoE, 2006).

The colonial period and early independence years comprise the first stage (pre-1970s) of Malaysia's development of advanced education. This phase focused on essential and auxiliary training (Ahmat, 1980, Sirat, 2010) to create skilled and knowledgeable authorities to increase the agricultural sector. The University of Malaya was the first university established up to achieve this objective. Nevertheless, most students were of Chinese and Indian ethnicity due to strict admission qualifications. Hence, results established an elite class (Ahmat, 1980, Sirat, 2010, Lee, 2004b). In 1962, the Higher Education Review Committee was instituted to create and support advances in education (Ahmat, 1980, Sato, 2005). This Committee determined a need for proficiently qualified professionals in science, medicine, dentistry, engineering, accounting, statistics and other technical and managerial fields (Ahmat, 1980). As an aftereffect, new universities were developed in the 1970s to offer programs in scientific and technical disciplines (Sato, 2005).

Numerous reports, training acts and statutes of instruction were also presented, including the Barnes Report, the Fenn Wu Report, The Education Ordinance, the Razak Report, and the Education Acts of 1961 and 1996. The Malaysian Instruction Framework further developed national education according to decisive standards and principles in light of the cited reports, training acts and laws. They anticipated that

national solidarity would result through guidelines for racial reconciliation, especially between Malay, Chinese and Indian ethnicities. The framework next permitted access to training for each Malaysian with a guarantee of an 'open door' to accomplish all-inclusive training. For instance, they advanced free instruction with obligatory training for all until the age of 15, and they programmed further advancement based on evaluations at primary one in grade school until primary three, at which point optional schooling was made available. Moreover, an all-encompassing methodology was developed with learning aids to obtain beneficial aptitudes. The target of this training was to develop and display every student's potential.

Islamic and moral studies for Muslim and non-Muslim students are mentioned in the Rahman Talib Report. The advance of higher education in Malaysia became even more vital as Malaysia entered the global venue as an independent nation. Based on UNESCO's directives, universities were to instruct exceptionally qualified graduates with a view to address all issues and segments of human expertise: granting opportunities for higher and deeply rooted learning; to progress, create and disperse information; to comprehend, decipher, advance and spread national and worldwide notable societies; to secure and upgrade societal qualities; and to add to the advancement and change of learning and training at all levels.

3.2 Second Phase: 1970–1990

This phase marked the industrially based momentum of Malaysia's higher education efforts (Ahmat, 1980, Sato, 2005). In 1985, Selvaratnam opined that this stage marked a mutable movement as a result of the terrible ethnic crisis in 1969. The larger portion of all extant capital was under the control of Chinese businesses (60%) vs. 4% held by *Bumiputras* (Malays) who also comprised the majority of poor families (74%) (Selvaratnam, 1985, Ahmat, 1980).

This inequity mirrored training and education where *Bumiputras* and Indians were basically confined to essential instruction with exceptionally restricted openings for English training; while the Chinese had greater entry opportunities at post-essential levels (Selvaratnam, 1985, Ahmat, 1980). Hence, an "*ethnic monetary unevenness and absence of normal solidarity*" had arisen (Ahmed and Choon Boey Lim, 2008). As indicated by Lee (2004a), training and education were critical elements in the achievement of national solidarity and a more equitable social balance as well as more widely distributed financial developments. To eradicate poverty and destitution, Malaysia needed a better-prepared and better-gifted workforce to expand its efficiency and raise the incomes of all Malaysians (Ahmat, 1980). With this in mind, higher education became the major means for creating and delivering this better-prepared and talented workforce. More particularly, advanced education was seen as a huge vehicle to enhance the financial prospects for distraught *Bumiputras* who had thus far lagged behind other ethnic groups (Selvaratnam, 1985, Sirat, 2010, Lee, 2004b).

The State enacted an "*ethnic standard confirmation approach whereby admission to general higher learning establishments will be founded on ethnicity*" (Lee, 2004b); ostensibly, to restructure society based on training. Under this approach, the affirmative proportion became 55:45 for Bumiputra to non-Bumiputra for admission to higher study programs (Lee, 2004b, Sato, 2005, Marimuthu, 2008, Neville, 1998). By supplanting the scholastic legitimacy approach of the First Phase, the State, through its Ministry of Education, assumed an interventionist role to control the advanced educational framework to achieve a more equitable and favorable system of national motivation (Lee, 2004a). This strategy became a "positive separation approach for *Bumiputras*" (Lee, 2004b).

This same phase additionally saw a democratization of higher education as the State expanded the quantity of public higher education institutes to increase student numbers in higher education (Mohamedbhai, 2002). Four more colleges were built from 1969 to 1972 for the sciences, arts, agriculture and engineering (Ahmat, 1980, Lee, 2004b). These included Universiti Sains Malaysia (USM); Universiti Kebangsaan Malaysia (UKM); Universiti Putra Malaysia (UPM); and Universiti Teknologi Malaysia (UTM). Two more universities were built during the 1980s: the International Islamic University Malaysia (IIUM) in 1983 with practical experience in Islamic-based HR instructional classes; and the Northern University of Malaysia (UUM) in 1984, which devoted significant efforts to administrative sciences and business and data innovation courses (Lee, 2004b, Sato, 2005). These achievements obviously increased

Malaysian student enrolments, which expanded from 11,364 in 1970 to 38,125 students by 1980 and 69,700 by 1985 (PNM, 1981).

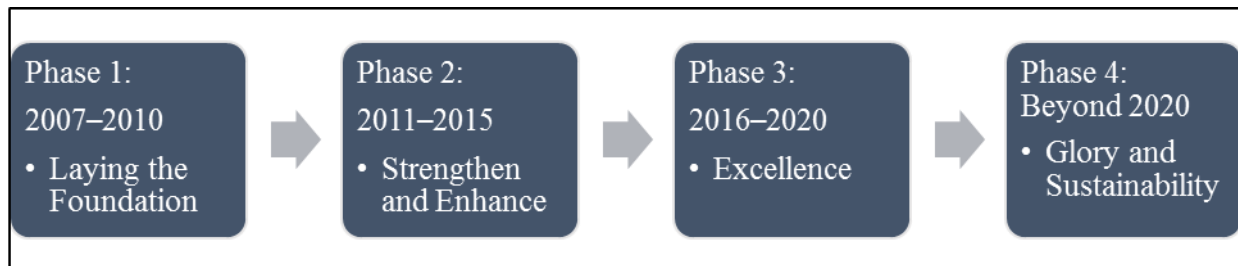
4.0 HIGHER EDUCATION IN MALAYSIA TO PRESENT DAY (1990–2015)

The previous section provided an overview of Malaysia's higher educational system from Independence until 1990. This section focuses on the period from 1990 until present. The proposal for the Transformation of Higher Education began when the Ministry of Higher Education (MOHE) formed a committee to integrate relevant elements of the Ninth Malaysia Plan (9MP) with recommendations from the Halatuju Report.

The Malaysian government, under the jurisdiction of MOHE, is responsible for developing better higher education ecosystems for Public and Private Higher Education, Polytechnic institutions and Community Colleges. Established on 27 March 2007, MOHE's vision is to make Malaysia a hub of Excellence in Higher Education by 2020. MOHE has ten objectives of which one is to produce competent graduates that meet the needs of national and international employers. MOHE intended to achieve a 75% employment rate for students in their respective fields within six months of graduation, and for which blueprints were published.

The initial blueprint proposed the National Higher Education Plan (NHEAP) for 2007 to 2010 (KPTM, 2007). This constitutes the first series of short-term action plans for each phase of higher education transformation. Phase 1 placed the foundation for implementing the basics necessary to complete long-term plans. The next blueprint was NHESP 2011–2015 (KPTM, 2007), comprising the following four phases (Grapragasem et al., 2014).

Figure 1: Phases of the National Higher Education Strategic Plan.



4.1 Phase 1: Laying the Foundation (2007–2010)

The first NHEP blueprint (2007–2010) represented initiatives to assist all higher educational institutions in the production of a human capital cohort with first-class attitudes. The plan had five pillars that acted as the foundation for future developments. These were governance, leadership, academic environment, teaching and learning, and research and development (R&D).

The pillar of 'governance' refers to public universities where clear definitions for the parameters of responsibility apply to a university's Board of Directors, Vice-Chancellors and Senate. With regard to university management reform, the government implemented a legal framework for the transfer of administrative powers to universities that delegates increased avenues for self-governance. Under these guidelines, public universities were held more accountable for their actions regarding the achievement of strategic objectives in line with the ministry. These latter included becoming more competitive, retaining the best academics, and significant contributions towards research.

To achieve the transformation envisioned by the government, there was need to identify and define leadership roles for higher educational institutions. Hence, the second pillar, leadership. To successfully establish and manage this pillar, identification and definition of leadership roles at higher education institutions (HEI's) can better-enable the emergence of outstanding educational leaders while entrusting key roles to Chancellors and institutionalizing key leadership processes for selection, development, evaluation, and the renewal and development of succession planning that pipelines comparable talent.

Academia is the third pillar that every HEI must create to support an environment that engenders a culture of excellence that will attract the most qualified staff. This can enrich the local academia milieu and allow increased collaboration with corporations and international institutions. Such collaboration allows for positive impacts on staff development for both private and public institutions that deepen both core expertise and a culture of exchange while, at the same time, better sustain improved leadership skills. There must also be opportunities opened for career advancement and recognition of achievements.

The fourth pillar, teaching and learning, introduces holistic programs that produce confident students who are better balanced and more discerning. Numerous types of experiences should also enrich their perspectives. The academic staff is expected to lead in their respective fields and focus on innovative modes of curriculum delivery. Institutions must develop a dynamic and relevant pedagogy and curriculum. Academics are expected to participate in enrichment programs while demonstrating professionalism and competence in their teaching ability. Multilingualism in curricula and the use of English in teaching and learning continues to be encouraged. The Malaysian Qualifications Framework was set as a benchmark for the facilitation of quality control in higher education.

Research and Development was the final pillar of Phase 1. Efforts were intensified to increase the number of researchers, scientists and engineers (RSE) at a ratio of 50 RSEs per 10,000 in the workforce (Grapragasem et al., 2014). Passion and dedication for research were to be inculcated along with increased collaboration and funding to enhance all aspects of R&D output. For example, this effort focused on the commercialization of at least 5% of R&D efforts while producing five world-renowned R&D centers of excellence with a view to create internationally-acclaimed research universities.

4.2 Phase 2: Strengthening and Enhancement (2011–2015)

Phase 2 of NHESP was designed as a result of discussions and negotiations between all members of the Critical Agenda Plan's (CAP) project team to ensure the agenda's success. This Action Plan was closely linked to achievements for each CAP implemented in Phase 1, as well as to overall key objectives of the "National Higher Education Strategic Plan Beyond 2020". CAP criteria included APEX University, MyBrain15, academic performance audit, lifelong learning, and graduate training scheme.

In Phase 2, the Minister of Education highlighted a focus on strengthening efforts with the following goals: to produce human capital; enrich creativity and innovation; maximize the ecosystem of higher education; take advantage of globalization; and transform the leadership of leading institutions of higher learning. Here we appreciate that Phase 2 fixed its targets on central levels assigned to each institution. This differs from Phase 1 wherein an institution's aims were solely based on expected capabilities.

Regarding efforts to produce human capital, the plan emphasized strengthening the 5C's related to the development of student talent previously launched by the ministry. These 5C's comprise: Critical thinking and problem solving; effective Communication skills; Collaboration and team building; Creativity and innovation; and Cultural literacy. The development of human capital also focuses on enhancing intellectual Capital.

Research, development and innovation aimed at increasing knowledge, discovery and commercialization of new products were Phase 2 priorities. Steps taken to boost R&D and innovation included encouraging a pioneer mindset among researchers; encouraging innovative research in line with national requirements; translating findings into products or platforms for commercialization; and the enrichment of the country's knowledge repository.

Overall, based on plans introduced in Phases 1 and 2, the current system of higher education in Malaysia has begun to focus on four distinct areas; globalization, teaching and learning, governance, and a knowledge-based society. Generally, the purpose of NHESP's comprehensive design is to intensify higher education consolidation as an international and regional hub of academic and educational excellence.

4.3 Phase 3 and 4

Figure 1 shows four phases of the Strategic Plan. The first two—Foundation (2007–2010), Strengthen and Enhance (2011–2015)]—are currently underway. Phases 3 and 4 (Excellence; Sustainability and Glory) have yet to be implemented, as no blueprints were introduced to approve their applications. However, the ministry of education has since established a brand new blueprint. Details are discussed in Section 4.

5.0 HIGHER EDUCATION SYSTEM IN MALAYSIA – FUTURE

Future development of Malaysia’s Higher Education System is discussed in this section. The most recent Malaysian Higher Education Blueprint (MHEB 2015-2025) began with a review of the previous year’s blueprint and was announced in April 2015 when officially launched by Malaysia’s Prime Minister, YAB Dato’ Sri Mohd Najib Tun Haji Abdul Razak. In addition, the PM identified the themes for this plan as the “Three B’s”: Bakat (Talent), Benchmarking via Global Standards, and Balance.

