

## **PRIVATE ISLAMIC HIGHER EDUCATION IN ASEAN ECONOMIC COMMUNITY (AEC) ERA**

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### **ABSTRACT**

This article explores the challenge faced by Indonesia in ASEAN Economic Community (AEC) era. It is also revealed the Private Islamic Religion Institution (PTKIS) strategic to play its role and function in generating human resource. The method used is qualitative in the form of literature study. The result shows that PTKIS are required to adapt and see the AEC as an opportunity to change. A private status should be used as an institutional capital to create and innovate freely, by maximally utilizing the available resources. The management of a reputable institution is seen to be a significant factor for reinforcement. Aspects of visionary leadership, qualified lecturers, a curriculum that is responsive to a change, and an adequate infrastructure become a strengthening point toward the management accountability of universities in creating graduates who are competitive, skillful and qualified.

Keywords: Private Islamic Religious Institution (PTKIS), ASEAN Economic Community (AEC).

### **ABSTRAK**

*Artikel ini mengkaji tentang tuntutan yang dihadapi Indonesia dalam menghadapi Masyarakat Ekonomi ASEAN (MEA). Artikel ini juga memaparkan tentang peran strategis Perguruan Tinggi Keagamaan Islam Swasta (PTKIS) dalam memainkan peran dan fungsinya. Metoda penelitian yang digunakan adalah kualitatif berupa studi pustaka. Hasil kajian menunjukkan bahwa PTKIS dituntut untuk beradaptasi dan melihat MEA sebagai suatu peluang untuk*

*berubah. Status swasta dijadikan sebagai modal institusional (institutional capital) untuk berkreasi dan berinovasi secara leluasa, dengan mendayagunakan semaksimal mungkin sumber daya yang dimiliki. Tata kelola manajemen perguruan tinggi yang handal dipandang menjadi factor yang signifikan untuk diberikan penguatan. Aspek pimpinan yang visioner, dosen yang berkualitas, kurikulum yang responsif terhadap perubahan, dan sarana prasarana yang memadai menjadi bentuk penguatan terhadap akuntabilitas manajemen perguruan tinggi dalam menghasilkan lulusan yang berdaya saing, terampil dan berkualitas.*

*Kata Kunci: Perguruan Tinggi Keagamaan Islam Swasta (PTKIS), Masyarakat Ekonomi ASEAN (MEA).*

## **INTRODUCTION**

State and private universities in Indonesia are expected to compete regionally, nationally, and internationally. This competition can be done if each university can respond toward a rapid environmental change to meet customer satisfaction. The change that focuses on excellence and sustainable competitiveness need human resources (HR) who are tough and have the strength either independently or in groups within an organization. HR must be able and willing to carry out work with an intelligent, competitive and cooperative way for the benefit and advancement of the organization.

However, until now HR in Indonesia still have little competitiveness compared to countries in South East Asia or Asia. Based on the World Competitiveness Report 2010-2011, the competitiveness of Indonesian human resources ranks 44<sup>th</sup>. Thailand ranks 38<sup>th</sup>, China 27<sup>th</sup>, Brunei 28<sup>th</sup>, Malaysia 26<sup>th</sup>, and Singapore 3<sup>rd</sup> (Schwab, Sala-i-Martin, Dervis, & World Economic Forum, 2010).

Meanwhile, according to the UNDP (United Nations Development Programs) on Human Development Report 2011, Indonesia was ranked 124<sup>th</sup> out of 187 countries in the world. Even more worrying there was a decline in ratings. Initially, in 1997, HDI (Human Development Index), and Indonesia ranked 99<sup>th</sup>, then in 2002, the ranking dropped to 102<sup>nd</sup>. This conditions continued to decline being ranked 111<sup>th</sup> in 2004 and ranked the 110<sup>th</sup> in 2005 (UNDP, 2011). The HDI measured the comparison of life expectancy, literacy, education, and standard of living.

Issues related to HR also occurred in the Institute of Educator (*Lembaga Pendidikan Tinggi Keagamaan/LPTK*). There are two main problems in LPTK, namely: a large number of LPTK in Indonesia and the low quality of LPTKs. In fact, LPTK is an institution that creates the educators. These educators are going to be the leader in creating qualified human resources.

The lack of human resources condition in Indonesia become a problem that must be taken seriously. Moreover, Indonesia is currently facing

regional challenges such as ASEAN Economy Community (AEC). When AEC is enforced, the needs of skilled workers who are certified are preferred. In contrast, skilled workers who are not certified will be difficult to compete with skillfully certified personnel in getting a job. Moreover, when an Indonesian skilled worker is to compete in abroad, they must have a professional certificate that is not only recognized by Indonesia but also recognized by other countries.

In facing AEC, educational institutions in Indonesia, especially universities have difficulty in competing with others. Universities in Indonesia are also challenging to keep up with changes. Private Higher Education commonly experiences it (*Perguruan Tinggi Swasta/PTS*). There are still a lot of PTS which the quality is below standard and still far from expectations in producing superior human resources. Consequently, the PTS with under level of quality became bankrupt.

The readiness in facing AEC also has to be conducted by Private Islamic Religious Institution (*Perguruan Tinggi Keagamaan Islam Swasta/PTKIS*). Therefore, the strengthen action is needed to develop in order to make PTKIS ready for the AEC, including the strengthening of the management or governance. Universities are required to have efficient, transparent, and accountable management to have a clear direction to produce good quality and advantageous graduates (Asmawi, 2005). Therefore in this paper, it will be reviewed and outlined further towards the issues about PTKIS problem related to the management or governance through research activities in facing the ASEAN Economic Community or better known as AEC. The management of universities become the focus of this study due to the low quality of national higher education can be viewed from the low quality of service and management or governance. University as a public institution conduct the public services in the education field. Service is one of the factors considered by prospective students (both from domestic and foreign) to determine the choice.

The research conducted using a qualitative approach. According to Moloeng (2007) qualitative research is a type of research that aims to understand the phenomena experienced by study subjects holistically by describing using words, in a particular natural context and utilize natural methods. The phenomenon experienced by research subjects may include behaviors, perceptions, motivations, and actions. The type of research (based on place/space) used in this study is a library research.

## **DISCUSSION AND ANALYSIS**

### **Juridical Basis**

According to the Act No. 20 of 2003 on National Education System

in Article 24 states that the provision of education and science development knowledge, in university it is applied freedom of academic and freedom of educational forum as well as the autonomy of science. The university has the freedom to manage their institution as a center of higher education, scientific research, and dedication to the community and university can obtain funds from public sources which the management that is done based on the public accountability principle. In Article 48 it is stated that the management of education funds is based on the principle of fairness, efficiency, transparency, and public accountability. Further in Chapter 14 of the management of education, Article 51 states that the management of higher education unit implemented based on the principle of autonomy, accountability, quality assurance, and transparent evaluation. Then, in chapter 16, containing about assessment, accreditation, and certification. As stated in article 57 of the assessment carried out in order to control the quality of education nationwide as a form of teaching accountability providers to the parties concerned. In Article 60 states about the accreditation of programs and educational units by the government and/or an independent institution authorized as a form of public accountability. Continued on article 66, explained that the government, local governments, boards of education, and school/madrasah exercise supervision over the education at all levels and types of education by their respective authorities. Supervision referred to in paragraph (1) shall be conducted with the principles of transparency and public accountability.

In the Indonesian Government Regulation No. 17 of 2010 on the management and delivery of education, in Article 3 states that management education is aimed at ensuring: 1) public access to educational services adequate, equitable, and affordable; 2) the quality and competitiveness of education and its relevance to the needs and/or condition of the people; and 3) the effectiveness, efficiency, and accountability in the management of education. In Article 49 paragraph (2) states that the management unit or a higher education program implemented based on the principle of autonomy, accountability, quality assurance, and transparent evaluation. More clearly in Article 58 explained that the units or education program shall establish education governance policies to ensure the efficiency, effectiveness, and accountability in the management education that binds: 1) unit or educational program in question; 2) educational institutions stakeholder representation on the unit or educational program in question; 3) learners unit or educational program in question; 4) parents/guardians of students in the unit or educational program in question; 5) teachers and education personnel in the unit or educational program in question; and 6) the another party is bound by the unit or educational program in question.

Explicitly, in the Indonesian Government Regulation No. 66 of 2010 concerning amendments to the Government Regulation No. 17 of 2010 on the management and delivery of education, Article 58J mentioned that the management accountability and the implementation of compulsory education unit is realized by at least: 1) organize the governance of education unit based on the principles of governance education entity referred to in Article 49 paragraph (2); 10; 2) balance the number of students, the capacity of facilities and infrastructure, educators, staff and other resources; 3) education is not commercial; and 4) prepare reports providing education and financial reports in a timely, transparent, and accountable in accordance with the provisions of the legislation.

### **The Sociological Basis**

The existence of PTKIS influenced by sociological aspects, among others affected by the formation of the ASEAN Community. ASEAN Community is a group formed by the countries in ASEAN. ASEAN Community was formed with the aim to improve the welfare of all ASEAN members to be able to face the competition on the regional and global scope. In the history of ASEAN countries unity, this is a very significant development in response to the care of human security that includes economic security, food security, health security, environmental security, personal security, community security and political security. Before ASEAN Community has been declared, it had been signed the CAFTA (China-ASEAN Free Trade Area) in 2009 and began to be implemented in January 2010. The signing of CAFTA was motivated by China's economic rise and the movement of which skyrocketed in the last decade. This is an opportunity to improve the type and volume of partnership for both parties. Various reasons cause CAFTA expected to run acceleratively, of which China and ASEAN countries have a culture that tends same (Eastern nations), so the need (markets) are relatively equal and geographic location that facilitates the distribution process of supply and demand take place efficiently.

At the 14<sup>th</sup> ASEAN Summit in Thailand in December 2008, there was a strategic decision, which all ASEAN countries have ratified the ASEAN Charter (ASEAN Charter) and agree The ASEAN Charter entered “entry to force” stage. So the three pillars of the ASEAN Community which include the ASEAN Economic Community, ASEAN Security Community, and the ASEAN Socio-Cultural Community which were originally planned to be implemented and targeted fully integrated in 2020, then accelerated into 2015. Consideration to this acceleration was the rise of China and India as new countries that were able to compete with the strength of the America economic map as a superpower to the problem of investment and the global

economy as the result of Hakim research (Hakim, 2015). Because of the resurrection of these two countries stimulated other ASEAN countries to accelerate its vision with the hope to strengthen the competitiveness of the member countries of ASEAN. So that ASEAN member can respond and get a positive value from the rise of China and India to accelerate the ideals of ASEAN in 2015.

ASEAN Community Originally only has two pillars, the pillar of the economic and political pillar of security. Those two pillars have been longstanding. However, to establish further friendship between ASEAN countries, it was released the third pillar of the socio-cultural pillar. As it is known that the ASEAN countries have a common culture, through the fundamental social and cultural relationship between ASEAN member countries may soon be interwoven. The three pillars are interrelated and reinforce each other in achieving the goal attainment of sustainable peace, stability and welfare distribution in the region (ASEAN, 2009). ASEAN contributed in creating, maintaining security and stability for the region and the world. With the creation of safety and stability, all ASEAN members can focus on economic development and social culture (UNDP, 2011).

The implementation of the first pillar of ASEAN Community 2015 in the economic field since 2015 ahead to make ASEAN as a single market and production base internationally. On the economic support, the flow of goods, services, investment, skilled labor and capital flow freely done. Consumer protection, intellectual property rights (IPR), development of infrastructure, taxation and e-commerce to make ASEAN as a region with high competitiveness (competitive economic region). The implementation of the country's integration among Cambodia, Myanmar, Laos, and Vietnam, to make ASEAN as a economic development region and the building of economic relations with the outside of the region, to make ASEAN as a globally integrated region (integration into the global economy) (Hakim, 2015). Economic integration is part of the ASEAN visions 2020. The vision of ASEAN as follows.

*".... to create a stable, prosperous, and highly competitive ASEAN Economic Region in the which there is a free flow of goods, services, investment, skilled labor, and free flow of capital, equitable economic, development and reduced poverty and socio-economic disparities in the year 2020."*

The second pillar of the ASEAN Community 2015 is the security field (ASEAN Security Community). The cooperation form in the fields of security, namely in combating terrorism, human trafficking, drug trafficking, illegal fishing, and the arms trade. In this era of globalization, terrorism often involves several countries and not regarded the international border

(transnational). Globalization increases violent activities in the form of terror. Rapid changes brought about by the process of globalization has led to a polarized society (Nassar, 2009). Globalization produces the marginalized and the weak society. The emergence of the marginalized and the weak society causing them to act against the law, violence, and commit acts of terror. Meanwhile, the issues of world concern, such as human trafficking, drug trafficking, illegal fishing, and the arms trade can occur across countries in the world (Hakim, 2015). Therefore, in dealing with the problem, it is required to conduct a cooperation between ASEAN countries in the shade of the ASEAN Security Community.

In Syncore Magz (2015) explained that for some countries in the region of Southeast Asia, three main pillars of the cooperation had been announced together; ASEAN Security Community, ASEAN Economic Community (AEC) and ASEAN Socio-Cultural Community (ASCC). Of these three pillars that need special attention is the third pillar relates to ASCC because there are six programs, namely: human development, social welfare and protection, social justice and rights, ensuring environmental sustainability, narrowing the development of GAP and building the *ASEAN* identity (ASEAN, 2009).

Regarding education as the third pillar in the form of socio-cultural aspects, it is hoped that education can prop up the ASEAN Community in 2015. Since a few years ago, the ASEAN countries once committed to establishing cooperation in the field of education, namely in 1995. Even before that, ASEAN has a network of higher education, namely the ASEAN University Network (AUN). AUN is the result of the High-Level Conference on the 4th ASEAN implemented in 1992. The purpose of the AUN establishment is to accelerate the development of solidarity and regional identity through the promotion of human resource development by strengthening the existing network at the university level and educational institutions featured in the region (Hakim, 2015).

All three pillars of the ASEAN member countries agreed within the framework of the ASEAN Community, namely the pillars of economic, security and socio-cultural, they overlap each other. Economic growth, movement of goods and services and investment will not be accomplished if there is no security aspect that ensures the smooth operation of the economy. Similarly, the socio-cultural aspects will not develop, if safety and the economy are not going well. Socio-cultural aspects are required for the development of a sense of togetherness and solidarity among ASEAN countries, including the development of human resources through education (Hakim, 2015).

Equalization of the quality of human resources ASEAN community, of course, will further accelerate economic development as the main pillar of ASEAN Community. A major factor in the success and progress advocates together in the era of the ASEAN Community, especially in improving the competitiveness is determination. Competitiveness and human resource capacities are also institutional qualified, is an absolute requirement to maximize the potential benefits and opportunities of the ASEAN Community (“Kerjasama Fungsional Asean,” n.d.). We must improve itself consistently to improve competitiveness. Of course, only with determination and consistency, Indonesia can feel tangible benefits for the ASEAN Community forward. Indonesia determinant factor at the regional level will also be able to encourage ASEAN to maintain its influence in the middle of the dynamics of international relations. Therefore, all ASEAN members should take a role not just be a spectator in any development of the world.

Indonesia should immediately improve itself to prepare the human resources that very competitive and global. Premises must prepare for the challenges and opportunities, especially for young professionals to compete with foreign workers who come to Indonesia. Challenges of Indonesia to the future is to create meaningful change in the daily life of its people.

### **Academic Principle**

In Indonesia, the quality education image is still far from expectations (Nandika, n.d.). Education in Indonesia is quite apprehensive from time to time not being improved. A bleak portrait of Indonesia education certainly can not be separated from the situation in the field of ideology, political, economic, social and cultural in transition (Darmaningtyas, 2007). As evidence, the study results of UNDP (2004) regarding human development index showed Indonesia ranks 111th out of 177 countries. This is a bitter pill to swallow and become a blurred portrait in conducting education process in Indonesia.

The low ranking of Indonesia in the HDI into a complexity problems, especially with regard to the delivery of education, the problems that often arise include: low budget for education, the lack of quality and income of teachers/lecturers, lack of infrastructure, high cost of education, high surge, drop out high illiteracy, and the high number of graduates who become unemployed, can certainly not be considered as a technical issue of education. This overlap problem if not addressed systemically, may eventually roll like a snowball. The problem will be even greater and complex, as a result, would create a setback for Indonesia's education (Zamroni, 2012).

The college is an educational institution of formal education in Indonesia. As the highest educational institutions, Universities should play an

active role in improving the quality of students and graduates who will plunge into the community and be a candidate of the professional workforce. Moreover, in facing the AEC market of free competition, Universities should be able to develop the various sectors which will increase the competitiveness. Education should be developed and evolved to improve the quality of Indonesian society. Therefore, the college with the help of the government strives to educate the nation to improve the country's level of life.

Learning quality in higher education is indeed resulting from the process quality as well. To improve the quality of the education, the process has been pursued by many lecturers, among them with every additional local content and coaching entrepreneurs on the student. Colleges have implemented education and training of entrepreneurs in universities. Thus, graduates besides having competence in the field can also be useful in society, especially in applying the guidance of entrepreneurs to the public so that the public has the entrepreneurial spirit, and can produce a product that has the same quality. In fact, it could compete with the products of other countries. With the participation of the government, universities, and private, Indonesia certainly can compete in AFTA 2015.

Meanwhile, through the addition of local content, students are expected not only has global knowledge but also a concern for sociocultural values surrounding them, Ki Hajar Dewantara forward the concept of local content to the idea of Trikon. One concept of Trikon is concentric. Concentric means not losing its personality, having united and communicate with other nations. Local content means human resources in Indonesia will love and value the local area as a form of self-defense in receiving global flows. Thus, local content will be one strategy in the ASEAN Economic Community (AEC). The power of information, knowledge, and culture from outside would be an additional strength of the nation without prejudice, obscure even to eliminate love learners will be cultural values of the nation and region.

In addition to the quality of the learning process, the lecturer is one of the essential components of an educational system in universities. Lecturer plays a role in facing AEC, especially in improving the quality of human resources. The lecturer is a determinant in creating a student who incidentally will be the candidates for employment. Lecturer determines the good and the poor quality of students as candidates for employment. When the lecturers have a good quality, they will generate prospective employment students. In the end, the lecturers also contributed to the advancement of participation in AEC.

Associated with efforts to improve the quality of higher education, the competence of lecturers have a strategic role. Implementation or otherwise of the expected quality of higher education is determined by the quality of the lecturers in every field of their expertise (Hanafiah, 2004). A college which is innovative, qualified and responsive to global developments and local arrangements lies in the effort of its' development and improvement of the primary stakeholder which is their lecturers.

The role, duties and responsibilities of the lecturers play a role in achieving national education goals, namely the intellectual life of the nation, improve the quality of Indonesian, including the quality of faith and piety, character, and the mastery of science, technology, and art, to realize Indonesian society developed, just, prosperous, and civilized (Effendi, 2016). Given the magnitude of the role and responsibilities of the lecturers, it takes the effort to deliver lecturers who are professional and have competence in the field.

## **The Condition of PTKIS**

### **1. PTKIS history**

In its history, the existence of PTKIS was the forerunner of PTKI growth. The beginning of PTKI establishment came from PTKIS. PTKIS has been there before Indonesia's independence. Wishes and aspirations of Indonesian Muslims to establish Islamic universities have appeared in the 1930s. At that time Dr. Satiman wants to establish Islamic High School in several areas, namely: Jakarta, Solo and Jakarta. Furthermore, ten years later, on December 9, 1940, in Padang stood Islamic High School (SIT). SIT was set up by the union of teachers of Islamic religion (PGAI), although in the end it was closed because of the Japanese occupation in 1942. In 1945, in Jakarta stood Islamic High School (STI) with the head of Muhammad Hatta. STI aims to produce scholars intellect. In 1948 STI moved to Yogyakarta and renamed the Indonesian Islamic University (UII). In 1950, one of the faculty in the Faculty of Religion UII submitted to the government and turned into a College of State Islamic Religion under PP 34 1950 (BAAKK UIN Syarif Hidayatullah, 2015).

PTKI currently consists of University, Institute, and the College. PTKI is under the guidance of Religious Affairs. But college guidelines in the Department of Religion must follow the guidelines set by the Ministry of National Education, as stated in the Decree of the National Education Minister of the Republic of Indonesia No. 234/U/2000.

PTKI managed by the Directorate General of Islamic Education (*Direktorat Jenderal Pendidikan Islam/Ditjen Pendis*). Ditjen Pendis is implementing the element under the Ministry of Religious Affairs. The

number of both public and private PTKI managed by Ditjen Pendis as many as 717. The number PTKI by type are presented in Table 1 below.

Table 1. Number of PTKI by its' type

No.	Type PTKI	Number
1	State Islamic University (UIN)	11
2	Islamic Institute (IAIN)	26
3	State Islamic Institute (STAIN)	18
4	FAI / University (PTKIS)	93
5	Private Islamic Religion Institution (PTKIS)	44
6	College (PTKIS)	525
	Total	717

Source: Diktis MORA, 2016.

Regarding the access, since its inception, PTKI is the only channel of social mobility that is most important to Muslim children from various social strata far better than rural, suburban and urban areas. PTKI can be said to be a catalyst for the growth of the Muslim middle class. They are alumni of PTKI are now scattered in various fields of work. Therefore UIN, IAIN, STAIN and PTKIS should also encourage the mobility of motion that Muslim children be better planned and sustainable by providing quality education for all people.

That is the moral responsibility that is always attached to the PTKI identity. PTKI primary mandate is the development of religious sciences of Islam that should not forget to improve the morality side. Islamic values which are integrated with scientific aspects will become an additional value for its graduates. If a noble intention is realized, Muslims and people of Indonesia should be proud to have PTKI.

Lukman Hakim Saefuddin as the Minister of Religious Affairs said that the existence of PTKI in the community is not only required to meet the standards of education, but also to be able to build the unity based on the ethics of Islam and governance healthy in order to survive and build the characters of professional, systematic and continuous according to the needs of society. One of the fundamental problems in the management of education in environmental PTKI is the magnitude of society's expectations towards quality graduates and highly competitive, but it was not in line with expectations.

## 2. The challenge for PTKIS

PTKIS as educational institutions face the real challenge. AEC phenomenon as one of the impacts of globalization and internationalization actually provide challenges for the pursuit of progress and put themselves in

order to align with other universities that have been advanced. Great effort, earnest, consistent and sustained course absolutely necessary for it (Ghafur, 2009).

PTKIS should try to improve the quality as defined in the National Standards so as to meet the expectations of stakeholders, including parents, community, the world of work, and the government. However, PTKIS still regarded as second-class educational institutions. The level of popularity and preference in graduates of SMA/MA/SMK against PTKIS under PTU/PTN/PTS. In fact, there are still people who are not familiar with PTKIS institutions. Also, PTKIS also has had to adjust to the challenges of cultural patterns of society that can provide economic benefits for the students personally and community benefits.

Associated with AEC impact on educational institutions, PTKIS also not spared from the impact. As if PTKIS can follow the changes, it is possible that PTKIS will survive, but if PTKIS slow to respond the changes and unable to chase it, then sooner or later PTKIS will be left behind and abandoned. In fact, the position, existence and role of PTKIS in the context of a plural society like Indonesia is very strategic, including:

- a. Islam as a religion that is full of nobleness values and complete, it can become important references and the most reliable moral guidance in maintaining the unity in diversity of Indonesian society. These all things can happen if Muslims truly practice the values of Islam in the order of religion, nation, and society. PTKIS position, as academic institutions and religious organizations, is in the determining position. Islam could provide a valuable contribution to the people and the country through analysis, studies, and research regarding religion.
- b. PTKIS are at the bases of the Muslim community with all its variants. At the same time, PTKIS currently on pluralistic sociological environment either tribe, language, and religion. PTKIS as assets of local government can be a buffer area that serves as the guardian of morality, stability and social harmony based on religious values.

Therefore, in order PTKIS can face the free market era, it is necessary effort to improve the quality. PTKIS realize that quality is not an easy job. For making it real, it needs a long time, *istiqamah*, responsibility, patience, commitment and noble intentions. However, that attitude has not completed if there were not professional attitudes such as self-confidence, discipline, hard work, have a clear vision, strong ability to compete fairly (*fastabiqu 'l-khairât*), creative and innovative. Such attitudes must be owned by PTKIS. If the leadership of PTKIS has the capacity, capability and high integrity of the sort, then the ideals to create a quality of PTKIS will be realized.

Muslim society as users of PTKI and government as one of the stakeholders are eager to the birth of PTKI that are famous, influential, and able to compete at international, regional and national (HS, 2013). Actually, PTKIS can do so, as long as there is sincerity. Opportunity to move forward and seize opportunities into major universities are not the monopoly of state universities. Private colleges also have the same chances and opportunities to advance and compete with other universities. In this era of competition, as now applies the adage that he who is qualified to lead.

### 3. Problems encountered by PTKIS

There are some problems encountered by PKIS (Kurniawan, 2014) include:

- a. The amount decreases of public interest to send their children in PTKIS. The decrease is due to the low level of public confidence in the universities in Indonesia. The high cost of education if it is associated with a per capita income of the people and does not guarantee acceptance in the world of work into the public driving factors for not sending their children to the college (Kurniawan, 2014). The decreased amount of general interest in college happens in Islamic based college, both public (PTKIN) and private (PTKIS) (“Suarasurabaya.net,” 2008).
- b. The low quality of PTKIS graduates due to the low input. Most students who enter (as input) PTKIS are those who failed to enter in PTN and PTKIN. Thus, students who enter PTKIS are students whose quality is less, both regarding intelligence and economy. The low quality of graduates effect on the input (output). The low quality of PTKIS graduates causes the labor market can not absorb PTKIS graduates with a less ready-made excuse. Graduates with a long wait time work, indicate that the graduates were still not useful for society. The quality and relevance of graduate PTKI especially PTKIS is still a major factor in the nation's lack of competitiveness in the arena of free trade. The decline of the nation's economy, due to the low quality of human resources (HR), which manages economic resources. Even other factors sizeable role that are associated stereotypes and prejudice from the Institution of businesses or corporations that consider that graduates PTKIS less able to compete due to lack of skills and low quality and thus a new paradigm needs to be implemented by PTKIS to be able to print human resources ready in global competition.

### 4. The difficulty of financing.

The low number of students admitted to PTKIS, resulting in difficulty of funding. Because in general, operating costs PTKIS relies on education donations (SPP). Rarely, PTKIS who have other sources to fund academic

programs. Meanwhile, assistance from the government yet open. However, there are also PTKIS who regularly obtain financing from local governments, especially those institutions that historically covered by local governments. Therefore, in order to meet the needs of PTKIS academic budgets, the government is expected to equalize the budget for public and private universities.

5. The poor quality of the academic process

The issue of to low budget in PTKIS impact the academic process. Funds are limited, leading to a tightening of the budget for teaching and learning. A reduction in the number of credit hours (*SKS/Sistem Kredit Semester*) to the minimum and the number of face-to-face weekly. In fact, it is possible to simplify the process of lectures and exams.

6. The poor quality of faculty research

Besides related to the budget, the other major issues that must be solved by is the poor quality of the research conducted by lecturers in PTKIS. During this time, the results only became ornate library shelf and never utilized by people to help to solve problems that occur in the community.

7. Qualification of teachers

As the mandate of Act No. 14 of 2005 on Teachers and Lecturers, that college teachers or lecturer should have a minimum qualification of a master's program for diploma or degree program; and graduates of doctoral programs, of course, has its challenges for school management of PTKIS because if it refers to the distribution of lecturers in 662 PTKIS are still many that do not conform to the standards that have been made. Of course, it also gives the image that PTKIS not been able to provide bids for the service user or the higher education community to develop their life skills in PTKIS.

### **Growth and Quality Assurance in PTKIS**

Associated with college growth, today, the number of PTKIS increased. Carrying more than 600 PTKIS scattered throughout Indonesia, in the form of Colleges, Institute, and the University. Regarding quantity, the growth of PTKIS can be proud of. However, regarding quality, it is questionable how are the PTKIS real conditions? That is, the extent to which the quality of PTKIS compared with PTKIN and PTUN. Do PTKIS have been really into college, or just be a graduate of a certified institution and unnoticed out-come of its'?

Based on data submitted by the Religion Minister of the Republic of Indonesia, Lukman Hakim Saifuddin, in 2016 there were 209.195 students signed up PTKIN and received only 104.910 people. Of course, the rest of

which is not accepted in PTKIN, become the blessing for PTKIS that often lack students. Especially for students who want to pursue religious sciences (Islamic Studies). In fact, it is also the number of programs offered by the Ministry of Religious Affairs to educators both PTKIN and PTKIS, such as scholarships doctoral program with full scholarship funding as many as 527 people and 330 participants (62.2%) were from PTKIS recipients. MORA's offer has been an opportunity for PTKIS professors to follow the program of Academic Recharging, Post Doctor, the International Seminar and Sandwich. MORA's program became the government's efforts to boost the quality of teachers in PTKI, which should be used optimally. ("Menag," n.d.)

In addition to substantial funds and facilities available, many other factors to the success of higher education, including management/standardized management, networking and strategic cooperation, the involvement of the community and the business world in higher education. In that context, PTKIS should be able to keep pace. Private status should be used as an institutional capital. PTKIS should be able to create and innovate, utilizing the resources as much as possible, without any interference of other parties. Instead of relying on another helping. This institutional capital is a necessary quality assurance that should be developed to become the internal management of the institution (internal quality assurance). If the institution is internally strong, then the durability of the institutions will be strong, too. Gradually the internal forces that will encourage institutions and academia to improve themselves, be creative, and to make efforts to improve the quality.

The involvement of external parties such as *Kopertais* should be placed in the framework of institutional strengthening. As stipulated in the Decree of the Religion Minister of the number 155 in 2004, *Kopertais* task is to help the Ministry of Religious Affairs (now Ministry of Religion) in terms of monitoring, controlling, guidance and empowerment of private Islamic colleges (PTKIS). This function is carried out to ascertain whether the provision of education in PTKIS runs according to the applicable rules or not. *Kopertais* act as an external quality assurance, which served as a supervisor, controllers, and supervisors PTKIS in developing institutional capacity (capacity building), to improve the quality, accountability, implementing campus autonomy properly, providing services to the students, empower owned resources, etc. *Kopertais* is not a policeman in charge of overseeing PTKIS so punishing PTKIS wrong and controlling the activities of academic and student affairs. However, *Kopertais* is necessary to ensure, guarantee, and whether educate the correct or not in PTKIS.

Quality assurance in PTKIS (according to indicators of quality assurance agencies), does not only give hope to the presence of the superior

to manage different areas of life, but also to enhance the quality of civilization, the quality of cultural life, and human dignity.

Public accountability and quality assurance college apart is determined by the condition of internal governance and organization of the university, is also shaped by interactions with people outside the college. As a public institution, PTKIS should be open and free to be controlled. PTKIS should not sterile to the demands, dynamics, and control society. Therefore, accountability and quality assurance of PTKIS succession are determined by the extent to which a given community monitoring and quality assurance agency (Ghafur, 2009).

Both within the education system centralized or decentralized, quality assurance remains a major issue, which includes three aspects, namely competence, accreditation, and accountability. Graduates are deemed to have met all the requirements, and competencies demanded entitled to a diploma or certificate that is accredited by the National Accreditation Board which in this case is handled by BAN PT. To get it, of course, educational institutions need to guarantee the quality in order to be credible and accountable as well as professionals in the process of implementation. In other words, in the context of education, accountability is the ability of an institution to maintain the quality of its output so that it can be accepted by the community. In line with the increasing public demand for education quality, the accountability issue of educational institutions is very crucial in Indonesia now. The genesis of Law No. 12 of 2012 on Higher Education became one of serious consequence to the government in the management of universities. If in the past, people tended to accept all that is given by educators, at present, they have the critical thinking, not necessarily take all submitted educators. Society as a consumer who has to pay the cost of education is high enough to feel entitled to a payoff that is a better education for themselves and their families.

Efforts to achieve accountability of institutions is not an easy task. Therefore, it takes a scheme and curriculum design formulas that match the needs of the labor market that continue to grow and thrive as technological developments and information. To be able to develop PTKIS based on a model of educational institutions accountable management needs to consider a number of aspects such as; commitments outlined in the curriculum, adequate infrastructure, consistency in the delivery of education, a clear set of rules, and a financial management system that can be assessed and measured regarding levels of openness by the institute of public accountants. If it is not executed then an PTKIS institution to be able to run an accountable system of educational institutions becomes impossible. When referring to the five problems that have been described, almost in every PTKIS the problem

faced due to the paradigm of education in Indonesia today has not been able to run it well, the biggest obstacle because many educational institutions are weak in almost all aspects of the above therefore the needs to be a more serious and transparent in spurring PTKIS that is credible and accountable are important.

The reason for the importance of educational institutions should carry out accountability in the process of organizing education refers to Law No. 12 of 2012 on Higher Education, what is intended to the principle of accountability is the ability and commitment to take responsibility for all activities undertaken by Higher Education to all stakeholders in accordance with the provisions of the legislation. Accountability, among others, can be measured from the ratio between students and lecturers, adequacy of facilities and infrastructure, implementation of education quality, and competencies of graduates.

The quality of academic services and management should be a grave concern in the higher education management in the era of globalization. The study results of Danim (2002) that structural labor, academic, and management in higher education environments tend to have the same opinion, namely academic and management service that are qualified and complement each other which are the prerequisite for an effective process of higher education. Each are assumed to be able to carry out their duties and functions (both strategic and operational levels) by using the fundamental principle of uniformity in the work. The academic and management services are still dominantly guided by the rules of guidance from stakeholders. While the potential and human resources that exist in each of the institutional units are required to make adjustments at the level of creativity.

Some of the weakness that occurs in Indonesian universities, among others: (1) unhealthy organization; characterized by low quality, education (academic) is often irrelevant, (2) PTN is part of the government bureaucracy; so it's not/less powerful, slow, too often intervened, (3) is only liable to the direct superior, not to stakeholders, and (4) the initiative always comes from outside (in the form of instruction) (Brojonegoro, 2005). Changing government role from the provider into a regulator, a provider of funds (in the context to intervene in the market mechanism, ensure the accessibility, control disparity, and the facilitator is required. Thus, the empowerment of college is expected.

PTKIS ideally can be responsible for the whole process of its institution's implementation as stipulated in article 78 of Law number 12 of Universities that governing accountability to run by universities both academic and non-academic., to the entire stakeholders. For example, in the budget areas the audit was taken internally and externally conducted by

public accountants, then, enables stakeholders to access it as a form of transparency. Another example is in the academic field, it is an appropriate time for PTKIS to open access to the results of research conducted by students and teachers for some people, this is, also, not only to publish the results of research but also to prevent the level of plagiarism.

Furthermore, it is because college is an educational organization that has an interest in the preservation of culture, values, the independence, and also businesses. Therefore, universities are required to keep abreast of the times (fashionable). Education is regarding the dimensions of the system, paradigms, and culture. The culture of colleges also needs to be adjusted to the paradigm shift in the world, which is oriented to the customer, customer satisfaction, disclosure management, and quality assurance. Education quality assurance is a meeting point between the expectations of the users (client) and education service providers (providers) (Effendy, 2007).

With the cooperation between universities in Southeast Asia in Asean University Networks Standard for Higher Education (AUN-SHE) program which is part of a higher education cooperation, which for Indonesia initiated by Universitas Indonesia, Gadjah Mada University, and Institut Teknologi Bandung. That opens opportunities for cooperation in the field of teacher training, teaching, and English language training, Vocational and Technical Education and the use of ICT in education which is already developed in the ASEAN region ("Kerjasama Fungsional Asean," n.d.). Of course, it also needs to be pursued and executed by PTKIS as part of the process to increase its participation in the development of accountable higher education institutions.

From a number of demands to improve the quality of education, then the steps that need to be done by PTKIS certainly transform holistically and integrally, by running a center of excellence based academic, develop a research model that adapts to the needs of industry, creating graduates according to the market work, and began to implement a virtual system based on the website. The fourth part of this would be the most important requirement for PTKIS because, as in RPJMN Indonesia in 2015-2019, that intertwined with the cooperation in various sectors in the region, is a real form of a strategy to strengthen the first concentric circle of foreign policy, through ideas, concepts and initiatives that are able to put back in Indonesia as a country that is far more important role in Southeast Asia and East Asia (Direktorat Politik dan Komunikasi Bappenas, 2015).