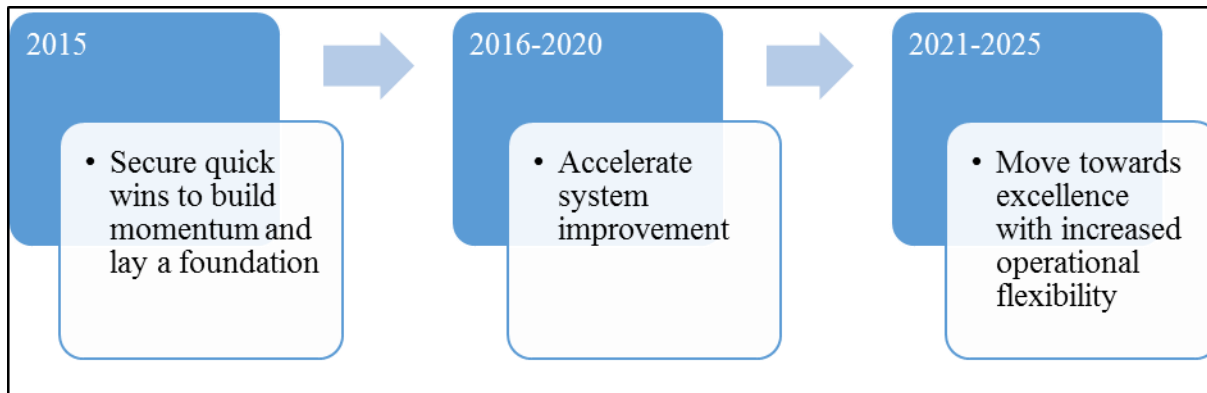
The development of MHEB 2015–2025 resulted from a combination of input from Malaysian and international education experts; including UNESCO, the Organization for Economic Cooperation and Development (OECD), university administrators, university Board members, the academic community, unions and associations, Ministry staff, industry bodies and employers, relevant agencies, parents, students, and members of the public. It comprises a national plan to achieve the status of a developed country by 2020, and further represents the outcome of a concerted effort by the government to promote higher education (Laird 2015).

The Education Ministry’s Secretary General, Dato’ Seri Ir Dr. Zaini Ujang, remarked:

This blueprint is crucial to outline what is new in higher education. We didn’t want to use what we planned back in 2006 because much time has passed since then. There have been a lot of new developments and so we need to update our strategies. [For example] Now, many people learn through mobile devices. Students already have this ‘machine’- their hand phones. So, we have to leverage it.”

Generally, major goals for Malaysia’s higher education system is to rank among the world’s leading educational systems and enable Malaysia to compete in the global economy. To achieve these targets in the allotted time while evading implementation fatigue, the revized roadmap identifies three waves of activity to ensure system capacity, capability and readiness. These are outlined as follows:

Figure 2. Three implementation waves of MHEB 2015-2025.



The waves mentioned build on a base of five aspirations: access, quality, equity, unity and efficiency. These are defined as follows:

1. **Access:** Improve tertiary enrolment rates from 3 to 53%, and higher education enrolment from 48 to 70% – by opening spaces for technical and vocational education and training (TVET) via private institutions and online learning;
2. **Quality:** Increase the current graduate employability rate (75%) to > 80% by 2025;
3. **Equity:** Ensure that all Malaysians have an opportunity to fulfil their potential regardless of background;

4. **Unity:** Ensure that enrolment in HLIs reflects a mixture of Malaysia’s ethnicities and thereby aim to provide students with shared values, experiences and common aspirations;
5. **Efficiency:** Placement in the top 25 of 50 countries ranked by *Universitas 21* (U21) in terms of research, enrolment, and employability.

In addition, ten policy shifts were introduced to implement the system and achieve student aspirations. These are recognised as the ‘heart of the blueprint’ and represent both challenges and opportunities for the entire sector. These shifts were divided into two foci considered key areas by ‘stakeholders’ to better enable the higher education system. Stakeholders include students in academic and TVET pathways; the academic community; and all Malaysians participating in lifelong learning. Enablers that cover critical components include funding, governance, innovation, internationalization, online learning, and delivery.

Figure 3. Ten Shifts in MHEB 2015–2025.

Outcome	Enabler
<ul style="list-style-type: none"> •Holistic, Entrepreneurial and Balanced Graduates •Talented Excellence •A Nation of Lifelong Learners •Quality TVET Graduates 	<ul style="list-style-type: none"> •Financial Sustainability •Empowered Governance •Innovative Ecosystem •Global Prominence •Globalised Online Learning •Transformed HE Delivery

6.0 CHALLENGES IN HIGHER EDUCATION

The evolution of Malaysia’s education system since independence shows remarkable changes and rapid transformations as the nation strove to achieve better educational standards and systems. The early system’s purpose was to merely to help people cope with daily life. However, as time went on, people believed education would also lead to better lifestyles. Post-Independence education policies reflected contributions from the Barnes Report, the Fenn Wu Report, the Education Ordinance, the Razak Report, and the Education Acts of 1961 and 1996. In the early 21st century, Malaysia introduced new national education policies for higher education with the Higher Education Blueprint; the first of which was the National Higher Education Plan (NHEAP) for 2007–2010; soon followed by the National Higher Education Strategic Plan (NHESP 2011–2014) and the Malaysian Higher Education Blueprint (2015–2025).

Beginning in 2004, we saw trends towards internationalising Malaysia’s higher education system to meet demands made by the new era of globalization. This restructuring of education policy provided foreign stakeholders with opportunities to conduct twinning programs with local colleges and universities, and to open international branch campuses in Malaysia (Grapragasem et al., 2014). These measures were congruent with the government’s desires and efforts to establish Malaysia as a regional hub for higher education and as the main choice for international students and intellectuals by 2020 (MoHE, 2007). The IGI Global homepage refers to an education hub as a designated region that aims to enhance a nation’s competitiveness by providing high-quality education for both international and domestic students.

Another item on the Critical Agenda Projects (CAP’s) 2007-2010 reconstruction of higher education focuses on the employability of Malaysian graduates. This important topic has been discussed among parliamentarians and the public from the early days of development. Employability concerns the industrial marketability of graduates as viable employees who can adapt, maintain and fulfill job requirements (MoHE, 2012). This concern remains a matter kept under keen observation.

Although higher education keeps globalizing it’s reach, the percentage of Malaysia’s unemployed graduates also shows rising increments. This trend is recognised by the latest Malaysia higher education blueprint where ‘improving the quality of graduates’ is marked as one of five aspirations; and

predominately considered due to an imbalanced production of graduates over the years. For example, HRM Asia (2012) reported nearly 150,000 graduates from Malaysian universities. However most failed to find employment. This was supported by Ji in 2013, who noted that although Malaysia had a very low unemployment rate (3.3% or 434,000 of a 13 million-strong labor force), as of December 2012, graduate unemployment remained high (Grapragasem et al., 2014). Hence, the government took precautions to solve the problem by implementing graduate internship programmes, and by enabling industry to take a lead in curriculum design and delivery via partnerships to strengthen industrial training for students and enhance student learning experiences. These efforts are intended to improve the overall quality of graduates and institutional systems.

The Ministry of Higher Education's MHEB 2015-2025 blueprint outlines 10 shifts that will enhance higher education excellence. The first design is to produce holistic, entrepreneurial and balanced graduates who can better navigate and shape their futures independently. It is also hoped that the program will decrease the number of unemployed graduates by training them to be job creators rather than job seekers. Nonetheless, the present higher education system is not the only cause of the 'employability problem', as the government had already taken many precautionary steps to the contrary.

7.0 CONCLUSION

Malaysia's higher education system is on track to achieve desired goals of producing competitive graduates in the global market place. Nevertheless, Malaysia remains in need of students and graduates who acquire skills in independent thinking and problem solving to lead the nation towards achieving its Vision 2020. Higher education is crucial in the production of citizens who are educable for life and responsible enough to contribute to social harmony and improved living standards. Nonetheless, we must continue to emphasize ethics and high individual moral standards to soundly achieve our national aspirations.

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Symbolism In *Shalat* (Prayer): A Conceptual Study on *Shalat* as The Method of Islamic Education

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Abstract

There is no doubt about the importance of *shalat* (prayer). As mentioned in the verses of al-Quran and some *ahaadiits* (prophet traditions), there are some importance of prayer, i.e. as the pillar of *ad-diinul-Islam*, the character of *Muttaqiin* (pious people), the direct order from Allah, the first-accounted '*amal*' (action) in the hereafter, the standard of goodness, the guard from badness, the prove of gratitude, the border between believer and unbeliever, etc-etc. In addition, *shalat* has many important symbolic meanings which should be implemented in the real life in this world. Symbol can be defined as, by Victor Turner, "a thing regarded by general consent as naturally typifying or representing or recalling something by possession of analogous qualities or by association in fact or thought" (Turner, 1967:19). *Shalat* is the symbol of life; *Shalat* has many values which could be implemented in the life. Symbols in *shalat* can be traced in its requirements, its movements, its recitations, and symbol of congregation (*jama'ah*). Symbol can be functioned by understanding and implementing it. Furthermore, *shalat* has four functions, i.e. communicative, educative, integrative, and safety function. In educative function, *shalat* can be used as a method of Islamic education. The function of *shalat* can be played by understanding *shalat* and implementing it. The main purpose of the paper is to explore symbolic meanings of *shalat*, in order that Muslims can understand and implement those meanings in the real life. In other words, Muslims are hopefully able not only "to do *shalat* (prayer)" but also "to establish it". Both "ritual prayer" and "actual prayer" have to be implemented in the life. Allah Ta'alaa said, in the translation from al-Quran, "And keep up prayer (establish prayer) and pay the poor-rate and bow down with those who bow down (QS *al-Baqarah* 2:43). In the context of this ayat, "ritual prayer" is to establish prayer, and "actual prayer" is to pay the poor-rate.

Keywords: *Shalat*, prayer, symbol, symbolism, Islamic education.

1.0 INTRODUCTION

Ideal Indonesian people is the people with the equilibrium between physics and mental, between spiritual and material thing, between vertical and horizontal relation. Nation building for all Indonesian people is to build all regions of Indonesia. All Indonesian people require multidimensional equilibrium in nation building of Indonesia, which includes all aspects of life. The nation building never wants unidimensional Indonesian people. As mentioned in the Preamble to the 1945 Constitution of the Republic of Indonesia, it is said that:

“Subsequent thereto, to form a government of the state of Indonesia which shall protect all the people of Indonesia and all the independence and the land that has been struggled for, and to improve public welfare, to educate the life of the people and to participate toward the establishment of a world order based on freedom, perpetual peace and social justice, therefore the independence of Indonesia shall be formulated into a constitution of the Republic of Indonesia which shall be built into a sovereign state based on a belief in the One and Only God, just and civilised humanity, the unity of Indonesia, and democratic life led by wisdom of thoughts in deliberation amongst representatives of the people, and achieving social justice for all the people of Indonesia.”

The majority of Indonesian are Muslim who give a great contribution to nation building of Indonesia. Indonesian Muslims understanding and practicing Islamic teaching, like prayer, fasting, zakat, pilgrimage, etc., are able to make Indonesia more successful, more prosperous, and more advanced. *Shalat* makes Muslim better character and more civilised. Fasting makes Muslim patient, perpetual peace, and social justice. *Zakat* makes Muslim achieving social justice, better solidarity, and more democratic. Pilgrimage makes Muslim achieving civilised humanity, solidarity, and unity. Islam means peace so that it can make Indonesia peaceful.

2.0 THE CONCEPT OF *SHALAT* (PRAYER)

Shalat is etymologically meant as ‘praying’ or ‘prayer’. However, *shalat* is terminologically defined as a worship system including some recitations and actions, which is begun by ‘*takbirotul-ihram*’ (raised up the hand with saying ‘*Allaahu-Akbar*’) and ended by saying ‘*salam*’ (*assalaamu’alaikum wa rahmatullaahi wa barakaatuh*) while turning the face to right and left, based on with certain requirements), as Razak (1981:178) said, “*suatu sistem ibadah yang tersusun dari beberapa perkataan (bacaan) dan laku perbuatan, dimulai dengan takbir dan diakhiri dengan salam, berdasar atas syarat-syarat dan rukun-rukun tertentu*”.

This kind of worship has to be done five times a day. They are:

1. *Fajr* or *Subuh*: Dawn to sunrise, should be performed at least 10–15 minutes before sunrise; there are 2 *raka'at*.
2. *Dzuhur*: After true noon until 'Asr; there are 4 *raka'at*.
3. 'Asr: Afternoon till sunset; there are 4 *raka'at*.
4. *Maghrib*: Sunset till dusk; there are 3 *raka'at*.
5. 'Isya: Dusk till dawn; there are 4 *raka'at*.

Allah Swt ordered human being to establish *shalat*, as stated in the Quran, “And keep up prayer (establish prayer) and pay the poor-rate and bow down with those who bow down (QS *al-Baqarah* 2:43). Keeping up prayer (establishing prayer) means performing prayer (called as ‘ritual prayer’) and then continuing to ‘actual prayer’, i.e. to actualize (practice) the teachings of ‘ritual prayer’ such as clean, tidy, sincerity, patience, humbleness, and so on. ‘Ritual prayer’ means five daily prayers which is well perform. The good quality of ‘ritual prayer’ can be realized by ‘*shalatul-khusu*’ (full obedience and humbleness), by congregation (*jama'ah*), and in the beginning time.