If the program that has been launched by the government in associated with AUN-SHE is not utilized and also run by PTKIS then, of course, as an institution of higher education that produces graduates who are certified, will not be accepted globally. Even with such conditions the issued

will be cornering that PTKIS graduates are not able to compete in the global competition. Therefore, encouraging in pushing PTKIS to start chasing the lateness and raise the standard needs to be done to improve the management accountable and require more professional educators. Although in the case of PTKIS still run management principles that are flexible and dynamic. The hope with a number of programs, which have been created and assembled by the government with AUN-SHE allows PTKIS to develop in accordance with the potential and meet external demands that is faced, including the era of the ASEAN Economic Community.

## CONCLUSION

The agreement of ASEAN Economic Community is already implemented. Therefore, Indonesia has to prepare well. It also affects Private Islamic Religion Institution (PTKIS). The stakeholders of PTKIS are required to respond immediately to this condition. PTKIS have big chance in producing skilled and qualified graduates, on the other hand their status should be used as an institutional capital to empower their human resources. It is expected through the implementation of the college accountability management, public trust would increase. These efforts include: strengthening the competence and quality of lecturers, implementing the curriculum that is responsive to change, upgrading infrastructure and facilities that are expected to answer the challenges of the ASEAN Economic Community era.

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## THE HABITUATION OF BEHAVIOR AS STUDENTS' CHARACTER REINFORCEMENT IN GLOBAL ERA

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### ABSTRACT

This study aims to investigate the implementation of students' habituation in schools and religious attitudes which are owned by them as an effort to strengthen positive behavior in globalization era. This research was conducted at Integrated Islamic Elementary School (SDIT) Insantama Bogor. The method used is descriptive qualitative method. The results showed that the school has a number of activities, with emphasis on habituation. Habituation at school refers to the value of the Islamic teachings. Since the entry gate to home school, students familiarize positive behavior. Students have a noble character or *al-akhlāk al-karīmah* through habituation derived from value of Islam. The students at SDIT Insantama Bogor familiarize the positive behaviour, so that they have a noble character, such as having a character to Allah (loving Allah), behaving whole hearted, behaving honest, feeling self-confident, behaving emphatic, forgiving, saying well, behaving tolerant, and having the character towards environment by loving the nature and keeping the environment clean.

Keywords: Globalization, Habituation, Religious Attitude.

### ABSTRAK

*Artikel ini bertujuan untuk memaparkan hasil penelitian tentang pelaksanaan pembiasaan peserta didik di sekolah dan sikap keagamaan yang dimiliki oleh mereka sebagai upaya untuk memperkuat perilaku positif di era globalisasi. Penelitian dilakukan di Sekolah Dasar Islam Terpadu (SDIT) Insantama, Bogor. Metode penelitian yang digunakan adalah metode kualitatif deskriptif. Hasil penelitian menunjukkan bahwa di SDIT Insantama Bogor memiliki sejumlah aktivitas pembiasaan, dengan penekanan pada pembiasaan sejak masuk sampai pulang sekolah. Pembiasaan di sekolah mengacu pada nilai ajaran Islam. Peserta didik di SDIT Insantama Bogor membiasakan perilaku positif, sehingga peserta didik memiliki akhlak yang mulia seperti berakhlak kepada Allah (mencintai Allah), berlaku ikhlas, bersikap jujur, percaya diri, empati, memaafkan, berkata baik, toleransi dan berakhlak terhadap lingkungan dengan mencintai alam dan menjaga kebersihan lingkungan.*

*Kata Kunci: Globalisasi, Pembiasaan, Sikap Keagamaan.*

## INTRODUCTION

High civilization of a nation is determined by individual's behavior or character inside it. The formation of behavior or character can be committed through education. The Law of Indonesian Republic, No. 20, Year 2003 states that the function of national education is to develop the ability and to form the disposition as well as the noble nation civilization in making the nation's life smart, aims to develop the potency so as to become the religious human and obedient to the Almighty God, noble, healthy, smart, capable, creative, independent, and become democratic and responsible citizen. The function of national education describes that the character formation is the main purpose of the education.

In Islamic view, education is a very important part in life. The Islamic teachings which were conveyed by the Prophet had the vision in changing the human's behavior, that was, to perfect the character (Sulaiman, Ismail, & Yusof, 2013). Islam gives the direction in forming the individual's behavior through process of education derived from Islamic teachings. The Islamic teachings which are derived from al-Qur'an and the *sunnah* are the teachings which are in accordance with the human's disposition and precise for the cultured and civilized human along the age (Nata, 2009). In the Al-Qur'an presented implicitly the values of morals or characters (Subarkah, Ramawati, & Dalli, 2016). Therefore Al-Qur'an and Al-Sunnah are foundation references in developmental morals or characters.

The process of education can be committed through three stripes, namely: formal education, non-formal education, and informal education. The formal education is a structured and gradual education stripe which consists of elementary, intermediate, and advanced education. The non-formal education is an educational stripe out of the formal education which can be implemented in a structured and gradual way. The informal education is a family and neighbourhood education stripe (The Law of Indonesian Republic, No. 20, Year 2003).

The three formal, non-formal, and informal education stripes are complementary with one another in educational missions. Family, society, and neighbourhood are the beginning foundation and hold the important roles in behavioural formation. Schools, as the formal education stripe, give the behavioural formation reinforcement in a more structured way because there is a curriculum as the reference. School, as one of the formal education places, is the place which is expected to give more contributions to the formation of behaviour or character (Khairi & Othman, 2016).

Religion is essentially the good character (Al Ghazali, 2013). Let alone for the school which emphasizes the religion as *rûh* (spirit) in education, it forms students' character becoming responsible for all parties who are

involved in education at school, like at SDIT (Integrated Islamic Elementary School/*Sekolah Dasar Islam Terpadu*). SDIT is the school which integrates the religion on every principle in its education as well as applies the system of full day school. This becomes a strategic place in managing the habit and discipline because the students spend more time at school.

One of the character formation methods at school is the habituation (Attaran, 2015; Ulwan, 2013). The character education is based not only on the understanding and knowledge but also through the process of habituation (Al Ghazali, 1997; Attaran, 2015). The activities of habituation train to do the positive behaviour at school especially religious behaviour. Students' experiences which are obtained through the habituation at school adhere and become a positive attitude in students. The positive habituation is committed to strengthen the religious attitude at school because the needs of religion are no longer avoidable. In globalization era, the religion becomes an important part for reinforcement of students' character in dealing with the global current.

The reinforcement of students' religious behavioural attitude needs to be implanted since early. Every teacher has the same role in giving the models and developing students' habit (Khairi & Othman, 2016). However, implanting the religious attitude at school has a lot of obstacles. One of the obstacles is the existence of view which states that the one who should implant the religious attitude and the character for students is only the certain teachers, such as teacher of Religion and teacher of Citizenship Education. As a result, other teachers only focus more on the emphasis of students' cognitive ability (Khairi & Othman, 2016).

This study aims to give the habitual description conducted at SDIT Insantama, Bogor, which is committed by all teachers and religious attitude which grows in students. The research was focused on aspect of habitual process by observing the activities and analyzing their relationship with the religious attitude.

The research method used is descriptive method. Descriptive method is one of the qualitative methods to describe process and values transformation in daily activities (Putra & Lisnawati, 2012). The research aims to describe how to strengthen students' character at school. The research was conducted at SDIT Insantama, Bogor. Institutionally, the school at which the research was conducted is one of the oldest Integrated Islamic Elementary Schools in town and Bogor regency which has an A accreditation. The reason why chooses the research place because the elementary students are the effective time to implant the value, habit and behavior. This is because at this time the students are in behavioral formation.

The research is focused on the process of activity taking place at school which is obtained through observation, interview, and documentary study. The observation was committed on the activities of students, teacher, and school environment to collect the behavior which strengthens students' character. The interview was committed on students, teacher, and school management. Students' behavioral sustainability was also confirmed with different condition and place (home) by interviewing the parents and handing out the questionnaires which were filled by students. The documentary study was committed to see the school program and its relationship in students' character reinforcement. The data were analyzed by using a qualitative analysis by doing the data collecting, data presenting, data reducing, and conclusion taking (Miles & Huberman, 1992).

## **DISCUSSION**

### **The Role of Religion in Global Era**

The global discourse has run as time goes on entering the 21<sup>st</sup> century. There are a number of characteristics which adhere to the global era. The global characteristics are marked by:

1. The mastery of communicative and informative technology. This time the power is viewed as the ability in mastering the access of communicative and informative technology. One who does not know this field will be left far away, like standing apart in the crowd. It is undeniable that in even educational world the technology and information have a very big role. If someone has deified the communicative and informative technology, what about the process of teaching, can it be replaced by technology? The wrong comprehension will bring a far distance in understanding the value of religious teachings with the power of technological current.
2. State without border, international cooperation will be very possible. The cooperation in various fields can be done internationally both for bilateral, regional, and international level. For instance, the agreement of ASEAN countries in economy joins the MEA (ASEAN Economic Society/ *Masyarakat Ekonomi ASEAN*). It contains the consequence for the members and the nation's society inside it. It is a challenge if taken positively, but it is a threat if taken negatively. The comprehension of ASEAN progress togetherness for everything becoming the shortcoming becomes a challenge to be fixed.
3. Cooperation versus international competition which is not easy to be avoided will be something which is regarded as the competition because of having the same needs over the need fulfillment and the life welfare.

This can bring about an expansion in the field of trade, education and culture.

Globalization era actually offers an opportunity as the challenge to fix the shortcoming. The shared commitment feels that the weakness is the challenge and opportunity to be fixed. So, the globalization era is not a threat (Nata, 2009). Based on the characteristic of global era, the role of religion becomes more and more clear and important in strengthening individuals dealing with the global competition. The shift of deviate value and behavior becomes the beginning of soul unhealthiness. One is easy to be affected by current and anxiety. Therefore, the reinforcement of religion becomes very important in formation of behavior or character.

### **Behavior or Character**

The word 'character' derives from Arabic, that is, *kebuluqun*, which means 'behavior, character, custom or *kehalqun* which means phenomenon and creation. Thereby, etymologically the character can be defined as behavior, disposition, custom, or the created behavioral system (Hasan, 2002). Character is the established spiritual condition (*hai'ah*) from someone's soul in behaving which can emerge spontaneously without speculation or consideration (Al Ghazali, 2013). The character is the unconscious pattern generated from habits in consistent daily life (Zuhdi, 2009).

In Islamic view, the character can be classified into two parts, namely: good character and bad character. Good character reflects the behavior which shows the values of religion, Islam and good deeds (Hasan, 2002). There are many forms of good character, among other things: 1) the character related to Allah as the creator, 2) the character related to interaction among humans, 3) the character related to environment (Shihab, 2007). This shows that there are some aspects which can be categorized in behaving which is known as the character, character to Allah, oneself, other people, and environment. All of them become unity in individual's life which cannot be separated.

On the contrary, bad character is the behavior which does not do the values of religion, Islam and good deeds. The bad character brings about the behavior which is disliked by other people, such as: bad-tempered, envious, arrogant, dishonest and rude.

Everybody lives in interaction and shows the behavior related to what he or she faces. Behavior or character derives from the value of Islamic teachings belonging to that good character which are familiarized to students, while the bad character is the behavior which emerges due to the weakness and stupidity. The character needs a social interaction in which we interact with other people (Cunha, Martins, & André, 2016).

The objective of Islamic education is to have the good religious attitude in everyone. The religious attitude is a behavioral tendency directing to noble character. Attitude is part of domain affection related to attention, attitude, and full comprehension (Linn & Grundlund, 1995) The attitude will show up when it is faced to an object. The religious attitude can be identified based on the broadness of religious competence scope which needs possessing. The religious attitude has been proven to have contributions on individual's behavior. Hedwinusana, Sedanayasa, & Mudjjiono state that someone having the religious attitude will be able to avoid the deviate behaviour. This means that one who has the good religious attitude will be able to push down the deviate behaviour (Hedwinusana & Sedanayasa, 2013).

### **The Method of Habituation**

To extend to an ingrained behavior, the habituation is required to reinforce someone's character or behavior. The behavior implanted since early is much better because at this time children are in the right time to develop and form someone's behavior. Managing the good behavior needs doing since early. The roles of family and school are undeniable in the formation of character. The results of Saniapon's research showed that the habituation at PAUD (Early Age Child Education/*Pendidikan Anak Usia Dini*) could increase the discipline (Saniapon, 2013). The form of discipline built is the discipline in tidying up the stationery, keeping up with the activities of learning, and saying the prayers. The habituation at PAUD can also increase students' polite behavior (Hasnah, 2014).

The application of character values through religious and social attitude will work out well by involving the parents' roles at home and in the neighborhood (Zuwirna, 2015). One of the ways in improving and implanting the behaviour besides through teaching is through habituation (Ulwan, 2013). Teaching is a theoretical aspect in improvement and education, while habituation is a practical aspect in formation and preparation. Habituation is the thing which is proper to be done in the process of education. Something which is practiced will be much more developing and meaningful than a theory. As stated in the Hadith that "The best matter is something familiarized although it is a little" (H.R. Hakim).

### **The Founding of Character at SDIT Insantama Bogor**

Students' character reinforcement at SDIT belongs to the school mission; that is, the integrative Islamic personality formation (Widjajakusuma, 2013). Besides being on religious dimension, the personality having the value and noble character becomes unity of each aspect in educational components. Synergy of each component in it becomes an unseparated thing. SDIT Insantama Bogor has been preparing the learning

components, among other things: teachers, curriculum and means of infrastructure which are in accordance with various things becoming the basis of Islamic education at school. Islamic education becomes *riib* in educational implementation at SDIT Insantama Bogor. Every teacher pays attention to students' character and behavior by giving the models and conducive environment.

The teachers giving the models to students and the conducive environment can create the strong character in students. It is also proven in the results of Wekke & Sahlan's research that educating students' character at school is not only enough with the learning quality in the classroom or extra hours, but also necessarily with the conducive school culture, namely: habituation, model, and polite invitation (Suardi & Sahlan, 2014).

Habituation becomes the important emphasis in reinforcing students' character at SDIT Insantama Bogor. The habituation of positive behavior at SDIT Insantama Bogor is committed from entering school to going home. The activities done every day in discipline become a habituation. These activities require supports of each component. There are two strategies in developing the discipline on students. The first one is through curriculum containing students' discipline which can be implemented by school. The second one is the discipline educational strategy which can be applied by parents, school, and educators (Ismail, Rohani, Abdul, Sufi, & Yusoff, 2013).

The habituation is committed by all teachers and committed on all subjects. The headmaster emphasizes that every teacher at SDIT Insantama Bogor is teacher of religion, so that every teacher has the same obligation in paying attention to students' character. The school has a commitment in preparing the educators who have Islamic personality and noble character. The teachers teaching at SDIT Insantama Bogor have passed the selection, one of which emphasizes teachers' personality or character (Cahyono, 2014).

As investigated by Rahmawati, teachers' roles become important in developing the good character. Teachers act from the beginning of learning to the end of learning. In all the learning activities, teachers implant the values or character to the students. The result of habituation committed by the teachers showed the development of students' moral values (Rahmawati, 2014).

Table 1 describes the activities of habituation at SDIT Insantama Bogor when students arrive at school until they go back home. Data in the Table 1 were gained from the result of interview with the teachers at SDIT Insantama Bogor, reinforced by data from the result of observation which was conducted by researcher.

Table 1. Description of Habituation.

No.	Time	The Implanted Habituation
1.	When arriving at school gate.	Teachers welcome and interact with the arriving students. The students are familiarized to say the greetings, smile and greet the teachers and friends who have arrived at school.
2.	When arriving in the class.	Students are familiarized to neatly put the shoes on the available shelf, keep the class clean by not discarding the garbage carelessly and keep themselves clean. Before the class begins in the morning, teachers inspect the classroom cleanliness and students' cleanliness (fingernails, teeth, hair, and clothes).
3.	In the beginning of learning.	Teacher asks the students to say the prayers before studying.
4.	In the learning.	Teachers condition the students to actively be involved in the class. Teachers give an appreciation to the active students, such as: questioning, answering, doing the task, and working together with their groups. The appreciation is given in the form of value written down on the score blackboard.
5.	When <i>Duha</i> time comes.	Students are familiarized to perform <i>Duha</i> prayer together in the classroom. After <i>Duha</i> prayer, teacher gives short advice related to character.
6.	When taking a break.	Students are familiarized to eat and drink in the sitting position, wash their hands before eating, say grace before eating, and keep the cleanliness.
7.	When <i>Zubur</i> and <i>Asbar</i> prayers come.	When performing <i>Zubur</i> and <i>Asbar</i> prayers in the mosque, students are familiarized to put sandals neatly, say the prayer for entering the mosque, perform <i>sunnah</i> prayer before obligatory prayer, recite the Quran, and perform <i>Zubur</i> and <i>Asbar</i> prayers together in orderly and devout way.
8.	When Monday-Thursday come.	On Mondays and Thursdays, students are motivated to do <i>sunnah</i> fast.
9.	When leaving school.	By the end of the class, students are familiarized to say the prayers together, say the greetings, and scatter in an orderly way.

The above habitual activities are carried out every day. The habituation is carried out to manure the courtesy towards teachers and friends, courtesy of studying, courtesy in the mosque, discipline, and to train prayers and *sunnah* fast.

The courtesy towards the teachers and friends among other things are saying the greetings if running into the others, behaving friendly, smiling, and behaving polite. The courtesy of studying is trained in the form of saying the prayers before studying, keeping up with the lessons well, behaving orderly, keeping the class clean, and keeping students' cleanliness. The courtesy in the mosque is trained in the form of saying the prayers for entering the mosque, performing *sunnah* prayer and reciting the Al-Qur'an, performing *Zubur* and *Ashar* prayers together in orderly and devout way, keeping the orderliness and the mosque cleanliness.

The implant of character committed at SDIT Insantama Bogor is equivalent to the educational concepts stated by Al-Ghazali, that is, the education implants the character to Allah, the character to parents, the character to eat, the character to drink, the character to environment, and the character to put on the clothes (Al Ghazali, 1997). It is also the same as stated by Shihab that the good characters are: 1) the character related to Allah as the creator, 2) the character related to interaction with human, and 3) the character related to environment (Shihab, 2007).

The activities of habituation at SDIT Insantama Bogor are committed in order to be familiar with doing the good deeds. The habituation also becomes one of the ways to form the character (Abdurrahman, 2016). The habituation in attempting to build the good behavior has to be done since early, as it will be easier to do. As stated in Malayan proverb that "*melemtur buluh, biarlah dimaktu rebungnya*" (bamboo is easiest to be formed when its shoot is still young) (Daud, 2013). It is also the same as forming students' character. It will be easier to be done since early.

In the process of character formation at school, teachers can give the praise to students who behave good and obedient to school regulations, and give the prize to the students who show the moral value and the high character. For students breaking the rules, making the noise, not keeping the cleanliness, and showing another bad behavior are given a reprimand or a punishment (Khairi & Othman, 2016).

At school, the habituation must be enforced by all stakeholders. Building the good behavior is not only a task for a teacher of Islamic Religion Education, but also a task for all teachers. Therefore, SDIT Insantama Bogor has emphasized that every teacher has a responsibility in religious education and paying good attention to students' character. Despite the teachers of certain subjects, they have an obligation to direct the religious habituation at

school and give the models. Table 2 below describes teachers' involvement in formation of students' behavior and character.

Table 2. Teachers' Activities in Forming Students' Behavior Habituation.

No.	Time	Teachers' Activities
1.	Arriving at school in the morning.	<p>Every day in turn a teacher welcomes students in front of school gate. The teacher smiles and greets the students. Students kiss the teacher's hand and respond to interaction by smiling and greeting each other.</p> <hr/> <p>The teachers discipline the students before entering the classroom. The students are asked to march, and then the teachers check out the cleanliness, such as: fingernails, teeth, and students' clothes.</p> <hr/> <p>The teachers ask the students to say the prayer.</p> <hr/> <p>The teachers and students interact in the process of learning in accordance with the running lesson hours. In the process of learning, the teachers give an appreciation to the active students.</p> <hr/> <p>When <i>Duha</i> time comes, the teachers invite students to perform praying together with recitation which is recited for the certain classes to check out the prayer recitation.</p> <hr/> <p>The teachers inspect students' activity agenda at home containing the prayer activities, reciting al-Qur'an, and other activities. Students' daily activity agenda at home are found out by their parents by giving the parents' signature.</p> <p>Teachers call the certain students who are considered to need the teacher's guidance to dig their problem and seek the way out together.</p>
2.	In the afternoon when taking a break and <i>Zubur</i> prayer.	<p>When <i>Zubur</i> prayer comes, the teacher invite students to preform praying together. When waiting for the obligatory prayer, students are familiarized to sit in an orderly way and perform <i>sunnah</i> prayer or recite the Quran. The teacher gives a short lecture after <i>Zubur</i> prayer and gives an appreciation to the students who keep the orderliness when performing praying.</p> <hr/> <p>When taking a break, the teachers interact with the students in an informal activity, like listening to students' stories and cracking a joke with one another.</p>
3.	In the afternoon when performing. <i>Ashar</i> prayer and	<p>The teachers invite the students from the 3<sup>rd</sup> to 6<sup>th</sup> grades to perform <i>Ashar</i> prayer together. The students in the 1<sup>st</sup> and 2<sup>nd</sup> grades have gone home at two</p>

No.	Time	Teachers' Activities
	leaving school.	o'clock, so that there is no the activity of <i>Asbar</i> prayer together at school. The teachers remind the students to motivate them so as to carry out the fast on Mondays and Thursdays, and the teachers give an appreciation to the students who carry it out.

The activities in the Table 2 are regularly carried out by all teachers every day. Besides the routine activities, there are also the activities committed incidentally, such as: Ramadhan *pesantren* activities, commemoration of Islamic holiday, and social activities committed in reinforcing students' character. The incidental activities are carried out by all teachers.

From the results of observation at school, the habituation committed by students of SDIT Insantama Bogor gives contributions to students' positive behavior. The results of observation are reinforced by the same research results that the habituations of religious behavior, like saying the greetings, smiling, greeting, saying the prayers, reciting the al-Qur'an, and doing the *sunnah* fast have generated students' humble, tolerant, and polite character (Suardi & Sahlan, 2014). The habituation at school also increases the discipline (Saniapon, 2013) and increases the polite behaviour (Hasnah, 2014).

Forming students' good habits is not only school's responsibility but also parents' obligation. In this case, the school has worked together with the parents to stand up for the good behaviour when the students are at home, like performing the obligatory prayers and *sunnah* prayers, reciting the al-Qur'an, covering all parts of body except face and hands, and restricting watching TV at home. The results of interview with parents showed that the parents did not go through difficulties to direct their children doing the good habits implanted at school, especially to students from the 4<sup>th</sup> grade and up.

*"When the children enter the 4<sup>th</sup> grade, there are a lot of changes in them. If they are in the low grades (1-3), they still need persuasions very much, so as to be able to perform praying or reciting the al-Qur'an; nevertheless, after the 4<sup>th</sup> grade the children themselves do the activities without being persuaded or asked"* (FOSIS/ Forum Orang Tua Siswa SDIT Insantama Bogor, 2014).

The change of students' behaviour conveyed by the parents above is the result of the repetitive habit at school and has become the awareness. This habit has become the part in students. As stated by Al Ghazali and Zuhdi that the behaviour emerges spontaneously without speculation and consideration which constitute the pattern which is not realized and

generated from the habits in the consistent daily life (Al Ghazali, 2013; Zuhdi, 2009). The next stage of the habit is the awareness of habituation. The awareness of habituation burgeons as the development of thinking goes on.

To gain the data of students' character tendency, the questionnaires were given to the students. The questionnaire contains the statement about character to Allah (loving Allah and behaving wholehearted), character to themselves (behaving honest, self-confident, emphatic, forgiving, saying well, tolerant), and character to environment (loving the nature and keeping the environment clean). The data gained from the questionnaire can be seen in the Table 3.

Table 3. Data of Students' Character Tendency.

No.	Dimension	Sub Dimension	Average
1.	Character to Allah.	Loving Allah	92%
		Whole-hearted	97%
2.	Character to themselves.	Honest	92%
		Disciplinary	89%
		Self-confident	78%
3.	Character to the others.	Emphatic	83%
		Forgiving	84%
		Saying well	88%
		Tolerant	83%
4.	Character to environment.	Loving the nature	86%
		Keeping the environment clean	94%
Average			88%

Character to Allah has a high percentage. It means that in *akidah* and *tauhid* the students know that only Allah becomes the basis in doing the worship. Character to themselves, other people and environment also has the high percentage. The students are able to show the best behavior for themselves, other people, and environment. The average of percentage of the students' character tendency acquires 88%.

Character to Allah is the contributions of the habituation pattern committed at school, among other things are: the habit of praying together, praying *Duha*, fasting *sunnah*, and the advice conveyed by the teachers. In addition, while the process of learning is taking place, the process of love internalization to Allah is committed through the subjects as committed by

Subarkah et al., (2016). Teachers' comprehensions and experiences in applying the pattern of habituation at school are very important (Fakhrudin, Alwi, Hamzah, Bahasa, & Sains, 2013). Teachers, in this case, act in giving the example of good worship practice. The pattern of habituation formed at school is tired to be defended until at home as students' second environment through working together between the stakeholders and the parents.

Character to themselves which is built shows honest, disciplinary, and good self-confident attitude. The honest attitude, in some cases, is a problem which frequently emerges in educational world. Alireza (2012), in his results of research, found the process of dishonesty during the process of learning in the class, like cheating. Therefore, the pattern of habituation in implanting the honest attitude is very important. The activity of honest habituation is committed in the process of learning. For instance, in the test the students are emphasized to do it by themselves without asking or giving the answers to the other students. The teachers also emphasize the students to have the discipline in keeping up with the activity of learning, come to the school on time, put the items in their place, put the shoes on the available shelf, put away the items after use, keep the class clean by not discarding the garbage carelessly, and keep themselves clean. In the morning the teachers inspect the class cleanliness and students' cleanliness (fingernails, teeth, hair and clothes). Students' self-confidence is built by way of the praises given by the teachers over the behaviour and achievement acquired by the students. The students showing the high interest when the class is taking place, such as questioning, answering, doing the task, being able to work together in groups, are given the value which is written on the score blackboard.

The results of questionnaire show that the character related to other people and environment also shows the good result. Character to other people which is emphasized is emphatic, forgiving, saying well, and tolerant. The character to other people is the social interaction among students, students and teachers, and students and parents. The students are familiarized to help each other if there is a friend who needs some helps, and see the sick friend as the emphatic form. The forgiving attitude and the tolerance seem from the minimum of quarrel among students. Meanwhile, the habituations by saying the greetings, smiling, and greeting if running into teachers, parents, or other friends direct the students to say well.

The students' attitude in dealing with a situation or an object is a reflection of character and becomes a concept in self. A self-concept is the cohesiveness between knowledge and deed, guided by a clean heart as the basis of the belief. The self-concept in Al Ghazali's concept is named *tazkiyat an-nafs*, encompassing three elements, namely: belief, knowledge, and deed (Jaafar, Halim, Asiah, & Muhamad, 2012).

The habituation of positive behaviour enforced at SDIT Insantama Bogor has a harmony with the religious attitude derived from the values of Islamic teachings. The behaviour which is continuously committed will be a habituation and adhere to oneself. It needs no a long time by repeating 60 times, something which is continually repeated will be a habituation (Keller & Papasan, 2013). What is said in the meaning of character according to Al Ghazali can be explained that a repetitious behavior will be an ingrained behavior when the same condition emerges spontaneously. Familiarizing a good behavior is equally as difficult as familiarizing a bad behavior. If so, it does not need to waste the time by familiarizing something bad. The good character is a token of someone's ability in managing the emotion. The emotionally smart people are those who have the noble character (Abdullah Kamal & Ghani, 2014).

The change of individual's behavior due to the continuous practice will be an ingrained behavior (Atkinson, Atkonso, Smith, & Bem, 2000). The learning of habituation needs to be accompanied by a comprehension in order that there are no forms of static, mechanical, and meaningless habituation (Ramayulis, 2010). Thereby, the habituation will be meaningful when it is accompanied by the comprehension and in the long run will give the positive effects on religious attitude.

## **CONCLUSION**

There are a number of habituations applied to the students of SDIT Insantama Bogor from entering to leaving school. The habituations are committed by all teachers. The habituations committed have contributions to the religious attitude. The religious attitude is a tendency of behavior directing to behavior or noble character. The character which is successfully built at SDIT Insantama Bogor is the character to Allah by loving Allah and behaving whole hearted, the character to themselves related to honesty, self-confidence, empathy, forgiving, saying well, and tolerance, the character to environment by loving the nature and keeping the environment clean.

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## **THE INTERNALIZATION OF ISLAMIC VALUES IN *PESANTREN***

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### **ABSTRACT**

This article aims to describe the internalization of Islamic values in fostering *akhlak* (morality) of *santri* (Islamic boarding school students) in *Pesantren* (Islamic Boarding School) Miftahul Muhajirin Cidadap, Pagaden, Subang. The Internalization carried out in the forms of religious activities such as *fardhu* prayers in congregation, *sunnah* prayers *Qiyām al-lail* and *Duba*, *sunnah* fasting on Mondays and Thursdays, and recite Yasin after dawn. The Islamic internalization process of Islamic values takes several steps namely transformation values; transaction values; and trans-internalization values. The overview of *akhlak santri* from internalization results obtained from questionnaires data distributed to 53 *santri*. From the questionnaire data, it was obtained the categories of *akhlak santri*; excellent students (52.83%), good (45.28%), and quite good (1.89%).

Keywords: *Akhlak*, Internalization, Islamic Values.

### **ABSTRAK**

*Artikel ini bertujuan untuk mendeskripsikan internalisasi nilai-nilai islami dalam membina akhlak santri di pondok pesantren Miftahul Muhajirin Cidadap, Pagaden, Subang. Internalisasi dilakukan dalam bentuk-bentuk kegiatan keagamaan yang dilaksanakan berupa: shalat fardlu berjamaah, shalat sunnah Qiyām al-lail dan Dhuba, puasa sunnah Senin Kamis, dan membaca surat Yasin ba'da Subuh. Proses internalisasi nilai-nilai islami menempuh langkah transformasi nilai; transaksi nilai; dan transinternalisasi nilai. Gambaran akhlak santri hasil internalisasi diperoleh dari data angket yang disebarakan kepada 53 orang santri. Data dari angket, diperoleh kategori akhlak santri sangat baik (52,83%), baik (45,28%), dan cukup baik (1,89%).*

*Kata Kunci: Akhlak, Internalisasi, Nilai-nilai Islami.*

## INTRODUCTION

Development of information and technology in globalization era that increased rapidly affects almost all aspects of life. Globalization can have positive effects such as ease of access to knowledge and information, ease in meeting the needs, and rapid mobility. However, globalization has also negative impacts, including on the development of adolescent morals. There are some teenage morality declines at a spoken manner, respecting the older people, as well as the fall in promiscuity.

The *akhlak* degradation can not be allowed to continue growing. Necessary efforts should be made to prevent further decline of adolescents morals, including through the application of value to teaching in schools (Hasanah, Gustini, & Rohaniawati, 2016; Othman, 2016) the integration of the subjects at university or at school (Subarkah, Rahmawati, & Dalli, 2016; Damana, 2012) and through education in Islamic boarding school (Abdurrahman, 2016; Astuti, 2015; Makmun, 2014; Wulaningsih, 2014).

*Pesantren* is the oldest Islamic institution growing in this country, and it has a very important role in Indonesia history in Indonesia, *pesantren* has been proven to be able to create noble generations. In *pesantren*, the *santri* obtain a continuous guidance in all the time and covers all dimensions. It is supported by the fact that boarding schools are the traditional educational institution where the *santri* live together and learn science under the guidance of *kiai* (Islamic teacher), and it has a place where *santri* should stay. This place facilitates the head of the *pesantren*, *kiai* and teachers to be able to monitor their *akhlak* all the time because the *kiai* and *santri* live in the same area. Furthermore, the character development is also supported by the availability of a mosque in the school area as a means of worship, space for reciting, and other religious activities. Another thing that supports discipline and controls the activities of *santri*, in the vicinity of schools, usually built a fortress to keep out the entry of *santri* freely. Therefore, they are easily accustomed in any religious activities, recitals and other religious activities (Dhofier, 2011).

The learning process along with togetherness is an interesting side of the property owned by the *pesantren*. The values of togetherness with the feel of openness of learning, the positioning schools as institutions engaged in the assumption of, for and by the community, because within the scope of the boarding school community can learn together and proceed along only with the conviction that boarding schools are local agencies that have ties togetherness, that is until now a force in the history of the trip boarding schools. Communities and schools like tweedledum and tweedledee are fixed together and intertwined, so that any changes that occur in many other institutions that sank, schools still exist and survive.

Development of *akhlak* in *pesantren* can be applied through internalization (Rosyad, 2011; Supriyatno, 2016). Values (*akhlak*) internalization is the process of making value as part of the individual (Soedijarto, 1993). *Akhlak santri* is affected by many factors that can be done by several approaches, strategies and methods of internalization. It means that the growth and development of *akhlak santri* do not stand alone, and not appear by itself or up to fate (given).

The internalization process in each *pesantren* has its model and advantage. Hence, many researchers conducted the study at various *pesantren* (Abdurrahman, 2016; Astuti, 2015; Makmun, 2014; Wulaningsih, 2014) this paper presented the results of studies related to Islamic values internalized in fostering *akhlak santri*; the internalization process of Islamic value in fostering *akhlak santri*, and guided the *akhlak* of Islamic boarding school students of Miftahul Muhajirin Subang through the Islamic values internalization. The data was obtained through observation, interviews, and questionnaires.

## DISCUSSION

### *Akhlak* in Islamic Point of View

In Islam, *akhlak* is the actualization of a personal Islamic and faith. A personal character comes from her or his definition toward the Islamic faith and values attached to the inner attitude. *Akhlak* is the character of someone living in his or his soul that will drive the deeds done easily without any consideration (Al-Ghazali, 2000). People who have a good *akhlak* will do a good deed sincerely without expecting any rewards. Good deeds flowed away without any consideration, except in the name of Allah. While the act is defined as a physical or mental activity that is conscious, deliberate and purposeful. The act may be the motion activity or silence without motion. An act of *akhlak* worth can also be a non-acting and speak throughout the conscious, deliberate and purposeful. People who have high morals will organize actions, speech, and the silence. There are four strengths in someone who has good *akhlak*, namely lust, anger, knowledge, and justice (Al-Ghazali, 2000).

Operationally, *akhlak* has vertical, horizontal and internal dimension. Vertically, *akhlak* explains relationship pattern with Allah. Horizontally, *akhlak* lead lifestyles with human beings and another God's creature. Finally, internally, it leads character patterns with ourselves.

*Akhlak* reinforces the dividing line between those who have moral and those who did not have. *Akhlak* is also the spirit of *Islam*. Religion without *akhlak* is just as a lifeless body. Fostering human character became one of the apostolic missions of the Prophet Muhammad. In the days of *jāhiliyyah*,

human morality has collapsed. The previous people have a bad tradition; drinking wine, throwing their child, killing, doing injustice, defeating, bullying weaker people and so on. The conditions described them do not have a certain character, and it makes no difference to people who do not have a religion.

*Akhlak* is a value which guarantees human salvation from the torment of hell fire. People who do not have *akhlak* identified disobedience to Allah and threatened with a painful torment in hell. *Akhlak* indicates the degree of faith, piety, and human wisdom. *Akhlak* became a marker of excess among humans. The perfection of faith, the height of piety and wisdom embodied in the certain person's character.

The position of *akhlak* in Islam is identical with the Islamic religion implementation in all areas of life. Applying a good *akhlak* means performing all religious orders and leaving all the ban of religion, either in the vertical dimension (relationship with Allah), horizontal (fellow creatures) and internal (self). Actions undertaken will be maintained by the rules of religion and belief that Allah is the All-seeing.