Shalat has a very high value and role in Islam. There are some importance of prayer, i.e.:

1. the pillar of *ad-diinul-Islam*

On the authority of Abdullah ibn Umar ibn Al-Khattab (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace be upon him) say: Islam has been built on five [pillars]: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, performing the prayers, paying the *Zakat*, making the pilgrimage to the House, and fasting in Ramadan (narrated by Bukhari & Muslim).

2. the character of *Muttaqiin* (pious people)

Aliif laam miim, This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen and keep up prayer (establish prayer) and spend out of what We have given them (QS *al-Baqarah* 2:1-3).

3. The remembrance of Allah

Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance (QS *Thaa-haa* 20:14).

4. the prove of gratitude

Indeed, We have granted you, [O Muhammad], al-Kawthar. So pray to your Lord and sacrifice [to Him alone]. Indeed, your enemy is the one cut off (QS *al-Kautsar* 108:1-3).

5. the guard from badness

Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do (QS *al-Ankabut* 29:45).

6. the direct order from Allah

Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid *al-Aqsa*, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing (QS *al-Isra'* 17:1). When Allah revealed the duty of *shalat*, Muhammad was fetched to meet Allah Himself at *Sidhratul-Muntaha* during a night journey called *Isra' Mi'raj*. It is here that Muhammad communicated with Allah directly, and the order of *shalat* was revealed.

7. the first-accounted 'amal (action) in the hereafter

Yahya related to me from Malik that Yahya ibn Said said, "I have heard that the *first* of the actions of a slave to be considered on the day of rising is the *prayer*. If it is accepted from him, the rest of his actions will be considered, and if it is not accepted from him, none of his actions will be considered." (*hadits* narrated by Bukhari Muslim).

8. the standard of goodness

Yahya related to me from Malik that Yahya ibn Said said, "*I have heard that the first of the actions of a slave to be considered on the day of rising is the prayer. If it is accepted from him, the rest of his actions will be considered, and if it is not accepted from him, none of his actions will be considered.*" (*hadits* narrated by Bukhari Muslim).

9. the most-frequent worship

Shalat is the most-frequent worship. It includes minimally 5 (five) times a day; 17 *reka'at* (circles) a day; 17 times for reciting *suratul-fatihah* a day; 17 times for *ruku'* (bow down); 34 times for *sujud* (prostration); and 10 times for reciting *salam* a day.

10. the border between believer and unbeliever.

The characteristics of believers is to establish prayer. However, if someone does not (never) pray, he is unbeliever.

There are several functions of the prayer, i.e.:

1. Communicative function
Communication function includes vertical and horizontal communication. Vertical communication means ritual prayer, i.e. communication between human creature and its creator (Allah – the One God). Ritual prayer is five daily-prayers. Horizontal communication means actual prayer, i.e. actualization of the teachings in ritual prayer such as clean, tidy, discipline, humble, patient, sincere, honest, social solidarity, etc.
2. Educative function
Educative function means that prayer (*shalat*) taught all goodness such as clean, tidy, discipline, humble, patient, sincere, honest, social solidarity, etc. The goodness have to be actualized in the daily life, in order to establish prayer.
3. Integrative function
Integrative function means that prayer in congregation taught unity, togetherness, cooperation, which should be implemented in the social life. Togetherness, cooperation, and brotherhood have to be realized in society.
4. Safety function
Safety function means that prayer can make human being saved in this world and hereafter, because prayer prohibits immorality and wrongdoing.

3.0 THE SYMBOLS IN SHALAT (PRAYER)

Victor Turner mentioned the definition of symbol, as he quoted *the Concise Oxford Dictionary* (Turner, 1967:19), "a thing regarded by general consent as naturally typifying or representing or recalling something by possession of analogous qualities or by association in fact or thought" (*sesuatu yang dianggap oleh umum memang menggambarkan atau menyatakan sesuatu yang lain karena mempunyai kesamaan-kesamaan (analog) kualitas atau karena asosiasi dalam kenyataan atau pikiran* – translation in Bahasa Indonesia). Symbol can be a physical thing that we can see, touch, and listen to, such as picture, photo, colour in traffic light, sound (including speech), body movement, etc. The meaning of symbol do not intrinsically include in its physical thing.

The main function of symbol is to make easy communication needed by people in life. In other word, among people tend to communicate each other by using language and religion. Language is symbol. People express their oral language by using sound as symbol. They express written language by writing word or sentence as symbol. They also can express their language by body language (body moving/action). Religion is also symbol. Van Baal (1971:249) said, "Religion is a system of symbols by which man communicates with his universe" (*agama adalah sistem simbol yang dengan simbol itulah manusia berkomunikasi dengan dunianya* – translation in Bahasa Indonesia). Religion (as symbol) can be used as a mean of communication between people and God, as well as people and others. Turner said,

Shalat (prayer) is a religious ceremony or a ritual activity in Islam. In "Dictionary of Anthropology" (Winick, 1977:105), Charles Winick explained the definition of ceremony as "a fixed or sanctioned pattern of behavior which surrounds various phases of life, often serving religious aesthetic ends and confirming the group's celebration of a particular situation" (*pola perilaku yang ditentukan atau mengandung sanksi, yang melingkupi berbagai tahap kehidupan, sering untuk memenuhi tujuan estetis religius dan memperkuat perayaan suatu kelompok pada situasi tertentu* – translation in Bahasa Indonesia). Noah Webster (1953:146) defined ceremony as "behavior regulated by the laws of strict etiquette" (*perilaku yang diatur oleh hukum etika yang tegas* – translation in Bahasa Indonesia).

Shalat is a ritual symbol, i.e. the symbol which is expressed in religious activity and its meaning is realised in social life. According to Victor Turner, the ritual symbol becomes a factor in social action, a positive force in an activity field. The symbol becomes associated with human interests, purposes, ends, and means, whether these are explicitly formulated or have to be inferred from the observed behaviour (Turner, V., 1967:20).

Shalat is the symbol of life; *Shalat* has many values which could be implemented in the life. Symbols in *shalat* can be traced in its requirements, its movements, its recitations, and symbol of congregation (*jama'ah*). Symbol can be functioned by understanding and implementing it.

3.1 Symbols in Requirements of Prayer

a. Muslim : status symbol

Muslim is a person who submits to Allah and obey (follow) His command (way), in order to be saved in this world and the hereafter. Muslim submits to Allah and obey (follow) His command (way) by establishing prayer (*shalat*). Therefore, Muslim is a status symbol describing what should do (roles, function, and activity) in certain status. For example, the status of student should express what they have to do, i.e. going to school, reading, writing, doing homework, doing examination, obeying rule of school, and so on.

b. 'Baligh' (maturation) : real life, understanding, responsibility

'Baligh' means maturation. An accepted *shalat* is done by matured person. A matured person is a person who understands meaning of life, has responsibility, and gets real life.

c. Healthy mind : high awareness

Islam is *ad-diinul-'aql* (a rational religion), i.e. its teaching (*shalat*, fasting, *zakat*, etc.) can be rationally done. Muslim have to understand his religious teaching. *Shalat* is commanded by Allah Swt. The man establishing it must have healthy mind. It means that he should be aware of *shalat*. He has to understand the way of *shalat*, the recitation of *shalat*, and the requirement of *shalat*. *Shalat* is *amanah* (trusteeship) from Allah Swt. Therefore, people have to carry it out.

d. Precise time : discipline

Man's life always concerns with time. Past time, now time, and future time always run for historical stage of man's life. Therefore, people have to understand time and use it efficiently and effectively. Ignoring time makes people aligned from his era, and he cannot catch developing science and technology. *Shalat* should be performed in the specified time. It means that *shalat* gave the teaching of time discipline. Allah Swt said:

And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times. (QS an-Nisaa 4:103)

e. Clean, tidy :

Before performing *shalat*, someone must make sure that his body, cloth, place, and even soul cleaned. This duty is applied five times a day, then actualized it in real life of society. Therefore, a good Muslim always make sure that his body, cloth, place, and even soul cleaned. Allah Swt said: "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of *janabah*, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful." (QS *al-Maidah* 5:6).

f. Covering 'aurat': keeping secret

Allah Swt said:

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (QS al-Ahzab 33:59)

Covering 'aurat' is to close part of body that may not be seen. This is the etiquette of wearing cloth when worship. *Aurat* is also meant 'self-esteem' which is always kept. The Javanese aphorism said, *ajining sarira gumantung ana ing busana* (good personality depends on wearing cloth). Covering 'aurat' also means keeping secret – personal secret or national/state secret. In this case, 'aurat' is considered as secret.

g. Facing 'kiblat' : circular configuration

The Islamic scholars are agree that facing 'kiblat' (*ka'bah* in Makkah) when praying is requirement of prayer. All Muslims in around the world face 'kiblat' when they are praying. Therefore, *ka'bah* is a central point of circular configuration. Circular configuration has a deep symbolic meaning. All members of solar system, e.g. earth, mars, mercury, Saturn, etc. go around the sun which is in the central point. Therefore, there will be orbital movement and circular configuration.

In addition, facing 'kiblat' when praying show the unity and togetherness of Muslims around the world, as well as unity of mankind. Muslims establishing prayer have same intention, same purpose, and same movement. They worship same God, follow the example of same Prophet – Muhammad Saw., and obey the same guidance – al-Quran.

3.2 The Symbols in Movements of Prayer

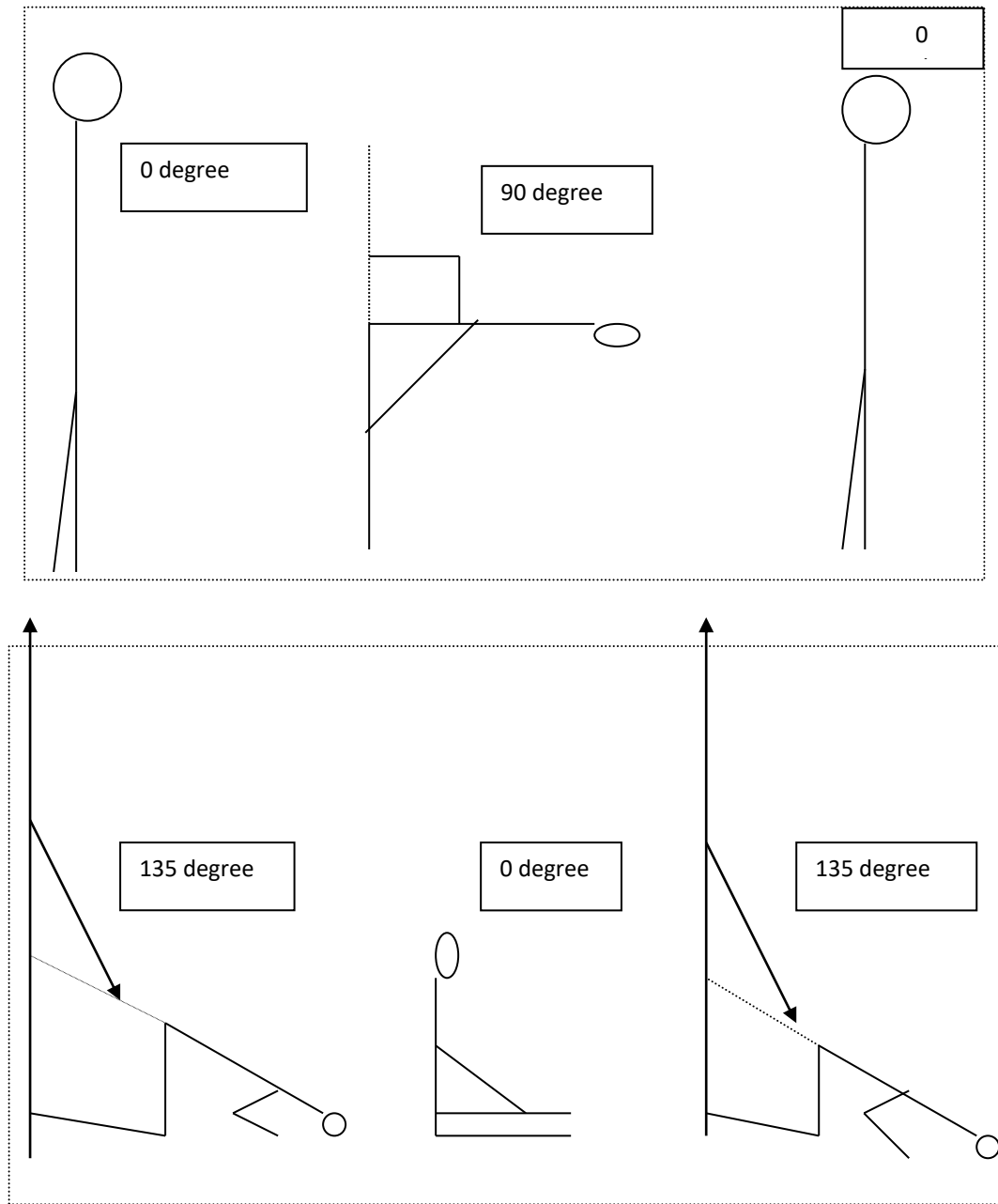
If it is mathematically counted, all movements of prayer in one *reka'at* show 360 degree, which is orbital movement and circular configuration. (Zuhri, 1989:6 ; Ghiffarie, 1987:4). This accounting is as a result of accumulation of six steps in one *reka'at* of prayer (as shown in the figure/picture below); as follows:

1. Step 1; after *takbirotul-ikhrom*, when standing up, which shows 0 degree.
2. Step 2; the position of *ruku'*, which shows 90 degree.
3. Step 3; the position of *i'tidal*, which shows 0 degree.
4. Step 4; the position of *sujud*, which shows 135 degree.
5. Step 5; the position of sitting between two *sujud*, which shows 0 degree.
6. Step 6; the position of second *sujud*, which shows 135 degree.

Circular configuration and continuous orbital movement is global configuration and continuous natural movement, which makes natural life runs harmoniously. Movement in prayer show steps and natural movement of life.

Movements of prayer show ideal symbol of leadership, regarding head as leader of body. In one *reka'at* there are three positions of head, i.e. in the upper part (when standing and doing *i'tidal*), in the middle part (when doing *ruku'* and sitting between two *sujud*), and in the below part (when doing two *sujud*). It means that a leader ('head') have to give a great attention to all parts (levels) of society, i.e. the upper part of society (e.g. elite), the middle part of society (e.g. academic/school/university society), and the below part of society (e.g. poor people). Furthermore, movements of prayer show a good personality, such as sincerity, patience, humbleness, honesty, and other good characters.

Figure 1: six steps in prayer



The position of *sujud* shows symbol of ideal leadership. *Sujud* gives a good teaching to rich people, in order to give some of their wealth to poor ones. *Sujud* gives a good teaching to top leader, in order to give a great attention to low level society. *Sujud* gives a good teaching to diligent (academic) people, in order to share their knowledge. In addition, *sujud* also gives a good teaching of humbleness and social solidarity. In one day *sujud* has to be done minimally 34 times, i.e. 17 *reka'at* multiply two (every *reka'at* has two *sujud*).

In short, symbols in movements of prayer can be concluded as follows:

- The symbols show the life (stage of life) or teaching for life
- Its movements show circular movement and circular configuration, which is the realization of living nature.
- The symbols give the teaching of sincerity, honesty, patience, social solidarity, peace, humility, justice, etc.

3.2.1 The Symbols in Recitations of Prayer

- a. *Shalat* is like 'life', its recitation is like dialogue with Allah and talk to other people.
- b. All the recitations are good words and goodness which have to be realized in the real life.

3.2.2 The Symbols of Congregation (*jama'ah*)

- a. *Jama'ah* prayer (congregation) gives the teaching of social life and politics.
- b. Imam is like 'the leader', *ma'mum* is like member of society.
- c. Imam must be professional, good character, & good model.
- d. *Ma'mum* have to follow the right imam

4.0 SHALAT AS METHOD OF ISLAMIC EDUCATION

In practice a teaching-learning system consists of two systems, i.e. a teaching system and a learning system. A teaching system, which can be also called as an instructional system, refers to a teacher (lecturer), because teaching is the job of a teacher (lecturer), whereas learning system refers to students (learners). However, teaching and learning cannot be separated. A teaching learning system includes inter-related parts (aspects), i.e. human resource, purpose, material, methodology, media, and evaluation. The teacher (lecturer) and student (learner) are considered as a human resource aspect, which can be the most important aspect of teaching learning system because it is living creature, whereas the other factors are non-living creatures.

Methodology is also considered as an important aspect of teaching. It refers to the skill of how teacher well teach. It includes approach, model, strategy, method, and technique of teaching. Teaching approach is the teacher's attitude toward teaching material, i.e. it is rational, emotional, functional, structural, communicative, or ethics approach. Teaching model of is a plan or pattern which we can use to design face-to-face teaching in classrooms or tutorial settings, as well as to shape teaching materials – including books, journals, films, tapes, and computer-mediated programs.

There are many teaching methods, e.g. lecture (speech), dialogue, discussion, practice, exercise (drill), study visit, etc. Therefore, teacher must know how to select the suitable one. Teaching method relates to instructional purpose, material, and media. Each teaching method has advantages and disadvantages. There is no perfect teaching method, so that it is necessary to combine some different methods, e.g. speech and dialogue method. Butcher et.al. (2006:72-73) mentioned some factors which can direct choice of teaching and learning method, as follows:

1. student grouping (large or small group, individual, distance or face to face);
2. role of the tutor (tutor-led or tutor-less; directing, guiding or monitoring);
3. educational technology (supported or mediated by);
4. minds-on (theory based) or hands-on (practically based)
5. stage in the programme (to ensure progression)

In addition, the methods should reflect the needs of the students, the type of material content, and the resources available. To decide an appropriate method, it should be clear the purpose to be reached. In this case, a teacher must know various methods.

Some methods can be used in Islamic education. *Shalat* having many important symbolic meanings includes some methods of Islamic education, i.e. *Al-Bayan* (explanation), *Al-'Amal* (practice), *Al-Uswah* (good model), *As-Safar* (journey), *Al-Qashash* (History), dan *Adz-Dzikr* (Remembrance).

Al-Bayan (explanation), QS *an-Nuur* 24:58

O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you

- some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise. (QS an-Nuur 24:58)

Al-‘Amal (practice), QS al-Israa 17:84 ; Thaa-Haa 20:112

Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way." (QS al-Israa 17:84)

But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation. (QS Thaa-Haa 20:112)

Al-Uswah (good model), QS al-Ahzaab 33:21

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (QS al-Ahzaab 33:21)

As-Safar (journey), QS ar-Ruum 30:42

Say, [O Muhammad], "Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allah]. (QS ar-Ruum 30:42)

Al-Qashash (History), QS Yusuf 12:111

There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe. (QS Yusuf 12:111)

Adz-Dzikh (Remembrance), QS al-Hadiid 57:16

"Has not the time come for the hearts of those who believe (in the Oneness of Allah – Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injil (Gospel)] before (i.e. Jews and Christians) and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (the rebellious, the disobedient to Allah)". (QS al-Hadiid 57:16).

5.0 CONCLUSION

There are some importance of prayer, i.e. as the pillar of *ad-diinul-Islam*, the character of *Muttaqiin* (pious people), the direct order from Allah, the first-accounted ‘amal (action) in the hereafter, the standard of goodness, the guard from badness, the proof of gratitude, the border between believer and unbeliever, etc-etc. In addition, *shalat* has many important symbolic meanings which should be implemented in the real life in this world. *Shalat* is the symbol of life; *Shalat* has many values which could be implemented in the life. Symbols in *shalat* can be traced in its requirements, its movements, its recitations, and symbol of congregation (*jama'ah*). Symbol can be functioned by understanding and implementing it. Furthermore, *shalat* has four functions, i.e. communicative, educative, integrative, and safety function. In educative function, *shalat* can be used as a method of Islamic education. The function of *shalat* can be played by understanding *shalat* and implementing it.

The main purpose of the paper is to explore symbolic meanings of *shalat*, in order that Muslims can understand and implement those meanings in the real life. In other words, Muslims are hopefully able not only “to do *shalat* (prayer)” but also “to establish it”. Both “ritual prayer” and “actual prayer” have to be implemented in the life.

Some methods can be used in Islamic education. *Shalat* having many important symbolic meanings includes some methods of Islamic education, i.e. *Al-Bayan* (explanation), *Al-‘Amal* (practice), *Al-Uswah* (good model), *As-Safar* (journey), *Al-Qashash* (History), dan *Adz-Dzikh* (Remembrance).

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The Experiences and Personal Religious Beliefs (PRB) of UIN Walisongo Science Teachers as a Framework for Understanding the Reshaping of their Beliefs and Implementation in Basic Biology Learning

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Abstract

This research investigates the role of experience in relation to personal religion beliefs teachers and implementation in basic biology learning. The study adopted a social-cultural constructivist perspective using an interpretive approach. The research was guided by teachers' interpretations of their experiences related to basic biology learning. These interpretations are re-interpreted to find meaningful conceptual categories (grounded in the data) from which to build a model to understand the influence of experiences within socio-Islamic culture on teachers' beliefs and implementation in basic biology learning. Data was collected from five teachers using interviews and observations. The findings of this study suggest that it was mainly teachers' personal religious beliefs and experiences that shaped their beliefs and implementation in basic biology learning. The research also led to a model, constructed on the basis of the data analysis, which suggests an explanation of how teachers' personal religious beliefs and experiences influence their beliefs and implementation in basic biology learning.

Keywords: personal religious beliefs (PRB), experience, basic biology learning

1.0 INTRODUCTION

Personal Religious Beliefs (PRB) is a term used to refer to the views, opinions, attitudes, and knowledge is built by someone through interaction with the socio-cultural context in the history of life and interpreted as religious affiliations (Mansour, 2008). PRB worked as a framework for understanding events, experiences and objects at the individual level and is a social construction based on the experiences of one's life (especially in the religious experience).

The religious beliefs of an educator comes from personal experience, the experience of teaching in the classroom, and formal knowledge, including the departments of education and pedagogical knowledge (Powers & Cookson, 1999; Richardson, 2003). He stressed that teaching experience is more important than the religious beliefs of an educator. In addition, informal experience in everyday life can also affect even change the religious beliefs and knowledge an educator. Mansour (2011) argues that to understand how educators think, act, it is important to understand the experience of life. In addition, educators to understand the teaching in the classroom, it is necessary to understand the context in which he worked

Since UIN Walisongo launched as a university-based unity of science, as a lecturer at UIN Walisongo required to be able to teach with a solid base of science (Unity of sciences). Unity of Sciences (wahdat al 'ulum) is a form of integration of science and religion. Unity of Sciences (Wahdat al-ulum) has three development strategy that is the humanization of Islamic sciences, spiritualize the modern sciences, and the revitalization of local wisdom (Muhyar, 2012).

Stolberg (2007) noted the importance of scientific and religious attitudes adopted by teachers and prospective teachers. The results showed that belief affects the way teachers teach science itself. In scientific studies, sharing their religious knowledge with general knowledge is a human conclusion that identifies the science based on the object of study. But when we see that the Qur'an and Sunnah in fact does not distinguish between religious knowledge with general knowledge, even according to Imam Suprayogo in his book *Scientific Paradigm Reconstruction of Islamic Universities* states that the position of religious studies and general science depicted in the form of a tree, where Al -qur'an and sunnah positioned as the results of experiments and logical reasoning or become a source of knowledge (Amin, 2004; Arsyad, 2009).

The phenomena seen lately indicates awareness that the need for a paradigm integration especially between religious knowledge with general knowledge, including how to learning in class. The learning model is interesting for the implementation of the integration of science and religion is How concepts which can be understood and religious values form the basis for learning activities. Beliefs about the teachings of the religion (Islam) is a aqidah. Because, in the Islamic aqidah (Allah SWT in total) is a way of life (world-view) for every Muslim to live a daily life, including teaching in the classroom. In Western countries, there are two main ideas. First, declare that religion and science can not exist together. Mahner & Bunge (1996) states that science and religion can coexist only if one of them is distorted. Muslim scientists and researchers generally agree that Islam and science can coexist (Mansour, 2008).

No more separation of religion from science and vice versa, understood religion over science. The belief in the absoluteness of the Qur'an has interesting implications for many Islamic scholars about how to teach, especially to engage with the idea that knowledge and religious beliefs of an educator can not be separated. For those that in the education of science learning can only occur if the experience of constructing meaning within the framework of Islamic and science (Barbour, 2000).

This research study to known the opinion that the experience and religious beliefs of an educator support in science learning. There are two main reasons, that drive to do research. First, many studies on the perception of religious beliefs in an influential educators in the learning of science. Second, some studies have addressed the topic of how learning in class. In general, research supports how learning in the classroom and the influence of the environment and culture.

However, this study reported the experience and religious beliefs of an educator to do with the basic biology learning in the classroom in order Islamization of science.

2.0 METHODOLOGY

This study discusses the influence the understanding and interpretation of religious principles to the study of scientific issues, and the extent to which a teacher looked at this issue directly or indirectly related to religious beliefs. To the researchers use the word “Personal Religious Beliefs” (PRB). This term is used to refer to the views, opinions, attitudes, and knowledge built by a teacher through the interaction with the socio-cultural through his life experiences and interpreted as knowledge in religion. PRB worked as a framework for understanding events, experiences and objects at the individual level. It is a social construction based on a variety of life experiences (especially religious experience) an experienced lecturer. The Muslim researchers have investigated the relationship between science and Islam in the field of science education by using constructivism as one of their methodology. Their argument is based on the understanding that the personal beliefs of lecturers in teaching and learning methods in fact reflects the integration of Islam and science. To support the interpretation of lecturers in teaching science education that supports Islamization of science in teaching, one can not separate science lecturer from the Islamic world.