### **Fostering *Akhlak Santri* in *Pesantren***

One of the *akhlak santri* enhancement at *pesantren* is done through the implementation of Islamic values internalization strategy (Abdurrahman, 2016; Astuti, 2015; Makmun, 2014; Wulaningsih, 2014) and the application of religious habituation practices (Attaran, 2015); Ulwan, 2013). Value internalization is a process to make the value as part of the individual (Soedijarto, 1993). There are some fundamental religious values that should be instilled in children at the core of religious education. Among the values that are fundamental namely: a) *iman* (faith); b) *islam*; c) *ihsan*; d) *taqwa*; f) *Tawakal* (resignation); g) *syukur* (Gratitude); h) *sabar* (patient) (Madjid, 2000). Islamic values, the essence, captured from 99 attributes of God contained in the al-Qur'an in *al-asmā al-husnā*, the source of the human conscience (*self conscience*) including: (a) honesty, (b) equity, (c) the responsibilities, (d) the mandate, (e) hard work, (f) *istiqamah*, (g) *Iklash*, and (h) patience. Islamic values can be internalized through religious practices.

In Islamic values internalization process, there are strategies, approaches, and methods chosen. The models in this strategy are: the traditional strategy, free strategy, reflective strategy and trans-internal strategy (Muhaimin, 2004; Mawardi, 2011; Astuti, 2015). An appropriate strategy for religious values internalization is a trans-internal strategy (Thoha, 1996). The trans-internal strategy is a way to teach the value by doing a transformation of values, proceed with the transaction and trans-internalization. On the strategy of communication trans-internal occurred together between teachers

and students. Communication involves verbal communication and physical communication, and the inner communication between teachers and students. Teachers provide exemplary, provides examples of values and good deeds attached to him, and serve as a presenter of information. While students receive, and respond to the teacher example (Thoah, 1996).

The process of Islamic values internalization above can be implemented through the habituation method in religious practices. Habituation is a certain behavior doing automatically without premeditation and applied without thinking again (Ramayulis, 2004). Habituation method aims to form the character or personality of learners by fostering good deeds so that in the end the good deeds will be internalized by them.

### **Islamic values in *Pesantren* Miftahul Muhajirin Subang**

From the interviews with the head of *pesantren* (Rukiyah, 2015) and the observations at Miftahul Muhajirin school, it is found the Islamic values internalized by habituation religious practices include: faith, Islam, charity, piety, sincerity, resignation, gratitude, patience, honesty, fairness, responsibility, trustworthy, hard work, steadfastness, solidarity, leadership, discipline and order. The values, then, became the focus of this research.

### **The Internalization Process of Islamic Values in Fostering Students' *Akhlak* in *Pesantren* Mifhatul Muhajirin Subang**

Internalization of Islamic values at Miftahul Muhajirin school done through trans-internal strategy by doing three things: (1) transformation of values, (2) transaction of value; and (3) trans-internalization of value.

#### 1. Transformation of Values

At this stage, there are two things performed: (a) *Kiai* informs the good and the bad values; and (b) *Kiai* conducts a fundamental change, good appearance, form, nature, function, invention or Diffusion.

##### a. *Kiai* Informs Good Values and Bad Values to *Santri* through Verbal Communication.

The first step done by *Kiai* in transformation stage is providing information and dissemination of Islamic values to *Santri*. *Kiai* explains the concept of Islamic values to *santri* when they learn the books *at-Tijān al-Ḍarary*, *al-akhlāk al-Banīn*, *Naṣaiḥ al-'Ibād*, *Khulāṣat Nūril Yaqīn* and when the habituation religious practices happened. *Kiai* provides explanations about values of faith, *islam*, *ihsan*, *taqwa*, *ikhlas*, resignation, gratitude, patience, honesty, fairness, responsibility, *amanah*, hard work, *istiqāmah*, solidarity, leadership, discipline, and order. when habituation of congregational *fardlu* prayer, *sunnah* praying, *Qiyām al-lail* prayer, and *Ḍuha* prayer, *Kiai* notify the values of faith, islam, charity, piety, and *ikhlas*. Faith value is described as an inner attitude of trust to Allah. *Islam* value described as a resignation and

obedience to the rule of God. *Ihsan* Value is described as the deepest awareness that God is always present with us wherever they are so that we always feel supervised. *Taqwa* Value is described as an attitude that is conscious that God is always watching over us, so we just do something in the God willingness and always keep ourselves from acts that are not His willingness. *Ikhlas* Value is described as a pure attitude in behavior and acts solely for the sake of obtaining *ridha* (willingness) of God. Values of solidarity is described as an attitude of togetherness that is strong, with no interest differences. There is only one goal to meet *Ilāhi Rabbi* (God). Through prayers, the society can unite towards one victory (ideals), both in the world and in the hereafter. Leadership value is described as a personal attitude with leader spirit. This is true, for in prayers there is an imam (leader) and also a congregation (people). A *ma'mum* (congregation) must obey (follow) on his *imam* (priests), he can't precede the prayer otherwise, it can be fatal. Therefore, the congregation prayers teach the obedience value of *ma'mum* (congregation) to a leader (imam). The value of discipline and order are described as obedient attitude towards the rules.

*Kiai* also explained about the harm of *kufr* (reject to God's Willingness), *maksiat* (brake the rule), and *riya* (arrogant). It is described by *Kiai* that *kufr* leads a person on denying the existence of God; *maksiat* plunges someone to disobey of God's command and carry out God's prohibition; whereas *riya* makes someone proud of himself for all his accomplishments.

The bad and good values are explained in order to make *santri* understand, so when they do daily prayers, both *fardlu* and *sunnah*, it based on their faith; They fully surrender to God; They intend to carry out His orders; And they do these, only, because of God.

When *sunnah* fasting on Mondays and Thursdays, *kiai* explain the value of gratitude, patience, honesty, fairness and trust. Gratitude is described as a grateful attitude and appreciation for all blessings and gifts that are innumerable. Patience is described as a patient attitude in facing all the bitterness of life either big and small; outer and inner; physiological and psychological. Honestly is described as a consistent attitude between what someone said and done with the reality. Justice is described as a proportional attitude toward whoever and whatever. Trust is described as reliable attitudes on any assigned to him. Furthermore, *kiai* also explained about the opposite attitudes of those. There are *kufr*, haste, lie, and treasonous. These bad values should be shunned and abandoned, because besides forbidden by Allah these, also, will bring *madllarat* (emergency) for those who do these and the people around them.

When reciting al-Qur'an (*sūrat Yāsīn* after dawn), *Kiai* explains the value of steadfastness, hard work and responsibility. These three values described the relationship with the intention of reciting *Yāsīn* every after dawn as the responsibility of a person against himself and his neighbor. It contains the prayers and imploration to the protection from *musibah* (danger) that might happen.

With explanation and dissemination of Islamic values, *santri* have a sense and understanding about substance of values, including the significance for their daily behavior.

b. The Effort to Make a Fundamental Change, in the Terms of Form, Characteristic, Function, Invention, or Diffusion.

The second step of the transformation phase of Islamic values is an effort to make a fundamental change in appearance, form, nature, function, Difution or invention. This step is a continuation of the first step described above, in explaining Islamic values contained in any religious practices. In this step, *kiai* perform non-verbal communication (non-verbal communication) as an effort to fundamental change of students' attitude and behavior. Forms of non-verbal communication among them are gestures, facial expressions, clues, symbols, uniforms, colors and voice tone (Otu, 2015)

In explanation reinforce of Islamic values through verbal communication above, non-verbal communication is very important to consider and do. To make efforts to change students' attitudes and behavior based on Islamic values, in communicating, *kiai* paid attention on communication timing, gestures and expressions in accordance with the message value that delivered, right tone and intonation, as well as a touch of affection that shown in the communication. This reinforces the message to be received by the deepest heart of the students, so that they are called to make that value as an agent of change to change attitudes and behavior in accordance with the demands of the Islamic values (Rukiyah, 2015).

2. Transaction of Value

In this phase, *kiai* not only gave an information about a good and bad value, but also included to perform and give a sample of real application. The students should follow and apply the sample that was shown by *kiai*. In transaction phase, there are three things highlighted in this research: (a) The two direction of communication or interaction between *santri* and *kiai* that has mutualism content; (b) The *kiai* inclusion to perform and give the real sample; (c) The respond from *santri* to receive and apply the values.

a. The two ways communication process (the interaction between *santri* and *kiai* which have mutualism content).

Based on the interviews and observation, the communication process of Islamic values between *kiai* and *santri* in this *pesantren* was conducted with three pattern: verbal communication, written communication (schedule), and practice communication. In verbal communication, the Islamic values were described by *kiai* in every reciting *kitab* (religion book) that contained the material. *Santri* paid attention to the material. When they did the religious activities, *kiai* showed the habit and attitude that contained the Islamic value and also the *santri* concerned about it. In *Muwāda'ah*, it was when *santri* were going to go home, they were emphasized to have the same attitude and habit as in *pesantren*. As well as in *muwajjabah*, it was when they came back to *pesantren*, *kiai* always emphasized the Islamic values in every religious activities and *santri* used to keep it in their mind.

Moreover, in habitual term, *kiai* tried to give a good sample in doing religious activities by the Islamic values and *santri* would follow *kiai*. What they saw from the *kiai* habits, they tried to follow it in performing *fardlu* prayer togetherly, *Qiyām al-lail* and *Ḍuha* prayer, *sunnah* fasting on Monday and Thursday, and reciting holy Qu'ran (*sūrat Yāsīn* after *Subuh* prayer) (Rukiyah, 2015).

b. *The kiai* involvement to apply and give a real sample.

The next effort done by *kiai* in the transaction of value phase is their involvement in religious activities and giving a sample to be followed by *santri*. *Kiai* tried to do and give an application sample of Islamic values in every religious activities. In congregation *fardlu* prayer, *kiai* and senior *santri* togetherly did the prayer. *Kiai* took a role as imam and *santri* became makmum. In *Qiyām al-lail* and *Ḍuha* prayer, *kiai* and senior *santri* tried to lead them to do these togetherly. In fasting every Monday and Thursday, *kiai* used to do it togetherly even *kiai* did Dawud fasting to give them the sample. Moreover, in reciting *sūrat Yāsīn* after *subuh*, *kiai* used to lead them to recite. Together, *santri* and *kiai* did the religious activities carefully. The *kiai* is a sample giver, supporter, and booster in accustoming the religious activities which were directed to apply the Islamic values (Rukiyah, 2015).

c. *Santri* have responded, received and applied the Islamic values.

The important point that should be emphasized in the transaction phase is respons, receiving, and application of *santri* toward the values. Based on the interview and observation, *santri* were carefully conditioned in order they could respond everything directed and sampled by *kiai*. If there was a negative respons, the *kiai* would responsively thought and directed them to do the religious practice. Finally, by the effort of *kiai*, *santri* tried to do it carefully. In congregation of *fardlu* prayer, *santri* followed *kiai* as fast as they can as well as in *Qiyām al-lail* and *Ḍuha* prayer. It was not only by *kiai*

enforcement, but also by their *iman*, *ihsan* and *islam* values moreover by their *taqwa* and *ikhlās*. Therefore, they did it with belief, surrender, awareness and *ikhlās* because of Allah.

In *sunnah* fasting every Monday and Thursday, *santri* would also do it together with full of grateful, patient, honest and trusted feeling. They received every direction from *kiai* carefully, so that they did it without any forces.

In reciting Quran practice, *sūrat Yāsīn* after *subuh*, *santri* made a circle in mosque to perform *tawaşul* and continue reciting *sūrat Yāsīn* together led by *kiai* or senior *santri* who had been scheduled to lead the activity.

There were various responses of *santri* in accordance with their characteristics. However, the strong support and guidance from *kiai* has delivered them to do all the religious activities so that they realized about the Islamic values within (Rukiyah, 2015).

### 3. Trans-internalization

Trans-internalization actually is to combine the structural change and innovative effort so that the relationship between those values can form the *pesantren* civilization. Islamic education culture in *pesantren* is the combination among values, belief, assumption, understanding, and hopes which are taken from Islamic thought and it's trusted by *pesantren* society and it became a rule in doing something and in solving their problem internally or externally. On the other words, the culture of *pesantren* is the spirit, attitude and habit of related people to solve the problem they face in consistently (Mawardi, 2011). In this phase, there were four process, namely: (1) appreciation process inherently among Islamic values so it became an bond of awareness; (2) the process of combining value, belief, assumption, understanding and hope that are taken from Islamic thought and have been believed by someone and have been become their rule to solve the problem; (3) appearance in mental habit and personality not only physical appearance; And (4) communication process between two personalities, *kiai* and *santri* in active way. These four things will be discussed below:

a. Appreciation process inherently among Islamic values so it became a bond of awareness.

The first step from trans-internalization value is appreciation process inherently among the Islamic values so that it became a bond of awareness and it can be realized in ethic rule in empowering *santri*. A value needed an appreciation process inherently to become an awareness that bind the owner. Based on the interview and observation, it was known that in habituation of religious activities either in congregation of *farḍlu* prayer, *Qiyām al-lail* and *Duha* prayer, *sunnah* fasting every Monday and Thursday and reciting Quran

(*sūrat Yāsīn* after *subuh*), the conducive situation was created to help *santri* to pay fully attention on the values of *iman, islam, ihsan, taqwa, ikhlas, tawakal, syukur, sabar*, patience, justice, responsibility, *amanah*, hard work, *istiqāmah*, solidarity, leadership, disciplinary, and order. Those values were tried to be understood by *santri* so that it can become their mental attitude that bind their religious activity in daily life. Moreover, *santri* did the activities simultaneously with their awareness and supported each other.

- b. The process of combining value, belief, assumption, understanding and hope that are taken from Islamic thought and have been believed by someone and have become their rule to solve the problem.

In the second phase, the trans-internalization process was done to combine values, belief, assumption, understanding and hope became a synergy unity to be believed and to become a guidance to their attitude and to become a solution for their problem. In this step, *santri* has begun to be trained to manage their personality system adapted with Islamic values that contained in congregation *fardlu* prayer, *sunnah* fasting every Monday and Thursday and reciting al-Qur'an (*sūrat Yāsīn* after *subuh*), the conducive situation was created to help *santri* to pay fully attention on the values of *iman, islam, ihsan, taqwa, ikhlas, tawakal, syukur, sabar*, patience, justice, responsibility, *amanah*, hard work, *istiqāmah*, solidarity, leadership, disciplinary, and order. These Islamic values were directed and taught even sampled to be a principle in doing daily activities. Those values can not stand alone separately, they become a rule togetherly in the activities in daily life (Rukiyah, 2015).

- c. Appearance in mental habit and personality not only physical appearance.

In this phase, the appearance of *kiai* in front of *santri* was not only about physic, but also about mental habit and personality. There were the Islamic values included *iman, islam, ihsan, taqwa, ikhlas, tawakal, syukur*, patient, honest, justice, responsible, *amanah*, hard work, *istiqāmah*, solidarity, leadership, disciplinary, and order. These began to be appreciated by *santri* so there were the understanding and receiving toward those values. In religious activities practice, these have been trained simultaneously so that the Islamic values became their mental habit. Moreover, those mental habits can reflect in their expression and attitude.

They were conditioned to do congregation of *fardlu* prayer, *Qiyām al-lail* and *Duha* prayer with their belief that Allah is the Creator; with their resignation as a slave who should bow and loyal to His order; with being watched feeling by Allah and doing all things because of Allah. They were also conditioned to apply it when they did *sunnah* fasting every Monday and

Thursday in order the values of grateful, patient, honest, justice and trusted could reflect and actualize in their attitude.

Similarly in reciting al-Qur'an (*sūrat Yāsīn* after *subuh*), *santri* were trained to actualize the values of *istiqāmah*, hard work and responsible in their religious activities. It can be shown from some activities that they did; they followed the religious activities very soon on their schedule (Rukiyah, 2015).

d. Two ways active communication between *kiai* and *santri*.

The next step from trans-internalization phase is the communication process between two personality (*kiai* and *santri*). If the personality has been accustomed with the certain values system and it has been done simultaneously, there would be a unity personality regarding one heart, word and attitude. The Islamic values in religious activities that were accustomed in *pesantren* namely congregation of *fardlu* prayer, *Qiyām al-lail* and *Ḍuba* prayer, *sunnah* fasting every Monday and Thursday, and reciting al-Qur'an (*sūrat Yāsīn* after *subuh*), it can be shown in the *kiai* and *santri* personality. *Kiai* and *santri* did the religious activity togetherly with the same value system that arrange the rule of life in this *pesantren*. They, togetherly, tried to do all the activities with this Islamic values basic (Rukiyah, 2015).

From the explanation above, it can be described that in this *pesantren*, the internalization process of Islamic values was performed by *kiai* with their full of responsibility and love; *santri* also received it with full of respect and thankful. Moreover, *kiai* used to respect to the loyalty of their *santri*; *santri* also received the reward as the appreciation to improve their loyalty to do their obligation. *Kiai*, also, used to give warning to their *santri* when they seemed to be lazy or not to do the activities very soon. *Santri* seemed to try to receive the warning by changing their attitude and doing the activity very soon.

### **The Description of *akhlak santri* from Internalization of Islamic Values in *Pesantren* Miftahul Muhajirin, Subang.**

One of the purposes of this research is to know the description of *akhlak santri* in *pesantren* Miftahul Muhajirin Subang from the internalization of Islamic Values gained from the questionnaires with Likert scale. The Likert scale was occupied to measure *akhlak santri* based on the values of *iman*, *islam*, *ihsan*, *taqwa*, *ikhlas*, *tawakal*, grateful, patient, honest, justice, responsible, trusted, hardworking, *istiqāmah*, solidarity, leadership, disciplinary, and order. The questionnaires consisted of 20 items of positive statements. Every item has the score between 1 until 4 that described disagree (1), less agree (2), agree (3) and really agree. The questionnaires were distributed to the 53 *santri*. The total score gained by every *santri*, moreover has been categorized become five categories shown in the Table 1.