In this study restricts an important issue is whether science and Islam are compatible or not so as to avoid overlapping. Researchers will investigate the problem by revealing the personal feelings of biology professor who teaches courses in basic biology of the idea of science and the compatibility of Islam. If they are compatible, how this compatibility lecturers organized in everyday life becomes important to understand.

In this case, the interviews were analyzed both in terms of typology based classification Barbour (2000) with an interpretive approach (perception lecturer on science education and Islam). This categorization is based on the relationship between the understanding of religious knowledge in everyday life and perceptions of experience teaching general biology and reconciliation with religious beliefs as stated by Stolberg (2007). The first category, conflict, if knowlage and separate religion (atheist scientist). The two groups have in common the belief that religion and science are different but tolerate each other and remain ad distance. The third category, dialogue, stating that there are similarities between science and religion. Fourth is the integration of the claim that there is a systematic and extensive linkages between science and religion.

The concept of Islamization of knowledge integration categorically classified section Barbour relefan as found in the implementation of the unity of science that is spiritualized modern sciences. In order to explore the relationship between Islam and science education following questions are explored

1. The extent to which biology professor experiencing conflict between religious belief and for the science? If they have experience of conflict, how they cope?
2. Do Lecturer think that religion can solve problems in scientific issues?
3. What an experience Lecturer in Biology during learning in the classroom (students and faculty) on the relationship between Islam and General Biology?
4. How Biology Lecturer categorize science and Islam in their lives?

In this study, researchers sought to explore how a Muslim professor of biology, which have grown in Islam-socio-cultural environment, formal education lecturer in the field of biology and science education and teaching experience at the university Walisongo. Background experience which grew up in an Islamic society-socio-cultural it is important to understand the influence of the trust relationship with the basic biology learning and Islam while teaching at the University of Walisongo.

3.0 RESULT

3.1 Tables

Collecting research data with interview and observation and then analyze the data using Multi-Grounded theory, discuss and interpret the data, and finally developed a model to re-establish lecturer confidence in basic biology.

Table 1: Description of the samples

Respondent	Experience (how long teaching and educational background)	Personal Religious Beliefs (PRB)	Questions (Q)
R1	>20 y, Non Islamic education	Characteristics of Muslim science teachers	Q1 N, Q2 Y Q3 fun, challenging Q4 must be integrated
R2	>10 y, Non Islamic education	Religious view of teaching/learning science	Q1Y, Q2 Y/T Q3 hardship Q4 discussion, can be integrated
R3	< 10 y, Islamic education	Religious view of teaching/learning science	Q1Y/N, Q2 Y Q3 challenging Q4 must be integrated
R4	<10 y, Non Islamic education,	Personal interpretation of religious view	Q1 Y, Q2 Y/T Q3 very hardship Q4 discussion, dialogue
R5	> 5 y, Islamic education	Characteristics of Muslim science teachers	Q1 N, Q2 Y Q3 challenging Q4 must be integrated

Table 1 classifies respondents 1-5 with teaching experience and educational background, PRB, and answers to questions about its implementation in the classroom. For classification PRB instrument developed by Mansour (2008).

3.2 Interviews and classroom observations

Interview and classroom observation aims to ascertain the extent to which faculty teach influenced by their religious beliefs (Drever, 2003) and to provide insight into how their beliefs affect the way the teaching faculty in the classroom. Analysis of interviews and classroom observation revealed that the epistemology of science, the role of teachers, the purpose of science and teaching methods used lecturers, and implementation with Personal Religious Beliefs (PRB).

Researchers conducted interviews and observations made in the years 2014-2015 as the main source of data and interviewed five of lecturer basic biology Education Lecturer who teaches general biology. Researcher using semi-structured interview by asking questions leads, sub-questions were also asked when needed. All interviews were recorded on tape and then transcribed. Interviews for 30 minutes to relax in the faculty room as little discussion as ongoing debriefing. To maintain privacy, the original name is replaced with the code lecturer with the serial number when interviewing.

All lecturers who participated were enthusiastic about the unity of the sciences and their perception of their implementation in the classroom. This is because UIN Walisongo disseminating the unity of science in every classroom. Researchers used a personal approach in an interview permission of the chairman of the Department of Biology Education.

Interviews were analyzed looking for similarities and differences of the questions and answers given by lecturers. Researchers used the typology analysis techniques to achieve deep understanding lecturer feedback regarding unity of science. Interpretive analysis is challenging, because of the interpretation that was built by the deep involvement of researchers with the

interview data. Interpretation means the many meanings of the events of the faculty associated with Islam and science and education.

3.3 Interpretation of personal perception of lecturers

Although the small sample on research, the focus of qualitative research study allowed for reasonable results (Erickson, 2003). Each lecturer in religious integration commitments have in common. That spirit learning basic biology concept and its integration with the values of the Islamic religion that can be extracted to be applied in everyday life by students.

Mansour (2008, 2011) concerning dimensional model of Personal Religious Beliefs (PRB) who developed include:

- a. Personal religious beliefs, teachers' experience and teachers' interpretation.
- b. Teachers' interpretations of their experiences and the forming of their pedagogical beliefs.
- c. Teachers' pedagogical beliefs, their framework for action and practice.
- d. Knowledge and teachers' beliefs
- e. Teachers' identity as a product of the interaction between their personal religious beliefs, experiences, pedagogical beliefs and practices.

Analysis of interviews along with classroom observations reveal that beliefs about the role of the lecturers, knowledge and teaching methods are very much shaped by the PBR is derived from the values inherent in religion. Researchers also noted that teaching experience is built through interaction with the environment 'social context' and can be modified by the personal experience of the lecturers. PBR affect ways of looking at the implementation of basic biology learning.

There are three categories PRB: Personal interpretation of religious view, Religious view of teaching / learning science and Characteristics of Muslim science teachers. Questions answered by the respondents developed later included in a particular category such as in the table. There are equations of the fifth respondent has a passion for the implementation of the unity of science though its implementation every lecturer has a difficulty level that is different.

Each Lecturer understand PBR with interpretation in the form of different experiences with one another. However, lecturers also have beliefs about themselves, about the nature of science, the integration of teaching general biology. The social context in which lecturers live and school where they learn also form the experience of each faculty. The study also supported the idea that the life experiences of teachers and background effect to what they believe, how they interpret and interact with their social context and consequently the way they teach (Cole, 1990; Tsai, 2002).

Problems lecturers are to implement the unity of science with the knowledge gained when studying, for insight and knowledge of religion were deemed insufficient. In addition, some professors have somewhat different interpretations of the unity of science. According to those forms of integration of science is not always between religion and science itself. But integration can be a form of biological science with other sciences (integrated science) (Aydin, 2005; 2009).

Interpretation lecturers are not only sufficiently established and disseminated by the life experience of lecturers, but also by the previous religious beliefs and experience of lecturers. Result from research that faculty experience is formed from the educational backgrounds of lecturers, and through the interpretation of this experience, professors formed the belief that they use directly for their own teaching. Personal belief that there be a psychological construction that describe personal thoughts lecturers, in turn affecting the lecturers interpret thoughts and actions (Richardson, 2003; Houston, 2006).

4.0 ACKNOWLEDGMENTS AND LEGAL RESPONSIBILITY

This study highlights the role of the Islamization of science and complex ways in which lecturers directly involved to implement. Universities need to encourage dissemination of various aspects

of the integration of science education and Islam. These aspects include the role of religion clump lecturer (*Tafsir, Ulumul quran* and *Ulumul hadits*). Need to build the relationship between science lecturers and professors of religion to build the perception of scientific integration as foreseen in the unity of science.

All elements must work together and understand in the context of science, Islam and the influence of religion was made explicit. Hopefully, the results of future research will help to take steps in our understanding of the assumptions unity of science that became vision in Islamic education to come.

5.0 CONCLUSION

As mentioned earlier, this study is not an argument about the influence of Islam on the faculty. Instead it is about understanding lecturer on Islamic religious understanding of their implementation in general biology class. The need for increased PBR what the lecturer to guide faculty in improving the knowledge that his belief in the classroom teaching more stable. Religion says that there is no doubt that Islam encourages to acquire knowledge. Islam come to educate and benefit the lives of the people. *Rasulullah SAW*, said: Seeking knowledge is obligatory on every Muslim.

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The Relation Between Pedagogical Competence, Emotional Intelligence and Self Efficacy of Teachers

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Abstract

The purpose of this study to determine: 1) the relationship of pedagogical competence and emotional intelligence and self-efficacy of teachers; 2) the relationship between the pedagogic competence with self-efficacy of teachers; 3) the relationship between emotional intelligence and self-efficacy of teachers; 4) donations or role pedagogic competence, emotional intelligence to the self-efficacy of teachers / study subjects are elementary school teachers in the district Jebres totalled 150 teachers. Collecting data using a scale of pedagogic competence, emotional intelligence scale, and self-efficacy scale. Data were analysed using regression analysis and stepwise two predictors. Based on the calculation, the correlation coefficient $R = 0.739$, F regression = 88.655; $p = 0.000$ ($p < 0.01$). These results showed that there was a significant relationship between pedagogical competence, emotional intelligence and self-efficacy of teachers. Results $rx1y$ correlation of $R = 0.606$, $p = 0.000$ ($p < 0.05$). Meaning there is a very significant positive between pedagogical competences with self-efficacy of teachers. Correlation analysis $rx2y$ of $R = 0.714$, $p = 0.000$ ($p < 0.05$). Meaning there is a very significant positive emotional intelligence and self-efficacy of teachers. The conclusion of this study is that there was a significant relationship between pedagogical competence, emotional intelligence and self-efficacy of teachers. This means that variable pedagogical competence and emotional intelligence can be used as a predictor for predicting self-efficacy of teachers. The variable pedagogical competence contribute 15,3 % to variable self-efficacy while the variable emotional intelligence contribute 39,4%. Therefore structured training is needed to improve teacher's quality especially in pedagogical competence area.

Keyword: Pedagogical competence, Emotional Intelligence, Self-Efficacy,

1.0 BACKGROUND

Educating the nation is one of the national objectives explicitly stated in the Preamble of the Constitution of 1945. Education of nation cannot be separated from the role of teachers as educators, teachers, and coaches students. Teachers have a very important role, especially as an agent of change through a learning process.

Readiness of this challenge must be balanced with the ability to support the teachers. Skills required of teachers include many things, including mental underlying personality of teachers, as well as skills in teaching that can sustain the needs of demands. In addition to teaching skills as an application of pedagogical, a teacher must also be able to have the role of security provider for their students. Teachers as a substitute for or representing the parents in the school, the school must make as a family. Mulyasa added, a teacher must have a steady personality, emotionally stable and mature. Bandura (1997) also states that Self-Efficacy can bridge the gap between the knowledge possessed by certain behaviors, such as Emotional Intelligence.

In order to contribute effectively, teachers must have several requirements, among others: the skills of pedagogical, namely the ability to teach, knowledgeable adequate, have a professional attitude, able to choose and create and use media, able to develop dynamic curriculum and provide and a good example (Baidhowi , 2005). According Musfah (2011) in order to guarantee the quality of teachers expected competencies, especially pedagogical abilities, then the teacher should always hone the ability to continuously optimize those aspects in it.

One of the characteristics of good teachers can be understood from some of the dimensions of which are professionalism, a commitment to perform the functions that the students be successful, confident, always ready for the challenge, trust and respect the diversity of students. Confident and always ready to face the challenges of self-efficacy is a characteristic that should be owned by a teacher in carrying out his duties. One's confidence will be greatly influenced by the belief in the achievement of the goals he had hoped. High self-efficacy of teachers who will provide positive motivation to the students. In addition, the effectiveness of self-efficacy has that individuals are able to assess himself the power to produce the desired effect. The high perceived self-efficacy will motivate individuals cognitively to be able to act more precise and purposeful, especially if the goal is a clear purpose (Anwar, 1996).

A teacher in the work is closely related to the teachers' belief in the ability he has in carrying out the tasks assigned and overcome obstacles to achieve the expected results in accordance with the purpose of education (Laura, 2007). Bandura (1997) also states that self-efficacy can bridge the gap between the knowledge possessed by certain behaviors, such as Emotional Intelligence. One of the capabilities needed by a teacher is self-efficacy. Confident and always ready to face the challenges of Self-Efficacy is a characteristic that should be owned by a teacher in carrying out his duties.

Emotional disturbances that occur in one can affect a person's self-efficacy because of the emotions will affect the patience, tenacity, and creativity and passion and enthusiasm for work (Muhyidin, 2006). A teacher who can menaham emotionally stable, then the teacher will not easily give up and easy to despair, and do not give up when faced with difficulties.

Therefore, by looking at this phenomenon, the authors feel the need to do research about the extent of self-efficacy is really influenced by pedagogical competence and emotional intelligence of teachers. This research is important because look at conditions in general, a lot of teachers who have not been able to adjust his ability in accordance with the standards of competence that have been set. This study uses a variable, pedagogical competence, emotional intelligence and self-efficacy to predict the relationship between pedagogical, emotional intelligence and self-efficacy.

1.1 Purposes of the Study

1. Testing the relationship of Pedagogical Competence and Emotional Intelligence toward Self Efficacy of teachers.
2. Testing the relationship between Pedagogical Competence toward Self-Efficacy of teachers.
3. Testing the relationship between Emotional Intelligence toward Self-Efficacy of teachers.
4. Knowing the contribution or the role of Pedagogic Competence, Emotional Intelligence to the Self-Efficacy of teachers.

2.0 Benefits of the Study

2.1 Theoretical Benefits

Theoretically, this research can contribute to the disciplines of psychology, particularly the psychology of education has related between Pedagogic Competence and Emotional Intelligence toward Self-Efficacy of teachers

2.2 Practical Benefits

For Government, the result of the study can be as the consideration to provide strategic policies in education that associated with increasing the human resources competence. For Schools, the results of this study are expected to provide map of teacher competence quality for their schools and as material consideration to provide schools policies in term to improve teachers's competence. For Teachers, the results of this study are expected to contribute information on pedagogical, Emotional Intelligence and Self-Efficacy of teachers. Teachers are expected to be confident in its ability and try to improve pedagogic competence and Emotional Intelligence in his duties as a teacher thus it is better to be able to encourage and motivate students to achieve better performance. For Further Study: the result is expected to be for further research to develop comprehensive study

3.0 THEORETICAL BASIS

3.1 Self-Efficacy

Self-efficacy is an assessment which forms on individual's subjective beliefs about her/his ability ability in performing tasks, solving problems, and doing necessary actions to achieve a particular outcome (Bandura, 1997). Whereas the aspects that exist in Self-Efficacy are: difficulty level of task, wide field of tasks, and the ability of conviction.

Bandura (Lasarie 2009) explains that self-efficacy is influenced by several factors, among others:

1. The nature of the task at hand. Situations or certain types that require higher performance, and harder than the situation of another task.
2. External incentives, which reward (reward) in the form of whatever is given in recognition of those who describe success in carrying out the task. The award can be any praise, encouragement, material, social status and so forth.
3. The status or role of individuals in the environment. One's social status in the environment greatly affects a person's self-confidence, and it will also affect the sense of efficacy him.
4. Information about the ability of self. Efficacy person will increase when there is positive information about him. Instead efficacy person will decline if there is negative information about him.

According to Bandura (Lasarie, 2009), self-efficacy include self-confidence, ability to adapt, cognitive capacity, intelligence and capacity to act in stressful situations. Bandura also states (in Sulistyawati, 2010), that aspects of self-efficacy are:

1. **Level (the level of difficulty of the task).** Someone who has a high level feels that he has the ability to master a difficult problem. While someone who has a low level believed that they were only able to complete simple tasks

2. **Generality (wide field of tasks).** A person with high efficacy feels that he has the ability to be able to act in any situation. While a person with low self-efficacy felt that he only has the ability to act in limited situations.
3. **Strength (ability beliefs).** A person with high self-efficacy strength very sure of her abilities , they will persist in efforts to face difficult issues , is able to resolve the problem that is full of obstacles , and persistence to succeed in their task.

3.2 Pedagogic competence

Mulyasa (2012) suggested that paedagogik competence is the ability to be possessed by a teacher to carry out particularly in the functions and objectives of the school also generally as well as the purpose of education, according to community requirement and demands of period. Teacher competence is the combination of personal ability, scientific, technological, social, and spiritual perfectly establish competency standards of the teaching profession, that include on materials mastery, understanding the learners, educational learning, personal and professional development.

3.3 Emotional intelligence

According Agustian (2007) who called Emotional Intelligence as a personal intelligence, he said that the personal intelligence consists of interpersonal intelligence, the ability to understand other people, what motivates them, how they work. And how work cooperately with intelligence.

In this study which defined as Emotional Intelligence is the ability of teachers to recognize self emotions, managing emotions, motivating itself. recognizing emotions to others (empathy) and the ability to build relationships (in cooperation) with other people.

Factors Affecting Emotional Intelligenc, according to Goleman (2002) factors that affect the emotional intelligence includes:

1. Factors that are innate genetic
2. Factors that come from the environment
3. Psychological factors
4. Emotion Coaching factors
5. Education factor

Aspects of Emotional Intelligence, according to Goleman (1997) , there are five aspects of emotional intelligence , are :

1. **Know Your Emotions.** Emotional intelligence includes resilience. initiative, optimism and adaptability (Gina , 2005) . According to Goleman (1997) , which is intended to recognize emotions is self-awareness to recognize the feelings when it happened and the feeling of watching the feeling from time to time . Memgenali emotion is the basis of emotional intelligence because people have more confidence about his feelings would have a higher sensitivity to the feelings were actually in the decision -making personal issues. Goleman (1997) uses aspects of self-knowledge in terms of self-awareness.
2. **Managing Emotions.** People who are mature people who are able to manage emotions well. This management capability is based on the person's condition in the learning process due to fears of life and threats to the ego feeling balanced so that a person is to know that these pressures are not always disastrous. Managing emotions is self-awareness in dealing with feelings that can be revealed with the right feeling. People who are poor ability in these skills will continue fight feelings of depression. While the good ability in these skills, then that person will be able to immediately re-emerged with a much faster than quit in despair and downfall in life. Among other forms of emotional anger, fears, anxiety, sadness (Goleman, 2002). Goleman also added that there are different types of anger. The amygdala is the main source of dangerous sudden burst of anger. The other end of the emotional circuit neo-cortex that can bring anger more measured. Tice (Goleman, 2002) found that the mood of anger is the most difficult to control. The anger most tempting among negative emotions. In contrast to the sadness, anger raises the spirit, even exciting. The appeal of anger compelling and persuasive explains that anger cannot be controlled.

3. **Motivating Yourself.** Motivating yourself is to pay attention to motivate and master ourselves to be creative. This motivation shows how one can resist the satisfaction and impulse control and able to adapt to the demands of the environment. People who have high self-motivational skills will tend to be more productive and effective in any case in the work. Conversely those who have low self-motivation, it tends to run out of time because it stuck with feelings of self and the result did not do anything.
4. **Know Your Emotions Others.** Emotional self-awareness will be the ability to get along. Getting to know other people's emotions is empathy becomes a keerdasan emotional aspect in the social area. People who have high empathy, it will tend to be able to capture the social signals are hidden, which suggests anything is required or desired to others. People who have these characteristics, it would be appropriate occupy a job as a nurse, a teacher, in the field of marketing and management.
5. **Fostering Relationships.** The art of relationships is a skill to manage the emotions of others. These skills are the skills that support the popularity, leadership, and interpersonal success. People who have high ability in relationships, will be successful in any field that relies on seamless interaction with other people

3.4 Hypothesis

1. There is a positive relationship between Emotional Intelligence, Pedagogical Competence and Self-Efficacy of teachers with teachers.
2. There is a positive relationship between the Pedagogic Competences with Self-Efficacy of teachers.
3. There is a positive relationship between Emotional Intelligence of teachers with teacher efficacy.

4.0 METHODS AND TECHNIQUES

4.1 Methods

This study uses a quantitative approach. The population in this study was on elementary school teachers in the district Jebres totally 874 teachers. The total of 874 teachers is spread into 61 elementary schools. In this study took studys' sample of 150 as the subject of study. The method of collecting data that is used is Self-Efficacy scale of teachers, pedagogic competence scale. The scale that is used is Self-Efficacy scale of teachers, Pedagogic Competence scale, and Emotional Intelligence scale.

Data analysis in this study is done by using multiple regression analysis. While the statistical program used in this study is *SPSS for Windows Release 16.0*.

4.2 Process of Collecting Data

The locations which is used in this study is Elementary Schools in District Jebres. Because in these schools are have problems in multiple diverse teachers quality. Total teachers in the district Jebres is 874 teachers, however, from 874 teachers only 150 teachers are used as the sample of study.

Requirements analysis test consists of normality test that having results of Self Efficacy get the value Kolmogorov-Smirnov $Z = 1.220$; significance (p) = 0.102; ($P > 0.05$), which means there is normal spreading. The normality result of distribution test from independent variable, namely pedagogic values that is obtained. Kolmogorov-Smirnov $Z = 1.212$; significance (p) = 0.106; ($P > 0.05$), which means spreading normally and Emotional Intelligence variable values are obtained Kolmogorov-Smirnov $Z = 0.803$; significance (p) = 0.539; ($P > 0.05$), which means normal spreading.

After doing the linearity relationship test, it is known that Pedagogical Competence variable with Self-Efficacy variables has linear correlation. It showed in flinierity value = 95.396; significance (p) = 0.089; ($P > 0.05$). Emotional Intelligence variable and Self-Efficacy variable have linear correlation that showed in Flinierity value = 97.803; significance (p) = 0,074; ($P > 0.05$). This means that there is a linear relationship between those variables.

5.0 Analysis and Data Interpretation

Based on the result of analysis, it shows that Self Efficacy in subjects of study has high rank, the value in empirical mean is 102,94 and hypothetical mean is 87,5. The summary of result shows in table 1.

Table 1. Summary of Results Analysis Data

Analysis	Variable	Value	Interpretation
Result Anareg	X1, X2 dengan Y	$R = 0,739$ $p = 0,000 (p < 0,01)$	There was a significant relationship
	X1 dengan Y	$r = 0,606$ $p = 0,000 (p < 0,01)$	There was a significant relationship
	X2 dengan Y	$r = 0,714$ $p = 0,000 (p < 0,01)$	There was a significant relationship
Effective donation	X1 dengan Y	SE x1 = 15,3%	Total effective contribution = 54,7%
	X2 dengan Y	SE x2 = 39,4%	
	X1, X2 dengan Y	SE = 0,547	
categorization	X1	Mean empirik = 100,29 Mean hipotetik = 87,5	high category
	X2	Mean empirik = 103,21 Mean hipotetik = 82,5	high category
	Y	Mean empirik = 102,94 Mean hipotetik = 82,5	high category

Analysis stepwise regression analysis is part calculated by applying a gradual reduction (stepwise) that uses aspects contained in the independent variable as a predictor variable to be correlated with the dependent variable. Based on the analysis using stepwise analysis known aspects in the pedagogical highest correlation to self-efficacy is the planning aspect of learning with a correlation value of 0.585. Based on the analysis using stepwise analysis known aspects of emotional intelligence in the highest correlation to self-efficacy that aspect of building relationships with the correlation value of 0.666. Berdasarkan analisis korelasi antara aspek-aspek variabel kecerdasan emosi (X_2) dengan efikasi diri (Y) diperoleh hasil yang ditampilkan dalam Tabel 2.

Table 2. Summary of Results Analysis Stepwise Between X1 with Y

Korelasi Aspek X1 dengan Y	Hasil Korelasi	Interpretasi
X 1-a	$rx1-ay = 0,507$ $p = 0,000, (p < 0,01)$	Very significant positive correlation
X 1-b	$rx1-by = 0,371$ $p = 0,000, (p < 0,01)$	Very significant positive correlation
X 1 -c	$rx1-cy = 0,585$ $p = 0,000, (p < 0,01)$	Very significant positive correlation
X 1-d	$rx1-dy = 0,566$ $p = 0,000, (p < 0,01)$	Very significant positive correlation
X 1- e	$rx1-ey = 0,354$ $p = 0,000, (p < 0,01)$	Very significant positive correlation
X 1-f	$rx1-fy = 0,456$ $p = 0,000, (p < 0,01)$	Very significant positive correlation
X 1-g	$rx1-gy = 0,456$ $p = 0,000, (p < 0,01)$	Very significant positive correlation

Based on the analysis of the correlation between aspects of emotional intelligence variable (X_2) with self-efficacy (Y) obtained the results shown in Table 3.

Table 3. Summary of Results Analysis Stepwise Between X2 with Y

Correlation aspect X2 with Y	results Correlation	Interpretation
X2-a	$R_{x2-ay} = 0,580$ $p = 0,000, (p < 0,01)$	Very significant positive correlation
X2-b	$R_{x2-by} = 0,471$ $p = 0,000, (p < 0,01)$	Very significant positive correlation
X2-c	$R_{x2-cy} = 0,653$ $p = 0,000, (p < 0,01)$	Very significant positive correlation
X2d	$R_{x2-dy} = 0,477$ $p = 0,000, (p < 0,01)$	Very significant positive correlation
X2 e	$R_{x2-ey} = 0,666$ $p = 0,000, (p < 0,01)$	Very significant positive correlation

5.1 Discussion

Hypothesis test results showed that the first hypothesis proposed in this study can be accepted, that there is a significant correlation between Pedagogic Competence and Emotional Intelligence with Self Efficacy. It is based on the results of program output Statistical Product and Service Solution (SPSS) version 16.00 for Windows by using multiple linear regression analysis calculation. Based on the calculation, the correlation coefficient $R = R = 0.739$, Fregresi = 88.655; $p = 0.000$ ($p < 0.01$). These results showed that there was a significant relationship between pedagogical, emotional intelligence and self-efficacy of teachers.

This is in accordance with the opinion of Bandura (in Lassarie, 2009) which states that a person who has high self-efficacy, will continue to develop positive feelings toward work related to the development of his ability as more people feel the experiences of success, then he will increasingly have the power to be sure of his ability and to think more positively to the job at hand.