Table 1. The Presentage Categories of Questionnaires Score

Answer (%)	Description
0 – 19,99	Really disagree (very bad)
20 – 39,99	Disagree (less bad)
40 – 59,99	Enough (neutral)
60 – 79,99	Agree (good)
80 - 100	Really agree (very good)

Meanwhile, from the questionnaires, it can be gained the presentage of *akhlak santri* in every category. Table 2 is the presentage data from the questionnaires that described *akhlak santri* in *pesantren* Miftahul Muhajirin Subang after the internalization process of Islamic Values on every category.

Table 2. Percentage of total *santri* based on the category of *akhlak*

Category of <i>akhlak</i> .	4 3 2 1			
	(%)			
1. <i>Iman</i> (believe in the existance of Allah).	53	43	4	0
2. <i>Ihsan</i> (believe in Allah views')	53	42	5	0
3. <i>Islam</i> (resignation to Allah)	30	53	17	0
4. <i>Ikhlas</i> (perform <i>kebusyu'</i> prayer)	13	38	47	2
5. <i>Taqwa</i> (try to avoid bad things)	4	38	56	2
6. <i>Ikhlas</i> (praying because of Allah)	23	50	27	0
7. <i>Tawakal</i> (resignation to Allah)	8	47	34	11
	13	36	47	4
8. Grateful	37	47	16	0
9. Patient	23	62	13	2
10. Honest	2	55	32	11
11. Justice	4	25	60	11
12. Responsible	4	25	57	14
13. Trusted	0	55	43	2
14. Hard Work	6	28	58	8
15. <i>Istiqamah</i>	6	62	30	2
16. Solidarity	8	43	43	6
17. Responsible	25	55	20	0
18. Discipline	4	51	45	0
19. Order	0	36	62	2

The total average score of *akhlak santri* in *pesantren* Miftahul Muhajirin after the internalization process of Islamic Values was done showed that there were 28 *santri* (52,83%) who have the description of very good *akhlak*,

there were 24 *santri* (45,28%) who were in good category, and one *santri* (1,89%) who was in enough category.

The most visible *akhlak santri* were *iman* and *ibsan*, it was shown by *santri*'s attitude which was really confidence and believe that Allah is exist and Allah is the Watcher. *Akhlak* lived in *santri*'s heart after transformation; transaction and trans-internalization process were done. Many *santri* with *iman* and *ibsan akhlak* because in internalization process, *kiai* has given the information and socialization about Islamic values, and also made a basic change either about form, attitude, function, invention or diffusion when they learned *at-Tijān al-Ḍarary*, *al-akhlāk al-Banīn*, *Naṣaiḥ al-ʿIbād*, *Khulāṣat Nūril Yaqīn* and when they were accustomed with religious activities, either congregation of *fardlu* prayer, *qiyammullail* prayer and *dhuha* prayer. In value transaction phase, *kiai* did two ways communication process or the interaction between *santri* and *kiai* that contained mutual advantages; included to perform and give the real sample; and *santri* responded, received and applied the values. In this trans-internalization of values process, *kiai* did the appreciation process inherently mong the Islamic values so that it could be a tight awareness; combining the values, belief, assumption, understanding, hope, that were taken from the *Islam* thought and have been believed by somebody and also have been a rule to their attitude and their problem solving; the mental performance and personality, not only physically; and the communication of the two personalities (*kiai* and *santri*).

While *akhlak santri* that are still in the poor category is the aspect of leaving the injustice against friends, trust and surrender to God, justice, responsibility, hard work, solidarity, and orderly. The number of *santri* who are less implement Islamic values was caused by less than optimal transformation processes, transactions and trans-internalization against these values. At this stage of the value transformation, *kiai* less concreted information and dissemination of Islamic values to *santri* and the lack of strong impetus from *kiai* to *santri* to make a fundamental change, good appearance, form, nature, and function, invention or diffusion upon reviewing the book of *at-Tijān al-Ḍarary*, *al-akhlāk al-Banīn*, *Naṣaiḥ al-ʿIbād*, *Khulāṣat Nūril Yaqīn* and at the time of habituation of religious practice, both *fardlu* prayers in congregation and praying *sunnah*, *Qiyām al-lail* and *Ḍuha* prayer. Understanding and awareness of students against Islamic values become less than optimal. At this stage of the transaction value, communication occurs between *santri* and *kiai* who are less reinforce these values, in addition to the lack of reciprocal; *Kiai* not yet fully engaged in implementing and giving examples of real practice; and the response, the reception and the efforts of *santri* to practice the value that was less than optimal. At this stage of trans-internalization value, *Kiai* has difficulties to

make the process inherently appreciation between Islamic values to be awareness binding, because the level of appreciation were still limited and it took a long time to proceed.

To overcome this situation, it is needed to optimize the three processes. In the process of values transformation, it needs to clarify the explanation of these values so that *santri* will understand. In the process of the values transaction, it needs a concrete model that is consistent and committed that can stimulate them to respond positively. In value trans-internalization, the appreciation systems are needed to easily facilitate meaning to these values.

## CONCLUSION

Based on the description above, the writer can draw conclusions as follows: the values (*akhlak*) that was internalized in *pesantren* Miftahul Muhajirin included: *iman, islam, ibsan, taqwa, ikhlas, tawakal*, grateful, patient, honest, justice, responsible, trusted, hard work, *istiqamah*, solidarity, leadership, disciplinary, and orderly. The internalization process of Islamic values in fostering morality of *santri* in *pesantren* Miftahul Muhajirin Subang done through trans-internalization strategy by taking three steps, namely (1) The transformation of values, namely; *kiai* informed the good and bad values; and *kiai* tried to make the substantial change, good appearance, form, nature, function, invention or diffusion; (2) the transaction value, namely; the process of two-way communication or interaction between *santri* and *kiai* who are reciprocal; *kiai* engaged to implement and give examples of real practice; and the *santri* responded, accepted and practiced the value of it; (3) trans-internalization value, that is: the inherent process in appreciation of Islamic values so that it becomes binding awareness; the process of integrating the values, beliefs, assumptions, understanding, hope, taken from the core teachings of *Islam* and believed by someone and used as guidelines for behavior and solving the problems encountered; appearance in aspects of mental attitude and personality, not just physical; and (4) the communication process between two personalities (*kiai* and *santri*) actively.

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## **AN OVERVIEW OF TEACHING LISTENING IN ISLAMIC TERTIARY LEVEL OF EDUCATION**

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### **ABSTRACT**

The ultimate aim of this paper is to depict listening activities in teaching Basic Listening designed by lecturers in an EFL classroom observation of Islamic tertiary level of education in Indonesia. Qualitative methods, used to collect and analyze data gained from observation and interview. The result showed that the lecturer designed various activities in teaching Basic Listening in the EFL class, which they were set up in three stages: pre-listening, while-listening, and post-listening. The activities in the pre-listening were aimed at generating students' interest, activating student's prior knowledge, and trying to anticipate any difficult vocabularies. The while-listening stage is to invite students to be involved at listening through various physical movements, such as story telling, dialogue, listening to songs, and drama. The post-listening stage is to internalize what they have heard with other language skills and to check students' comprehension.

Keywords: Physical Movement, Teaching Listening, Teaching Strategies.

### **ABSTRAK**

*Artikel ini bertujuan menggambarkan kegiatan keterampilan menyimak yang disusun oleh dosen pengampu mata kuliah Basic Listening untuk meningkatkan kemampuan menyimak tingkat dasar mahasiswa salah satu kelas Bahasa Inggris sebagai bahasa Asing (EFL) di Perguruan Tinggi Islam di Indonesia. Metode kualitatif digunakan untuk mengumpulkan dan menganalisis data yang diperoleh melalui observasi dan wawancara. Hasil penelitian menunjukkan bahwa dosen mendesain kegiatan pengajaran yang dirangkai dalam tiga tahap: pre-listening, while-listening, dan post-listening. Kegiatan pre-listening dimaksudkan untuk memancing minat belajar mahasiswa, mengaktifkan pengetahuan yang telah dimiliki mahasiswa, dan mencoba mengantisipasi berbagai kendala dalam pemilihan kata. Kegiatan while-listening bertujuan untuk melibatkan mahasiswa dalam kegiatan story telling, dialogue, listening to songs, dan drama. Sedangkan tahap post-listening didesain untuk menggabungkan apa yang telah mahasiswa dengar dengan keterampilan lainnya (seperti menulis, membaca, dan berbicara) dan untuk memeriksa pemahaman mereka.*

*Kata Kunci: Pergerakan Fisik, Pengajaran Menyimak, Strategi Mengajar.*

## INTRODUCTION

Listening is the receptive use of language, which is used most frequently. It is used since a baby is born until she/he is in agony. In Islamic context, a new-baby born is for the first time listened to *adhān* (Islamic call to welcome a new-baby born or to invite Muslims to pray) and when being in agony, an adult is listened to *kalimat toyyibah* (a sentence stating that Allah is the only one God). Even, when she/he has been in school, she/he spent almost half their communication time listening. A study conducted by Rankin (1928) (as cited in Huy, 2015) showed that when we communicate with others, we spend the largest proposition of time, about 45% in listening, but only 30% in speaking, 16% in reading, and 9% in writing. In line with this, Acat, Demiral, & Kaya, (2016) point out that listening is the first language skill that an individual acquires in his/her life and the one that he/she uses most for the rest of the life.

Looking at the description above, listening seems naturally to be the first position out of other language skills (i.e. writing, speaking, and reading) in terms of acquiring new language. This first position is supported by the Government putting listening skill in the first order of the others. As written in the 1975 English Curriculum that the goal of the teaching English as a foreign language was to equip students with abilities in listening, speaking, reading, and writing. But then, this position changes in the next curriculums—1984 and 2004 English curriculum with the order of priorities of the language skills to be developed was reading, listening, writing, and speaking (Furaidah, Saukah, & Widiati, 2015). Although the government now prioritizes reading skill to be developed more than others, the listening is a necessary skill to facilitate the development of learners' English proficiency. For example, skills in listening can help students communicate well in written or orally.

Listening skill is the ability to identify the language and understand the meaning of what speakers are saying. Understanding a meaning is hardly easy to do unless she/he has a strong listening skill. Bozorgian & Pillay, (2013) state that the English language learners need to have strong listening skills to interpret the meaning effectively. With regards to this ability, in university context in Indonesia, especially at one of Islamic tertiary level of educations in Indonesia, several facts show that the majority of English studies department students failed to have a good score in pre-test and post-test of listening skill conducted in the first class period and sixteenth class periods. Another fact also shows that one factor predisposing students' passive in absorbing lectures is poor in understanding what people are saying (Johnson, 2011). However, contradictory with those of low scores and poor understanding, the information gained from Basic Listening lecturer saying

that most of the students got good scores (B) or average rank between 70 – 79. These facts lead to the interpretation that Basic Listening course taught in English Studies Department at Islamic tertiary level of education where the study was conducted seems to apply good teaching strategies that are considered useful to improve students' listening skill.

At the Islamic tertiary level of education where the study was conducted, listening is not served as integrated courses but as discrete one due to the students' needs to listen to various types of English discourses intensively as part of their curricular activities. To help students improve their ability in identifying and understanding what the speakers are saying, the Department develops particularly listening skills through these listening courses consisting of Basic Listening, Intermediate Listening, and Advanced Listening of which each of them has 2 credits and 2 semester hours. These must be taught in order, meaning that the students cannot join intermediate or advanced listening course without passing from basic listening course. In other words, Basic Listening course is a prerequisite for intermediate listening course and from that course forth, the intermediate course is a prerequisite for advanced listening course.

Those listening courses are taught by different lecturers in different semesters. Basic listening course is provided at the first semester in English Studies Department at Islamic Tertiary level of education. The detailed information about this course can be seen in the following course description.

#### Description of Basic Listening Course:

*Basic Listening Course is the basic of all pre-requisite subjects of Listening Comprehension subject. This course will train students to gain skills of understanding English spoken at the very basic materials, such as identifying words and sentences in oral communication in the normal speed, though for a certain purpose, it is very rapid and/or rather slow delivery. The students will have some exercises to listen to short conversation or monologues then try to find the key of information and main ideas.*

The listening course is provided in the first semester or odd semester in every year. It is true that the lecturer designs the listening strategies prior to teaching in the classroom. Listening strategies as proposed by O'Malley, Chamot, & Kupper (1989) are behaviors and thoughts that a listener engages in during listening that are intended to influence the listener encoding processing. The same wavelength as that of O'Malley et al., Huy (2015) defines listening comprehension strategies as steps taken by learners to help them acquire, store, retrieve, and/or use information.

With regard to the aforementioned case, this study aims at investigating the teaching of listening by sketching teaching activities in Basic Listening course applied by the listening lecturer to the first semester students of Islamic tertiary level of education.

Applying descriptive qualitative design in this study, which involved one basic listening lecturer, is to understand and report the characteristics of current and past situation by describing what already exists in a focus group as individuals with similar characteristics. Observation and interviews were used as the research instrument to collect the data needed. The observation was used as the main instrument of which it focuses on the listening lecturer's actions or behaviors in teaching Basic Listening course. In working with this observation, the researcher made use of an observation checklist or guide to record the teaching and learning activities. The observation checklist consisted of variables and descriptors concerning how the listening lecturer teaches in the classroom. The classroom observations were conducted in five class periods consecutively starting from late September to mid-December 2015.

Meanwhile, interviews were used to support or confirm the observation in collecting the data relating to how the lecturer teaches the students in the classroom. About 17 interview items were used, consisting of seven items asked about activities performed in pre-listening stage; six items asked about activities presented in while-listening stage; and four items asked about the activities carried out in the post-listening stage. With regard to the use of interview as the supporting instrument, Cresswell (2012) stated that interview occurs when researchers ask one or more participants general, open-ended questions and record their answers. It is an important way to check the accuracy of—to verify or refute—the impression of which has been gained through observation. Those interview items were addressed to a Basic Listening lecturer teaching in Islamic tertiary level of education.

To support the ways of answering the problem, the previous research and review of theories relating to the teaching strategies of listening skill would be elaborated below. Listening is a language skill which was, and still is, a core research field. Some previous studies relating to this present study, in terms of listening strategy and physical movement, have been conducted by many researchers. The study conducted by Al-Alwan, Asassfeh, & Al-shboul, (2013) performed a study to investigate the effect of metacognitive listening strategy training program on listening comprehension. The findings represented that the experimental group had a significantly higher performance and metacognitive strategy training can be used in the listening classes to further the listening process. Another study was conducted by Seif El Nasr (2003) aiming to identify the effectiveness of using language

activities based on songs, dictation and dialogues on developing listening skills in English of fifth grade primary pupils. One thing different from this present study is as the teaching listening activities by Seif El Nasr were limited to songs, dictation and dialogues and as the strategy group by Al-Alwan et al., (2013) was focused on metacognitive strategies, this present study aims to make use of designs the activities the lecturer did. In addition, this, in whichever the listening scores gained by the students, attempts to sketch all activities designed by the listening lecturer within five class periods consecutively.

## DISCUSSION

### Listening Strategies

There are some listening strategies that can be applied by English lecturers. Some researchers have proposed even more specific teaching strategies of listening skill. For example, Oxford (1990) classified the strategy into strategy groups of which each of them has their own specific strategies that can be applied not only in listening skill but also in other three language skills. Take a look at Table 1.

Table 1. Oxford's Strategy Classification System.

Strategy Groups	Strategy Set	Specific Strategies	Actions
Memory Strategies	Creating mental linkage	Grouping Associating/Elaborating	- Learners can link what they know with what they hear.
	Applying images and sounds	Semantic mapping	- Learners can remember the location of words when listening.
Cognitive Strategies	Practicing	Recognizing and using formulas and patterns Repeating	- Listeners can repeat information to facilitate the retention. - Learners could recognize familiar patterns and use them for guessing the meaning.
	Receiving and sending message	Getting the idea quickly	
	Analyzing and reasoning	Analyzing contrastively Transferring Translating	
	Creating structure for input and output	Note-taking Summarizing	

Compensation Strategies	Guessing intelligently	Using other clues Using linguistics	Listeners guess 'systematically' by using clues without listening every word.
Metacognitive Strategies	Centering your learners Arranging and planning your learning	Paying attention Setting goals and objectives	Students can know what their purposes are while listening.
Affective Strategies	Lowering listeners' anxiety Encouraging yourself Taking your emotional temperature	Using progressive relaxation Listening to your body Discussing your feelings with someone else	- Listeners could keep calm when listening. - Listeners could increase their confidence in finishing listening tasks.
Social Strategies	Asking questions Cooperating with others	Asking for clarification Cooperating with peer	- Listeners could clarify what they are hearing. - Listeners could share their information

Other researchers proposing several strategies to teach listening skill in the classroom Azmi, Celik, Yidliz, and Tugrul (2014). They expressed that there are three types of strategies in listening comprehension. They are cognitive, metacognitive, and socio-affective. Furthermore, they pointed out that cognitive strategies are related to understanding and gathering input in short term memory or long-term memory for later use. Comprehension begins with the received data that is examined as consecutive levels of formation and a process of decoding. Metacognitive strategies are management techniques used by learners to control their learning through planning, checking, assessing, and changing. For instance, for metacognitive planning strategies, listeners clear the aims of a listening task and apply specific features of the aural language input that make easy the understanding of aural input. Meanwhile, socio-affective strategies are techniques that listeners use to cooperate with others, to check their comprehension, and to reduce their apprehension.

### **The Teaching Activities Designed by The Listening Lecturer**

This study is concerned with the need to sketch the teaching activities designed by the listening lecturer (respondent) in teaching Basic Listening

course to the students of Islamic tertiary level of education. Based on the observations done by the researcher to the respondent in his classroom, in general the stages of teaching Basic Listening course can be divided into three stages: pre-listening, while-listening, and post-listening. Each of which has some activities that have been designed by the respondent prior to teaching. Although the researcher could only do the observation for five meetings to which it should be all meetings, the researcher could capture the other experiences of the respondent through interviewing. As stated by Seidman, (2006), the interview guide is used as it can capture the meaning people involved in education make of their experience.