Partial correlation value between pedagogical competence with self-efficacy ($rxly$) amounted to $R = 0.606$, $p = 0.000$ ($p < 0.05$) showed a strong significant relationship between the Pedagogical Competency Self Efficacy. The direction of the relationship is positive, because the value of r is positive. These results showed that the higher pedagogical competence, the higher self-efficacy. Conversely the lower the higher pedagogical self-efficacy.

The value of the partial correlation between emotional intelligence with Efficacy Din ($rx2y$) amounted to $R = 0.714$, $p = 0.000$ ($p < 0.05$). These values indicate a significant positive relationship was very strong between Emotional Intelligence's den Self Efficacy. The higher the emotional intelligence, the higher efficacy din on the teacher. bc` ~ it also conversely the lower the lower the Emotional Intelligence Self Efficacy.

The results also show the value koetisien calculation of determination (R^2). This value is used to determine the percentage contribution of the influence of the independent variables (X1 and X2) simultaneously to the dependent variable (Y). The R^2 (R Square) of 0.547, or 54.7%, which means that the percentage contribution of the independent variables influence the pedagogical competence and emotional intelligence to the dependent variable ie self efficacy of 54.7%. This means there are 45.3% are other factors that affect self-efficacy of teachers outside variables pedagogical competence and emotional intelligence such as gender, age subjects, teaching time, a feat never achieved, recent education teachers and others.

The amount of variable contribution to the pedagogical competence of self-efficacy of 15.3% while the variable contribution of emotional intelligence to Self Efficacy of 39.4%. These results indicate that the emotional intelligence of teachers is greater vang vaiabel affect self-efficacy of teachers.

Based on the results of analysis show that the measurement variable efficacy in subjects of research is high. The value of the empirical mean of 102.94 and hypothetical value of 82.5. High condition can be interpreted that the aspects contained in Self Efficacy, namely: the level of

difficulty of the task, wide field of tasks and the ability conviction has been fully understood or utilized by the study subjects.

Based on the results of analysis show that the measurement variables pedagogic competence in high teroolong research subjects. The value of the empirical mean of 100.29 and hypothetical mean of 87.5. Pedagogical competence is high means that there are aspects of the pedagogical competence. namely: learning management, understanding of students, instructional design, implementation of educational and dialogical learning, the use of learning technology. Evaluation of learning outcomes and student development has been fully understood or utilized by the subjects.

Variable measurement of emotional intelligence in the research subject is high. The value of the empirical mean of 103.21 and hypothetical mean of 82.5. It can be interpreted that the aspects that exist in emotional intelligence is the introduction emotions. managing emotions, motivation, recognition of other people's emotions and relationship coaching, has been fully understood or utilized by the subjects.

Aspects of pedagogical competence the highest correlation to self-efficacy is the designing aspect of learning the correlation value of 0.585, $p = 0.000$ ($p < 0.01$). These results can be interpreted that the formation of pedagogic competence as well, then the aspect that needs to be established first that the designing aspect of learning, because these aspects provide the highest influence or dominant.

Aspects of emotional intelligence highest correlation to self-efficacy that aspect of coaching relationship with a correlation value 0.666, $p = 0.000$ ($p < 0.01$). These results can be interpreted that the formation of emotional intelligence is good, then the aspect that needs to be established first that aspect of engagement, because these aspects provide the highest influence or dominant.

6.0 CONCLUSION

Efficacy of teacher concerned. Conversely the lower the Pedagogic Competence, is related to the lower Self Efficacy of teachers. Partially, there is a significant positive correlation between Emotional Intelligence and Self Efficacy of teacher. That is the higher the Emotional Intelligence harmoniously as well as the higher of Self Efficacy of teachers. Conversely the lower Emotional Intelligence is the lower the Self Efficacy of teachers.

As known that there is contribution or role the pedagogic Competence, Emotional Intelligence to the teachers for themselves in 54.7% and remaining on 45,3% is explained by other variables that not included in this research.

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Effect Of Behavior Contract To Reduce Maladaptive Behaviors Of Students With ADHD

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Abstract

Maladaptive behaviours of students with Attention Deficit Hyperactivity Disorder (ADHD) is negative behaviours, which disturb a learning process in the classroom. This study was conducted to identify the use of the behavior contract in reducing maladaptive behaviors in students with ADHD in Al Firdaus Elementary School Surakarta, Indonesia. Subject of this study was a third grade ADHD student. The Single Subject Research (SSR) with multiple baseline cross variables design was applied as experimental method. The target behaviors were directly observed, recorded in the instrument and analyzed by visual graphic analysis method. At the baseline-1 phase, the target behavior of verbally disrupting friends occurred on average 20 times, while nonverbal disruption occurred 24 times. The target behavior in the intervention -1 phase tended decrease, with an average of 5 times (verbal) and 4 times (nonverbal). At the baseline-2 phase, the target behavior of interrupting the teacher's explanation occurred on average 18 times. This behavior decreased in the intervention-2 phase with an average of 3 times. At the baseline-3 phase, the target behavior of unable to resist eating and drinking occurred on average 10 times. At the intervention-3 phase, the behavior occurred on average once. It can be concluded that the behavior contract may reduce maladaptive behaviors of student with ADHD.

Keywords: Behavior Contract, Maladaptive Behavior, ADHD.

1.0 INTRODUCTION

Education for children with special needs in Indonesia is usually held in Special School or called *Sekolah Luar Biasa* (SLB), and inclusive schools. Generally, students in Special School are grouped according to the type of disabilities or needs, whereas in inclusive school, children with special needs are co-educated with normal children of their age in the same classroom. The last type of school focuses on training and nurturing special needs children to be accustomed and able to fully participate in the real society (Praptiningrum, 2010).

A type of special needs that is specifically catered in inclusive schools is children with Attention Deficit Hyperactivity Disorder (ADHD). ADHD in children is a condition characterized by the inability to concentrate, hyperactivity, and impulsivity that can cause hindrances in their lives (Baihaqi & Sugiarmun, 2006: 2).

Diagnostic and Statistical Manual 5 or DSM-5 (author, 2013: 32) described that ADHD is a neurodevelopmental disorder determined by levels of inattention, disorganization, or hyperactivity-impulsivity. Children with ADHD have difficulty in controlling themselves, so they appear to be unable to concentrate for long periods of time, having difficulty with quiet activities, and harassing other people, both verbal and nonverbal. Their attention is easily distracted by various thing. They are forgetful and easily confused. They are also often seen move constantly, as if they never feel tired. These characteristics caused ADHD children to experience various problems during the learning activities in the classroom. Pelham and Bender (Wood, 2005: 87) based on teachers' reports state that they (children with ADHD) are often involved in fights, tend to interrupt people and being rejected or unpopular with their peers.

Various problems of children with ADHD in the classroom are caused by children's behaviors which tend to be maladaptive or inappropriate. According to Latipun (2008: 135), maladaptive behavior or problem behavior is a negative habit or behavior that is inappropriate and unexpected. Maladaptive behaviors must be anticipated immediately to prepare the ADHD children to avoid rejection of the society in the future.

There are numerous ways to reduce maladaptive behaviors of children with ADHD, which can be done through the use of medical treatment and behavioral therapy. According to Barkley (Martin, 2008: 233), the drugs used in the treatment of children with ADHD are stimulant medications that effectively improve behavior, academic performance and social adaptation in children with ADHD up to 70-90 percent. The result of medical treatment does appear to provide a very drastic change in a short time. However, it does not last long. Medical treatments cause side effects that affect the health of children as well. Smucker & Hedayat (Wood, 2005: 89) stated that some side effects of medication treatment for children with ADHD are trouble sleeping (insomnia), loss of appetite, abdominal pain, dizziness, the emergence and worsening of anxiety, slowed growth, tachycardia, increasing blood pressure, recurring maladaptive behaviors after the influence of drugs ended, unstable emotions, obnoxiousness, social withdrawal, and damaging effects.

Another alternative for reducing maladaptive behaviors of children with ADHD is to use behavioral therapy or behavioral counseling. Behavioral therapy or behavioral counseling is certainly safer for children's health and the outcomes tend to last longer. Firestone (Wood, 2005: 95) states that the progress gained from behavioral counseling lasts longer, does not disappear easily like the influence of drugs. Thus, nonmedical methods play important role in achieving sustainable success for children with ADHD.

One technique of behavioral therapy or behavioral counseling that can be used to reduce maladaptive behavior is the behavior contract. Martin & Pear (2011: 323) stated that maladaptive behavior concerned self-control can be overcome by behavioral model of behavior contract. Behavior contract -also called contingency contracting- is a contract between counselee or student and counselor or teacher to arrange the conditions so that the counselee shows the desired behavior (Komalasari, Wahyuni, & Karsih, 2011: 172). The contract that will be used must be based on an agreement between both parties. Children should already know the reward when they behave in accordance with the contract, it basically is expected that the child always tried to behave accordingly. The aim is that children with ADHD can consciously

determine the consequences of the actions they did. Latipun (2008: 144) stated the same thing, where "...individuals anticipate the change of their behavior based on the agreement that the consequences will arise".

2.0 METHOD

This study was conducted for one month in Al Firdaus Elementary School Surakarta, Indonesia in 2016. This research used experimental method of Single Subject Research (SSR) with multiple baseline cross variables design. Multiple baseline cross variables design is the research design used if the teacher wants to change behavior using an intervention that can be applied to two or more of the target behaviors (Sunanto, Takeuchi, and Tanaka 2005: 74). Multiple baseline design is used to demonstrate the effectiveness of an action or treatment without returning to baseline conditions (Martin & Pear, 2011: 273). Thus, in this study, each variable or the target behavior was measured at one baseline phase and one intervention phase (A-B). The bound variables in this study were three target of maladaptive behaviors in ADHD subject, i.e. verbally and nonverbally disrupting friends (target 1), interrupting the teacher's explanations (target 2), and unable to resist eating and drinking (target 3).

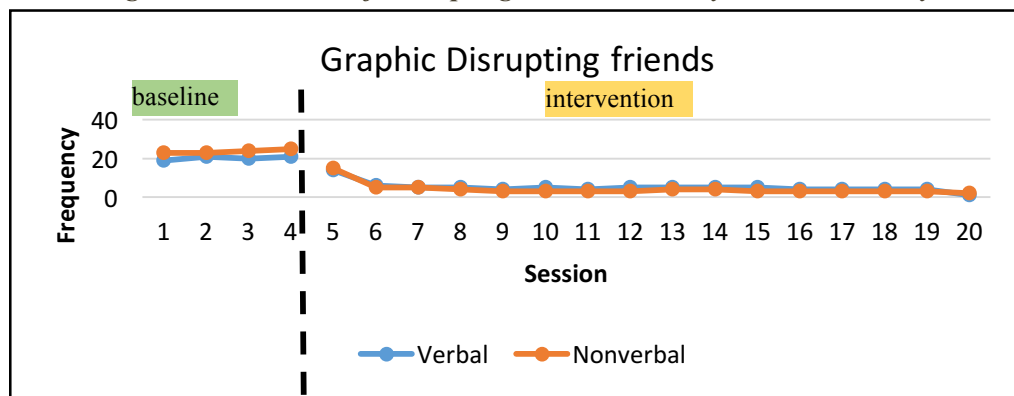
The target behaviors' data were collected using direct observation with recording instrument which its validity was tested by two experts in handling misconducts and psychological measurement experts. The data collection was carried out in 20 sessions, and analyzed by visual graphic analysis method. At each session, the data were collected by video camera for two-hour lessons (approximately 70 minutes). The sequence of the data collection is: baseline-1 'verbally and nonverbally disrupting friends' in 4 sessions, intervention-1 in 16 sessions; baseline-2 'interrupting the teacher's explanation' in 7 sessions, intervention-2 in 13 sessions; and baseline-3 unable to resist eating and drinking' in 10 sessions, and intervention-3 in 10 sessions.

3.0 RESULT

3.1 Target Behavior-1

The target behavior observed at baseline-1 phase is the behavior of verbally and nonverbally disrupting friends. This phase consists of four sessions. Intervention in this study is divided into three levels: level 1 in the form of motivation given by the researcher for not behaving maladaptive during the learning activity, level 2 for advice and warning given when the subject behaves maladaptive, not in accordance with the behavior contract in agreement, and level 3 in the form of penalties in accordance with the behavior contract if the intervention level 2 cannot overcome the subject's behavior. The following data is the result of the baseline-1 and intervention-1, consist of 16 sessions:

Figure 1: Reduction of Disrupting Friends Verbally and Nonverbally



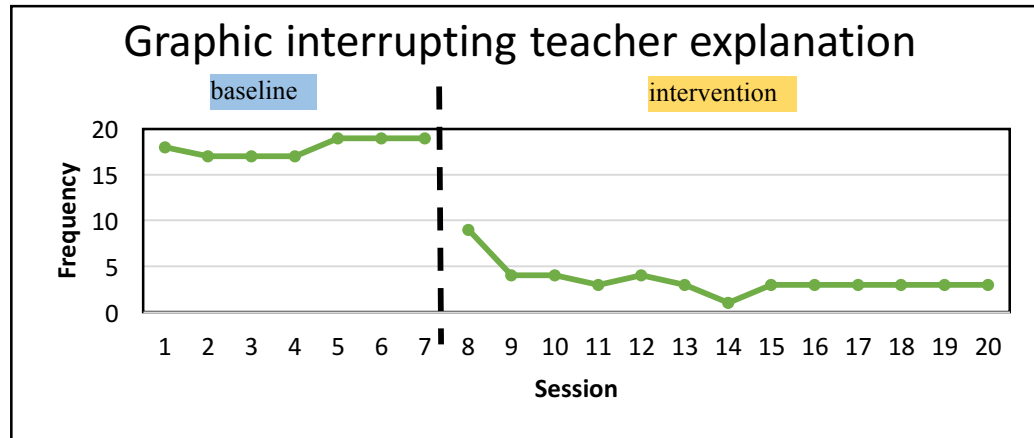
The average of the subject's maladaptive behaviors in baseline-1 phase were 20 times (verbal) and 24 times (nonverbal). Thus, the frequency of the subject's maladaptive behaviors is in high category. Subject's maladaptive behavior of verbally and nonverbally disrupting friends were reduced (Figure 1). The frequency of the subject's behaviors in the beginning were 14 times (verbal) and 15 times (nonverbal), then it was decreased until less than 5 times. The mean of the subject's maladaptive

behaviors in intervention-1 phase were 5 times (verbal) and 4 times (nonverbal). Thus, the frequency of the subject's maladaptive behaviors was categorized as low.

3.2 Target Behavior-2

The target behavior observed at baseline-2 phase is the behavior of interrupting the teacher's explanations. This phase consisted of seven sessions. Furthermore, the intervention phase of the target behavior-2 consists of 13 sessions. The recording result as follows:

Figure 2: Reduction of Interrupting Teacher Explanation

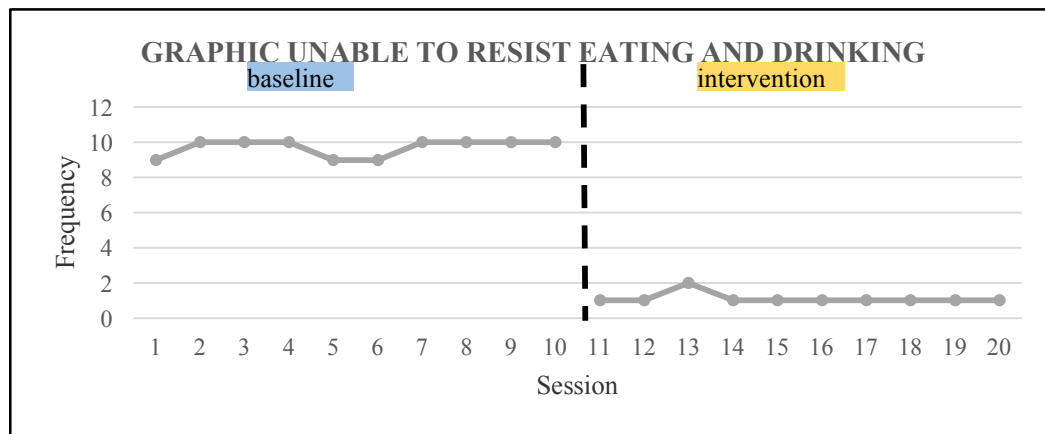


The mean of the subject's maladaptive behavior in baseline phase is 18 times. Thus, the frequency of the subject's maladaptive behavior is in medium category. It can be noticed that subject's maladaptive behavior of interrupting the teacher's explanations is reduced (Figure 2). The frequency of the subject's behaviors in the beginning was 9 times, then it was decreased to less than 4 times. The mean of the subject's maladaptive behaviors in this phase was 3 times. Thus, the frequency of the subject's maladaptive behaviors was in low.

3.3 Target Behavior-3

The target behavior observed at the third baseline and intervention phases is the behavior of unable to resist eating and drinking. Both of these phases consist of ten sessions, with the recording result as follows:

Figure 3: Reduction of Unable to Resist Eating and Drinking

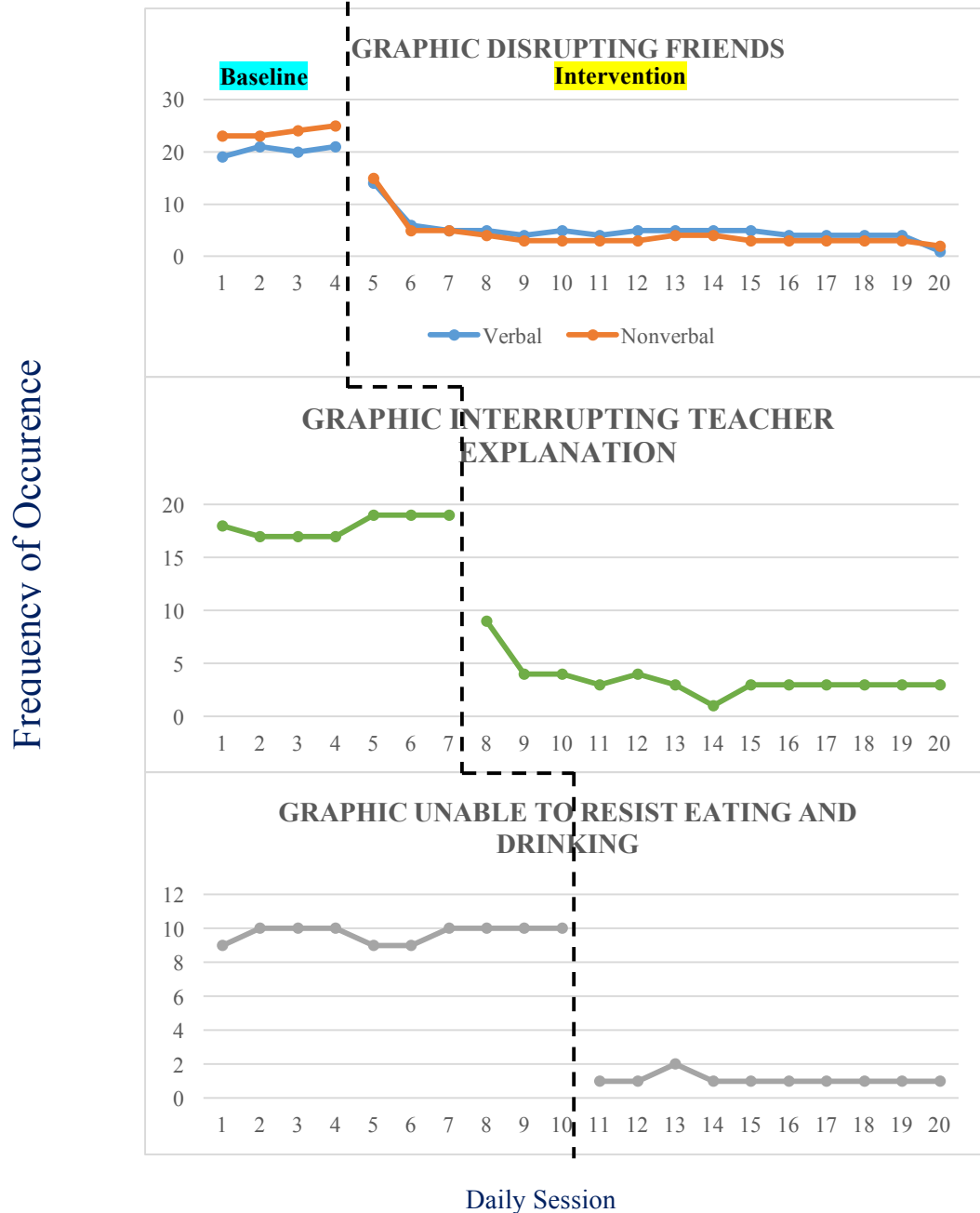


The mean of the subject's maladaptive behavior in baseline-3 phase was 10 times. Thus, the frequency of the subject's maladaptive behavior was grouped as medium category. Subject's maladaptive behavior of unable to resist eating and drinking is reduced. The frequency of the subject's behaviors in the beginning is once, it was increased 2 times in the third session. But the frequency was decreased again to

once until the end of the phase (Figure 3). The mean of the subject's maladaptive behaviors in this phase 1 time. Thus, the frequency of the subject's maladaptive behaviors was in low category.

Based on intervention result, it's known that the frequency of the target behavior 1 became low with average 5 times (verbal) and 4 times (nonverbal), target behavior 2 become lower with mean 3 times, and target behavior 3 become lower with mean once. Thus, the subject's behavior target become low after a few sessions in the intervention phase. Here is a graphic of summary subject's maladaptive behavior based on intervention result as shown in figure 4.

Figure 4: The Change of Frequency of Subject's Maladaptive Behaviour



Based on Figure 4, the frequency of the target behavior 1 became low. Similarly, the frequency of the target behavior 2 and 3 which in baseline phase were in medium category became low after the interventions. At the beginning of the intervention phase, the subject's behavior generally has not stable yet. This is due to the subject still requires adjustment to the new regulations in accordance with the

behavior contract. But after a few sessions in the intervention phase, the subject's behavior then become completely stable.

4.0 DISCUSSION AND CONCLUSION

Based on the research result, it is known that there was a decline in the subject's frequency of maladaptive behaviors after the intervention using the behavior contract. The decline in the subject's frequency of maladaptive behaviors confirm that the hypothesis proposed in this study can be accepted.

Behavior contract can be applied to reduce maladaptive behaviors in ADHD students with the students' approval and input from parents (US Department, 2006). The researcher used behavior contract technique that in the making involves the subject and the classroom teachers. This is done so that there is a concordance of the terms of the agreement between the classroom rules and the student's conditions.

The main theory that the behavior contract derived from is the behavior modification. Martin & Pear (2011: 323) stated that there is a behavioral model that can be used for self-control that is called a self-control program. Self-control program is used to deal with behavior issues regarding self-control problem. An important component in this program is a contract contains the problems and goals, the steps to achieve the objectives, the effective date, and signatures as the evidence of approval. The contract used as a medium to handle issues related to self-control behaviors is then called a behavior contract.

In this study, the subject had maladaptive behavioral symptoms that are included in the form of self-control difficulties, i.e: disrupting friends verbally and nonverbally, interrupting the teacher's explanation, and unable to resist eating and drinking during the learning activity. Thus, the behavior contract is particularly appropriate to overcoming the problems of the subject.

The recorded results of the behaviors indicate that the subject has high frequency of maladaptive behavior. Upon entering the intervention phase, the subject's maladaptive behaviors tend to decrease. The cause is the immediacy of the interventions given by the teacher after the subject breaks the contract or the agreement. Intervention is provided by the teacher in the form of advice, motivation, and warning so that the subject behaves adaptively. If the warning given by the teacher is ignored (the subject breaks the contract again), the teacher will give the penalty according to the contents of the contract, which may be the subject doing his or her work outside the classroom, the subject does not get a lunch snack (provided after school), and/or the subject's break time is reduced. When the subject can control himself or herself to not disrupt friends, the subject is rewarded in the form of stickers, drawing papers, and/or color pens at the end of each session.

In addition to the subject's decreasing maladaptive behaviors, the researcher found that the subject began to have a sense of responsibility towards oneself. According to Barbara (Hamidah & Palupi, 2012), responsibility is someone's attitude which is reliable, diligent, organized, on time, appreciate commitment and planning. A manifestation of the development of a sense of responsibility in the subject is the subject began to feel the need to complete tasks or take notes on the lesson. Subject began to appear diligently writing than committing acts that showed maladaptive behaviors.

Subject's empathy also began to grow after entering the intervention phase. Empathy as stated by Ahmadi (Muhtadi, 2009) is a feeling of understanding others or tendency to position themselves as others, so they behave or act in others' place. One form of empathy is shown in the form of helping teacher brings the goods such as a bag or a book without being asked at all. Prior to the study, subjects tend to be indifferent to the teacher or anyone else who does not pique their interest.

These findings indicate that children with ADHD who have low social skills and poor emotional control (Wood, 2005: 123) still have hopes to be able to be more sociable and well behaved ethically and morally. Good attitudes can be instilled on students with ADHD in various ways, for instance, advice, discussion, motivation, and so on. Muhtadi (2009) stated that good attitudes such as empathy and responsibility can be nurtured by example, moral stories, verbal reprimand, direct experience, playing with each other, and habituation. In this study, the subject's attitude of responsibility and empathy began to detected in the intervention phase, in which the classroom teacher directly and continuously giving warning and advice whenever the subject's maladaptive behaviors surface.

In spite of the fact that there is a change of behavior on the subject, this research need to be further continued. In this research, there are still some shortcomings that need to be considered, among others, is that the research on the maladaptive behaviors took a long time, it is because the subject is not familiar with the application of the behavior contract. In addition, the process to overcome or reduce maladaptive behaviors requires the cooperation of all parties, not just the subject, the researcher and classroom teachers or subject teachers only. Participation of the subject's classmates basically is also needed, so as not to bring out other unwanted behavior. Giving interventions, penalties and rewards is more effective when given by those who feared or respected by the subject (e.g., classroom teachers). The lack of this result can be used as material of the next research.

It can be concluded that behavior contract may reduce maladaptive behavior of subject ADHD in the class, which are verbally and nonverbally disrupting friends, interrupting the teacher's explanations, and unable to resist eating and drinking.

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