The class observed was Class A amounting to 40 students at the English studies department of one of Islamic tertiary level of educations in Indonesia, which ran for one semester from late September to mid-December 2015. The class period was 90 minutes long and was conducted from 8.40 a.m. to 10.20 a.m. on Tuesday. Those 40 students were 22 female and 18 male. All of them use English as a foreign language. The class was tailored for facilitating listening derived from physical movement activities. In the five class periods of observations, I served as a non-participant in the first class period and a participant observer in the rest of the class periods. In one class period, I assigned to play a role with the lecturer for modeling activity or commonly known as a role model.

Based on the result of observation and interview, there are many different activities designed by the respondent in teaching Basic Listening course to students. In the process of teaching and learning, the respondent tried to prepare suitable and appropriate listening materials pursuant to the activities being done, in addition to listening activities to make students more active during class.

### 1. Pre-listening Activity

In the stage of pre-listening, most of the time students pay attention to what is being said with the purpose of getting them interested in the topic, warming up them, and getting them the general information about the topic. At that time, the lecturer started the lesson by showing some pictures of place, characters, plot, or other realia related to the story and ask the students what they think the story is about, whether they ever read the short story, what kind of short story *Malin Kundang* is, etc. The lecturer then read the title of the story aloud, and explained it through actions, visuals, and sentences. In this case, the lecturer seems to treat the students like young learners as he assumed that the students are beginners. The lecturer then gave a quiz by asking the students if they already know any words in English related to the title of the story of which the title is *Malin Kundang*. While the students

answered the quiz, the lecturer, on the board, wrote any English words coming out from the students. Finally, the lecturer explained the unknown vocabularies from the story through building some sentences. This pre-listening activity which was done within 15 minutes was primarily aimed at activating students' schemata—borrowing the term used by Qiu & Huang (2012) to help them comprehend the text they were going to listen.

In another class period, the lecturer activated students' knowledge as the pre-listening activity. The activation was performed by distributing a worksheet to all students. The lecturer then asked the students to find out the meaning of any highlighted words. In this pre-listening activity, I (the researcher) was involved as a participant observer in student-lecturer interaction and student-student interaction. The response I saw was great. This is shocking that student-lecturer interaction and student-student interaction made the students feel comfortable because they started to regard us as members of their listening community. In line with this, Driscoll, (2011) points out that the presence of an observer positively predisposes the behaviors of those being observed. In working with finding out the meaning of any highlighted words, I found that the majority of students consulted their English-Indonesian electronic dictionary for words they did not understand. Although they were allowed, I was curious to know the reason for using that kind of device. The students said that they could grasp the meanings of words. This way coincides with the statement by Guan, (2015) that transferring the word meaning, in this case, is a reader initiated-strategy as a support device. This pre-listening activity was done within 12 minutes.

## 2. While-Listening Activity

This stage is useful to help learners develop the skill of eliciting messages from spoken language through activities. In the stage of while-listening, it was found that the respondent applied several activities acquiring physical movements: telling a story, role-playing dialogue, listening to songs, and doing drama. Each will be elaborated below.

### a. Telling a Story

Telling a story always attracts the students' interest if on the part of the teller has a clear and loud voice. In the first session of this stage, the lecturer acted as a story-teller to give an example and skill of how to tell a story well. The lecturer told the story of *Malin Kundang* with a clear and loud voice inasmuch as if not, the students may lose interest for the story. The story of *Malin Kundang* was constructed in the form of simple past and present perfect tenses. When the lecturer presented a story that illustrate the use of simple past tense and present perfect tense, the students were given a

worksheet. The first the lecturer told the story and asked the students to listen to it completely. Then, again the lecturer told the story and asked them to complete the story using the past tense and present perfect tense. For example, in the worksheet, the students will find the text, which is written in the form of simple present tense. While listening to the lecturer, they needed to reconstruct the story in the form of simple past tense and present perfect tense. The following is one paragraph of the story.

*She is Malin Kundang's mother. She wants to hug him, releases her sadness of being lonely after so long time. Unfortunately, when the mother comes, Malin Kundang who is in front of his well-dressed wife and his ship crews denies meeting that old lonely woman. For three times her mother begs Malin Kundang and for three times he yells at her. At last Malin Kundang says to her "Enough, old woman!"*

Finally, having two of the students retell the story in front of the class. While retelling, other students listened to and looked at their worksheet to see their answers to the worksheet was complete. This activity was performed in 60 minutes.

#### b. Role-playing Dialogue

One of interesting activities in teaching listening is through dialogue. The majority of students felt motivated to practice and encouraged to active participation in the lesson. The lecturer designed a dialogue not to be long but relevant, realistic, and appropriate with the students' interest. In working with this dialogue activity, the lecturer asked for me (the researcher) to play a role as one of the characters mentioned in the dialogue. In this class period, I served as a co-lecturer that the course lecturer assigned for becoming a partner in a role-play. Before playing the role, the lecturer read the text aloud by himself to describe the situation and place where the dialogue is conducted. The lecturer together with me acted it out in pairs to give the students an idea of how to play a role in the dialogue. While playing a role, both the lecturer and I were reading the dialogue. In this case, the lecturer became a role model of what a good reader is like (Bashir, Bajwa, & Rana, 2014). The following is the illustration of the dialogue.

***Susan is a new student. She goes to the university to register.***

*Susan : Excuse me. Can you help me? I'm looking for the Registration Office.*

*Steve : Maybe I can. I think it's in the Administration Building. Are you a new student?*

*Susan : Yes, I am.*

*Steve : Well, look, here is the map of the campus. We are at the entrance now. The building we face is the Students Union the building on our left is the Administration Building.*

*Susan : Thank you.*

*Steve : With pleasure.*

Having shown the role-play of dialogue, the lecturer then read aloud another text by himself to be listened to it by the students. While listening, got students to take notes on what they heard from each character and to notice the expression and tone of voice. The students were then asked to reread and acted it out in pairs, using the same expression (gestures and emotional feeling) and the same tone of voice. This activity was conducted in one hour.

### c. Listening to Songs

Everyone seems to prefer listening to songs. The aim of this activity is to give students an idea of what the listening materials sounds like. In working with this activity, the lecturer did *free listening* activity—let the students listen to the song completely to hear the music and the lyrics. The song was played two times. In the second time, the students were allowed to imitate the songs. Next activity, the lecturer spread out a worksheet and they require to fill in the blank phrases. The following is the cut-series of worksheet.

I was a ..... little .....  
..... things I used to do  
And all the ..... ..... put you through  
Mama now I'm here for .....  
For all the ..... I made you .....  
The days I told you .....  
Now it's time for you to .....  
For ..... the things you .....

*Taken from Number One for Me (Maber Zain)*

Finally they were asked to come forward to read the complete worksheet. Sometimes other students interrupted when hearing different phrases filled in the worksheet and revised the phrases together. At the end of the activity, all students sang the song. This activity was presented within three meetings with different songs.

### d. Doing Drama

Another role-play played in teaching Basic Listening is doing drama. Drama is a powerful language-teaching tool that involves all of the students

interactively all of the class periods. The students were very enthusiastic in doing it. But, then the big problem in this activity was the mastery of English grammar. Fortunately, their enthusiasm of drama is bigger than their English grammar problem. They only seem to think that the ‘show’ must go on. It is of great importance to do a ‘show’ as drama permits teachers to match structures and functions when they teach grammar. The activity designed in this drama covers some steps and was done in three meetings. The first three meetings the lecturer asked the students to work in pairs, but at the third meeting they were asked to work in small groups. Within pairs, students were given pictures to identify animals by writing the names down using dictionary for those they do not know. They did this way—translating a word from dictionary—as a way for some EFL learners, even ESL learners to confirm their own understanding of words and texts (Widodo, 2009).

The lecturer gave out small pieces of papers to students and asked them to jot down one name of animal on each paper. He then took the papers from them and put them on a desk in front of the class. The written part faced the desk, the students saw just blank pieces of papers. He then asked each pair to gradually send a representative to pick up a paper and pantomime what is on it. Savignon (1983) said that pantomime helps learners become comfortable with the idea of performing in front of peers without concern for language that although no language is used during a mime it can be a spur to use a language. While pantomiming, each pair or group jotted down the name of animal pantomimed. Finally the pairs read out their guesses and got a point for each correct guess. The points were counted to see the most successful group. When observing this drama activity, especially in the process of pantomiming, the representative sometimes imitated the sound of an animal, like roar sound for a lion. Meanwhile, some others used face expression to give a clue to other students. This activity coincides with the statement by Zyoud (2010) that drama can stimulate the imagination and motivate the student to experiment with the language she or he has already learned.

The drama done in pairs seems to be similar to speaking activity. Having confirmed the lecturer, he said that he tried to connect the listening skill with speaking skill. The students should listen to what the representative of pairs spoke and pantomimed, and vice versa the other students (listeners) should guess orally to what the representative of pairs spoke and pantomimed. Within groups in the third meeting, the lecturer played a whispering game to detect the students’ mastery of vocabulary. The lecturer divided the class into groups and gave the last person in each group a phrase. When the lecturer whispered “a stripped pajamas man”, the students whispered the phrase to the one in front and so on until the first in line had

the phrase and ran up to the board and wrote it. The first group with the correctly spelt phrase on the board got a point. The points were counted to see most successful group.

### 3. Post-Listening Activity

The post-listening stage was designed to extend the understanding of the students learned at pre-listening and while-listening stages into other learning tasks like answering the questions (speaking) and writing the answers. EFL students need to act upon what they have heard to expand their thinking, and as stated by Zohrabi & Sabouri (2015) a well-planned post-listening activity is a useful device for them to speak and think. This post-listening stage helps students internalize what they have listened to and comprehended. The ways the lecturer internalizes it can be done through moving on from listening practice to focus on other language skills, such as reading, speaking, and writing.

In this context, the lecturer linked the listening skill with speaking and writing skills. He checked the students' comprehension of the material given by asking them to write or speak what he asked. For example, he questioned the students "what do you know about *Malin Kundang*? What does the song of *number one for me* tell about? Can you describe how to make a request to someone else? Etc. The students responded the questions depending on what the lecturer directed to answer whether in written or orally. Connecting the listening task with the speaking and writing tasks is essentially related because EFL listening can be taught in an integrated way along with other language skills (Cahyono & Widiati, 2011). This post-listening stage was run in 15 minutes.

In short, the teaching procedures or stages starting from pre-, while-, to post-listening have helped the lecturer, teacher, or those working on teaching organize the lesson in order to provide the students with step-by-step instruction. In addition, by using those stages, the lecturer could have an opportunity to set how much time should be spent on each stage. Besides, those stages, according to Widodo & Cirocki (2015), enable the lecturer to decide what kinds of learning activities or strategies that the students would go through in one lesson. Another notion about the use of these sequence of instructional activities was pinpointed by Yang & Chang (2014) that they could keep students alert, motivated, and engaged in listening activities.

## CONCLUSION

This study has sketched various types of activities designed by the listening lecturer in the teaching of Basic Listening course in English Studies Program of Islamic tertiary level of education. These various activities were intended to help students improve their listening skill. One principle thing designed

by the lecturer in every meeting of teaching is the use of three phase techniques of teaching: pre-listening activity, while-listening activity, and post-listening activity. These phases, which are relevant to the principles of effective learning strategies, are supported by physical movements to attract the students' interests. Although the three phases are advisable to be applied by other lecturers, the lecturers should notice that when there are problems, they should see the problems as challenges and look for solutions.

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## **SUPPLEMENTARY READING MATERIALS FOR MADRASAH LEARNERS BASED ON GENRE APPROACH**

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### **ABSTRACT**

This paper investigated analysis of supplementary reading material development using a genre-based approach which is in line with the school curriculum. It employed the procedures: need analysis, supplementary materials development, expert validation, material revision, material testing, and subsequent material revision. The data were collected by using questionnaires, interview, syllabus analysis, and field note. The analysis shows that the supplementary reading materials entitled *Reading for Islamic Learners* were completely developed. The supplementary reading materials were developed on student's need and school recommendation, in line with standard competence and basic competence from syllabus. They contain interesting reading passages featuring Islamic messages, delivered through colorful pictures. In addition they have various reading strategies and accompanied by evaluation tools covering: multiple choice and essay.

Keywords: Genre, Islamic Learners, Supplementary Materials.

### **ABSTRAK**

*Artikel ini membahas hasil analisa pengembangan bahan bacaan penunjang keterampilan membaca dengan menggunakan pendekatan berbasis genre yang sejalan dengan kurikulum sekolah. Analisis dilakukan dengan menggunakan prosedur berupa: analisis kebutuhan, pengembangan materi tambahan, pengesahan ahli, revisi materi, uji coba materi, dan revisi ulang materi. Data dikumpulkan dengan menggunakan angket, wawancara, analisis silabus, dan catatan lapangan. Hasil analisa menunjukkan bahwa bahan bacaan penunjang yang berjudul Reading For Islamic Learners disusun secara lengkap. Bahan bacaan penunjang tersebut dikembangkan berdasarkan kebutuhan peserta didik dan rekomendasi sekolah, disusun berdasarkan standar kompetensi dan kompetensi dasar sesuai silabus. Bahan bacaan penunjang memiliki bagian bacaan yang menarik dengan pesan ajaran Islam yang dilengkapi dengan gambar berwarna. Bahan bacaan penunjang menyisipkan berbagai strategi membaca, dilengkapi dengan alat evaluasi dalam bentuk pilihan ganda dan esai.*

*Kata Kunci: Genre, Pelajar Islam, Materi Tambahan*

## INTRODUCTION

In this modern era, most people use many kinds of materials via online and offline throughout the day. Almost all activities require us to read. The good readers comprehend what they read. Reading comprehension is regarded as the core for reading process. The latest Islamic schools/madrasah (public and private) is under the management of the Ministry of Religious Affairs that expected not only master general education but also have strong understanding of religious and moral values based on Islamic teachings. Nowadays students in Indonesia have moral degradation. By inserting Islamic themes through English materials, students are expected not only have good ability in reading but also have deep knowledge of Islamic teachings. Therefore the misunderstanding of Islamic teachings can also be avoided.

Seeing the fact that reading is a necessity, reading interest should be implanted in students' mind as early as possible and the reading comprehension must be improved. Based on the preliminary study to students in MAN (*Madrasah Aliyah Negeri*) 3 Malang especially in MAKBI (*Madrasah Aliyah Keagamaan Bertaraf Internasional*) program, it revealed that the English material used in this school is the same as the book in other state schools, they only use general books ("Kemenag," 2014). There is not any specific reading material taking the religion theme. This is unfortunate because they are derived from religious school and sit in MAKBI program which emphasizes religion education, but they are not familiar with English Islamic themes which are proved by the questionnaires that are distributed to them. Most of the books for Islamic studies sold in the markets are for university level and quite difficult to be found. From the students' interview, they feel bored to read the activity provided in the textbook.

It is, therefore, necessary to develop supplementary reading materials which are suitable for students' need. The supplementary reading materials are expected to be able to guide students to learn the Islamic tenets through the English reading materials. To make student easier to understand the text, the reading materials should be well organized. In developing these supplementary reading materials, writer will adopt the design of Genre Based Approach (GBA).

The term genre was first introduced in the area of English Specific Purpose (ESP). The term genre also has been defined and discussed from different viewpoints. Bruce (2008) states that GBA has strength of reading or writing the skill formation, those are, 1) GBA encourages the linguistic learners to focus more on linguistics in discourse analysis, 2) this approach also enables learners to focus on elements formation or arrange a discourse

or a text, 3) GBA encourages linguistic learners to see that linguistic component is also an essential part in a discourse. Reader's awareness in structure of a text and reader's sufficient knowledge of a text organization are argued as an important piece of the positive features which will enable the readers to be efficient (Sulistyo, 2011).

It is expected by giving the appropriate supplementary reading materials, the students' interest in reading can also be improved. So, this study was aimed to develop the supplementary reading materials based on GBA for Islamic EFL learners. This reading material book is expected to be an alternative solution for teaching reading at MAN 03 Malang especially in MAKBI Program.

The research was conducted by using research and development design (Rosenthal, 2016). The writer adapts and modifies the material development procedure model based on Borg (1981) that comprises seven steps. The procedures are: 1) need analysis 2) selecting and sequencing the materials, 3) developing the materials, 4) expert validation, 5) revising based on expert verification, 6) try-out and evaluation from practical data, 7) final product of reading materials.

## DISCUSSION

### The concept of Madrasah Aliyah (MA)

Madrasah is a unit of formal education in supervision of the Minister of Religion that enforces the general and vocational schools with Islamic religion specificity encompassing *Raudhatul Athfal* (RA), *Madrasah Ibtidaiyah* (MI), *Madrasah Tsanawiyah* (MTs), *Madrasah Aliyah* (MA) and *Madrasah Aliyah Kejuruan* (MAK) (Regulation of the Minister of Religion No. 90 Year 2013).

MA is a unit of formal education enforcing the general education with Islamic religion specificity on the level of intermediate education as a continuation from SMP (*Sekolah Menengah Pertama*/Junior High School), MTs, or other forms in the same level, acknowledged the same or equal to SMP or MTs. MA consists of three levels, namely: the 10<sup>th</sup> grade, the 11<sup>th</sup> grade, and the 12<sup>th</sup> grade. Education in MA aims to increase students' knowledge to continue their education at a higher level, to develop themselves in line with the development of science, technology and art imbued with Islamic teachings, and to increase students' ability as members of society in relation hold forth with the social environment, culture and natural surroundings (Regulation of the Minister of Religion No. 90 Year 2013).

Curriculum of MA comprises general contents, academic interest contents, and cross-interest choice contents or art deepening. The general contents consist of religion education, civic education, linguistics, mathematics, natural science, social science, art and culture, bodily education

and sport, skill, and local contents. Subject of religion at MA consists of al-Qur'an and Hadith, *Akidab-Akhlak* (faith-character), *Fiqih*, and Islamic Culture History, while linguistic subjects developed at MA are Indonesian, English, and Arabic (Regulation of the Minister of Religion No. 90 Year 2013).

### Genre-Based Approach in Teaching Learning Process

Many experts try to introduce and present their concepts about genre. Genre is a term for grouping texts together, representing how writers typically use a language to respond to recurring situations (Hyland, 2007). Nunan also states that genre is a purposeful, socially constructed, oral or written communicative event, such as narrative, a casual conversation, a poem, a recipe, or a description (Nunan, 1999). The application of GBA in the classroom is shown in the Table 1.

Table 1. The Application of Genre-Based Approach in the Classroom

No.	Stages of GBA	Activities
1.	Building the context.	Purpose of text– Social purpose of the text Register Field building What is the text about? What do students already know about it? What experiences, activities will be part of the exploration? Information from the activities is organized By using the related images and realism e.g.: photographs, video, illustration, objects, and internet. Brainstorming vocabulary from images, discussing topic including comparison with different culture and access issues. Research activities together with material on topic. Establishing tenor (level of involvement between reader and writer in terms of contact and emotional charge). Establishing mode (distance between reader/writer in terms of time and space).
2.	Modelling/ deconstructing the text.	Text structure. The stages (narrative). The function of the stages e.g. sequencing a text that has been cut up into stages. Language features Close to focus on a particular language feature Learners collect examples of a language feature, e.g. list of preposition, phrases, modal verbs, key

		vocabulary Jigsaw activities
3.	Joint construction of the text.	Activities focusing on a particular strategy (e.g. using appropriate gestures, skimming, making notes). Role play of text in groups dictogloss Information gap activities to construct a text Listening to a text together and acting on it Teacher acting as a scribe and prompt while class jointly creates a written text in groups, Constructing or completing a text as a class or in groups, editing a text draft.
4.	Independent construction of the text	Learners consult the teachers and peers throughout the process. Drafts are edited, reworked and proofread

### Model of Development

This research and its' development use the qualitative approach to find out the specific style in English reading materials based on KTSP curriculum and the environment of madrasah. The developed materials were designed in line with the syllabus used in MAKBI class and the environment of madrasah. The developed materials were in the form of supplementary materials which focus on the reading activities. In accordance with the students' needs from the result of need analysis, the material was developed by using GBA and integrating Islamic themes.

### Need Analysis

To gain the data regarding the use of English book which was previously used at MAN 3 Malang, the questionnaires were spread to the 7<sup>th</sup> grade students and interviewed the English support teacher in the 7<sup>th</sup> grade. The data acquired are presented below.

#### 1. Student's Opinions

The author conducted checklist to get data of student's opinion of the previous book. There are some weaknesses from the previously used book. Students' opinions concerning the weakness of the previously used English book can be seen in the Table 2.

Table 2. The Weakness Criteria of the Existing Book.

No.	Criteria of the Weakness
a.	The textbook was not interesting and not attractive in form of layout, illustration and picture where they are in form of printed greyscale.
b.	The material in the existing textbook did not provide the appropriate context and situation of the MAKBI program. So that both students and

	teacher are suggested making the supplementary materials which include Islamic tenets.
c.	The textbook had less activities that can encourage students' motivation especially in reading.
d.	The existing material had less innovation in reading activity so that the students felt bored.
e.	The existing material had less vocabulary building. Most of the students said that it was important since it was needed to comprehend the text even one student said that it was important because in UAN there were some questions of vocabulary in form of antonym, synonym and meaning.
f.	The textbook did not provide fluency practice in reading skill.

## 2. Students' responses

To gain the data of students' responses towards the English book, there spread the questionnaires which contain 10 aspects of question as seen in the Table 3. Students' responses are made in form of percent.

Table 3. Students' responses of the Existing Book

No	Indicators	Responses	Total of students	Percentage (%)
a.	Students' interest in learning English	Very interested	5	23,8
		Interested	11	52,4
		Less interested	5	23,8
		Not interested	0	0,0
b.	Students' opinion on reading	Very important	8	38,1
		Important	13	61,9
		Less important	0	0,0
		Not important	0	0,0
c.	Students' interest in reading	Very interested	1	4,8
		Interested	12	57,1
		Less interested	7	33,3
		Not interested	1	4,8
d.	Students' familiarity of the Islamic material	Very familiar	1	4,8
		Familiar	4	19,0
		Less familiar	14	66,7
		Not familiar	2	9,5
e.	Students' opinion	Needed very	11	52,4

	on the need of Islamic knowledge in the reading contents	much Needed Needed less Not needed	9 1 0	42,9 4,8 0,0
f.	Students' opinions of the Islamic materials on the previous book	Very poor	0 0 16 5	0,0 0,0 76,2 23,8
g.	Students' opinions on the availability of reading text for Islamic learners	Very Difficult to get Difficult to get Easy to get Very easy to get	4 16 1 0	19,0 76,2 4,8 0,0
h.	Students' opinions on the need for the development of reading materials	Really needed Needed Needed less Not needed	5 14 1 1	23,8 66,7 4,8 4,8
i.	Students' opinions on the illustration	Really needed Needed Needed less Not needed	12 6 3 0	57,1 28,6 14,3 0,0
j.	Students' preference on the illustration	Colorful pictures Black and white pictures Colorful photo Etc	10 0 11 0	47,6 0,0 52,4 0,0

### 3. Teacher's Opinion concerning the Use of the Previous English Book

To gain the data of teachers' opinion regarding the use of previously used English book, there conducted an interview. From the results of interview, the teacher explained that the existing books they used in the learning process were good. However, in form of reading material the teacher said that the existing book could not develop students' competence in their own field; whereas, MAKBI program was prepared to create religious students who could spread out the spirit of Islam any where. So that the teachers were suggested developing a supplementary reading materials involving the Islamic messages expected to develop students' knowledge of Islam as well as to improve their attitudes.

Based on the teacher’s suggestion, the topic taught should also be various and appropriate for students. They might come from news, article, essay, etc. The book should provide the clear assignments and effective activities to improve students’ reading comprehension; such as grouping, discussing, making a fun reading activity, and varieties of comprehension assignments. A teacher also advised including some hadith or Surah in order to deepen the feel of Muslim.

**Selecting and Sequencing the Materials**

The standard competence and basic competence of reading for the 11<sup>th</sup> grade students of MAN 03 Malang stated in this syllabus are used as the basis in arranging the developed materials in this research.

The author organized a mapping material as a guide to make a systematic content of material. The mapping material is shown in the Table 4.

Table 4. Material Mapping.

No.	Genre	Topic	Activities	Competence and learning objectives
1.	Narrative	<ul style="list-style-type: none"> <li>• Alibaba and the Forty thieves</li> <li>• Queen of Arabia and the three Sheiks</li> <li>• The story of Zam-zam water</li> <li>• Human’s kindness in Islam</li> </ul>	<ul style="list-style-type: none"> <li>• Getting started</li> <li>• Brainstorming</li> <li>• Reading activities</li> <li>• Let’s read aloud</li> <li>• Explanation Let’s discuss</li> <li>• Fun reading activity</li> <li>• Joint construction of text</li> <li>• Expansion</li> <li>• Let’s have fun</li> <li>• Independent construction of text</li> <li>• Muslim Corner</li> <li>• Reading comprehension Task</li> <li>• Reflection</li> </ul>	<ul style="list-style-type: none"> <li>• Student will be able to comprehend the narrative text</li> <li>• Students will be able to identify the structure of a narrative</li> <li>• Students will be able to read aloud narrative text with good pronunciation</li> <li>• Students will be able to respond to the narrative text in some kinds of form</li> <li>• Students can answer the reading comprehension questions</li> </ul>

2.	Spoof	<ul style="list-style-type: none"> <li>• The very Pious husband</li> <li>• The Iman of the lady</li> <li>• A bumpy flight</li> <li>• The series of Abunawas</li> </ul>	<ul style="list-style-type: none"> <li>• Getting started Brainstorming Let's read aloud Explanation</li> <li>• Reading activities</li> <li>• Fun reading Joint construction of text</li> <li>• Expansion Let's have fun Independent construction of text Muslim viewpoint</li> <li>• Reading comprehension Task</li> <li>• Reflection</li> </ul>	<ul style="list-style-type: none"> <li>• Student will be able to comprehend spoof text</li> <li>• Student will be able to identify the characteristic of spoof text</li> <li>• Students will be able to Respond to the spoof text from various kinds of form</li> <li>• Students can answer the reading comprehension questions</li> </ul>
3.	Hortatory Exposition text	<ul style="list-style-type: none"> <li>• Let's wear <i>hijab</i></li> <li>• Healthy life</li> <li>• Do we Muslim not celebrate Valentine's Day</li> <li>• Drinking non-Homogenized milk is healthier than drinking homogenized Milk</li> <li>• <i>Zakat</i></li> </ul>	<ul style="list-style-type: none"> <li>• Getting started Brainstorming</li> <li>• Reading activities Let's read aloud Explanation Let's discuss Fun reading Joint construction of text</li> <li>• Expansion Let's have fun Independent construction of text Muslim viewpoint Reading comprehension Task</li> <li>• Reflection</li> </ul>	<ul style="list-style-type: none"> <li>• Students will be able to comprehend the hortatory text</li> <li>• Students will have a good fluency and accuracy in reading hortatory text</li> <li>• Students will be able to Respond to kinds of hortatory text in life</li> </ul>

### Developing Materials

The draft of supplementary materials development focuses on the reading activity. It is developed based on GBA which is suitable to its curriculum where it still use the KTSP curriculum and is arranged based on

the standard competence and basic competence of the syllabus in senior high school of MAN 03 Malang especially in the 11<sup>th</sup> grade. The supplementary materials included three chapters and the objective of the topic was stated at the beginning. The topic contents were chosen under the consideration related to the students' need and interest, teacher's suggestion and also syllabus. Those three chapters are narrative text, spoof text and hortatory exposition text.

### **Expert Validation**

After finishing the first draft of the developed supplementary reading materials, the author validated the draft to the experts. The author chooses one of the English lecturers of UNISMA as the first expert. First validator focused on Islamic text, teaching a reading strategy, activity and the appropriateness of the word or punctuation.

For the evaluation on the content, generally, the expert said that the developed materials were good and appropriate to be implemented in teaching and learning process of the English reading, but for one topic entitled Islam and Herraclius that the author took from internet, the expert said that it was wrong story and could not be inserted because it was created to obscure Islamic messages, while the right story was entitled Islam and Herraclius. Then the author changed the story into the story of zam-zam water with the agreement from the expert. He said that it was a good story that some of the students might not have read it yet. The expert also suggested adding a colorful picture that could attract students to read especially for the long passage. Then the author completed the story with picture. In this case, one story entitled Alibaba and forty thieves, the author put a series of picture for each main idea in order to attract students' interest and avoid them from being bored of the text because it was a long story, while at first the researcher only took one picture in the story.

Then the expert gave an evaluation to each first chapter where the researcher made a competence of each topic, but the expert suggested changing it into the objectives. The expert said that most of objectives that researcher made were good, but some others were not suitable for the reading competence such as using the expressions of love and sadness and enjoying reading narrative. It was changed to comprehend kinds of narrative text and to respond to the kinds of narrative text. For the aspect of teaching strategy, generally the expert said that it was interesting where the researcher put various reading strategies, but for the part of KWL (Know, Want to Know, Learned) strategy he gave an instruction to read some references again to make sure that the strategy could be used for certain genre, and from various references the researcher saw that KWL could be used for narrative

text. The instruction that the researcher wrote related to KWL chart should also be rearranged because at first the researcher only wrote brainstorming, but the expert said that the researcher should determine the topic and write a good instruction. Therefore, the researcher rearranged a new instruction. It also happened to think of pair share strategy where the researcher forgot to put on the topic.

Next for the instruction, the expert evaluated some instructions that he said are not yet clear, such as writing your own Islamic narrative that you may know, revising it to reread the story of Alibaba, and trying to retell the story with your own words using the guidance below. So he suggested that the researcher should pay high attention to the instruction in order not to make students confused with the task.

In one topic on fun reading activity, the expert said that the researcher made an unclear activity where in this case the researcher asked students to collect some words and make them into narrative story in which it did not represent reading, but tended to be writing. Therefore, he suggested changing it into jigsaw reading.

In part of the use of punctuation and grammar, the expert said that it still had many mistakes, so the researcher had to check it again, for example the use of nominal and verbal sentence, singular and plural. For the last aspect validated by the expert is GBA principles. The expert said that the developed materials were well organized, but the researcher should make a clear activity related to joint construction of the text and independent construction of the text.

The second expert in this developed material is one of the experienced English teachers in MAN 03 Malang. The main point that is validated by the second expert is the compatibility of the text, vocabulary, illustration to the students of MAN 03 Malang. The result of the validation is as follows: the expert said that the layout was structurally clear and attractive, but he suggested changing the cover related to reading activity, while the researcher at first just put the students togetherness in the school. In the aspect of typing, the author gave the comments to make it consistent. However, he also gave a critic about the text that was not consistent in form of spacing and the font used in puzzle that was supposed to be clear, not too small.

From the part of the content, the expert said that generally all the texts had been good but he suggested adding Muslim viewpoint containing some Islamic knowledge and *Sūrah* that can broaden student's knowledge of Islam and also adding their mastery of *Sūrah* which they can use for their next activity. It is also in line with students of MAKBI activity in *Ma'bad* where they should also memorize the *Sūrah*. Then he said that it was better to take a

topic related to adolescent word. Like the first expert, he also suggested completing the text with a good picture to attract students' interest.

In the part of vocabulary and the materials development, the expert said that vocabulary was appropriate for the target learners. The existence of glossary can help students comprehend the text. He agreed to add vocabulary building in the material to train students understanding about new words and train them becoming a strategic reader who can guess the difficult words from the context.

The good point, according to him, was also related to various activities that the author made; the exercises promoted students' knowledge of the topic and their reading skill; but the activities were not well organized so it needed reorganizing.

The expert suggested the author to be careful of grammar and punctuation on each topic because he found many mistakes on each unit. The mistakes which were frequently made by researcher were the wrong capitalization, singular and plural noun, determinant, and auxiliary form in question. In page 12 the researcher first said "fill the blank with the word in the bracket", while the expert said "fill the blank with the word in the table". Fortunately, he opened hand to help researcher correct the mistakes again and again. In line with the first expert, he has a lot of critics in the part of instruction. He said that some of them are still not clear yet so that the researcher should check again and make up the good one. For the aspect of teaching strategy, generally the expert was very interested. Teaching strategy could motivate the students to be more active in the reading activities.

The expert also suggested the researcher to be careful in explaining the example of Abu Nawas story that existed in the second unit. The expert suggested not making the students just laugh at Abu Nawas due to his joking, because Abu Nawas is famous in Muslim people. Therefore, the researcher should be very careful in choosing the appropriate topic from Abu Nawas series.

Next, in the part of the example, the expert said that it was very good because the researcher explained it clearly. It can be seen from the text that the researcher elaborated the language feature well so that the students can know the part of the story and the language feature of it more easily.

Finally, the revision was conducted based on the correction and suggestion from both experts in order to make a better final product.

### **Revision of the Product**

The next step of the research was the expert validation. When the first draft was ready, the researcher consulted it to the experts in order to be evaluated to make sure that the supplementary materials are valid to be

applied to the students. All of suggestions from the experts for these developed materials were very useful in order to make these developed materials better. All of aspects concerning the weaknesses of the developed supplementary materials had been redesigned based on the suggestions and had been validated by both of experts. Then, the materials are improved and ready to be tried out.

### Try-Out

In order to obtain the empirical validity of the material, the researcher conducted a tryout. Because of the limitation in the form of time and permission, the researcher only conducted the tryout for one unit with two meetings. Based on the try-out process, the data were gathered by using questionnaires for the students which were focused on twelve points that represent students' opinion about the developed English reading materials.

Those twelve points are about the appropriateness of the instructional goal, the attractiveness of the material, students' motivation to learn the material, the usefulness of the materials in Islamic context, the students' need, the usefulness of the material in developing reading comprehension, the suitability of the example, level of comprehending the material, the instruction, the material and the development of Islamic horizon, the attractiveness of the illustration and the last is students' reflection.

Table 5. Students' Opinion about the Developed English Reading Materials

No	Criteria	Students' answer					
		Yes	%	Partly	%	No	%
1.	The appropriateness of the instructional goal.	18	85.71	3	14.29	0	0
2.	The attractiveness of the material.	20	95.24	1	4.76	0	0
3.	Students' motivation to learn the material.	15	71.43	6	28.57	0	0
4.	The usefulness of the materials in Islamic context.	17	80.95	4	19.05	0	0
5.	The students' need of the material.	19	90.48	2	9.52	0	0
6.	The usefulness of the material in developing reading comprehension.	16	76.19	4	19.05	1	4.76

7.	The suitability of the example.	18	85.71	3	14.29	0	0
8.	Level of comprehending the material.	13	61.90	7	33.33	1	4.76
9.	The understanding of the instruction.	13	61.90	6	28.57	2	9.52
10.	Whether the material can develop their islamic horizon.	17	80.95	4	19.05	0	0
11.	The attractiveness of illustration.	12	57.14	8	38.10	1	4.76
12.	The usefulness of evaluation.	14	66.67	4	19.05	3	14.29

The data in the Table 5 above shows students' positive attitudes towards English reading materials made by researcher. The students' positive attitudes which were shown by eight aspects and were inquired to students were positively responded by answering more than 70%. The eight aspects are the appropriateness of the instructional goal, the attractiveness of the material, students' motivation to learn the material, the usefulness of the materials in Islamic context, the students' need, the usefulness of the material in developing the reading comprehension, the suitability of the example, the material and the development of Islamic horizon.

While on four other aspects, the students thought that the English reading material had not fully met the aspects of level of comprehending the material, the understanding of the instruction, the attractiveness of illustration, and the usefulness of evaluation. The students' opinions above are then enacted a consideration by researcher to improve the English reading materials.

### Revision from Try-Out

After having try-out and collecting the data from the questionnaires, the researcher revised the lack and weaknesses of the developed materials. Those lacks or weaknesses from this product are such as the topic of the text, mistyping, misspelling, unclear instruction, grammar focus and etc.

### Final Product

After all the phases has been passed, the developed materials were completely developed. The final product of this development was accommodated for the 11<sup>th</sup> grade in the 2<sup>nd</sup> semester of MAKBI program. The textbook is completely arranged entitled Reading For Islamic Learners

because this book was created especially for the Islamic learners. The book contains three units includes three genres with various kinds of passage.

This reading textbook is developed based on students' need, school recommendation, and it was arranged based on standard competence and basic competence from syllabus. Interesting reading passage with Islamic message was designed not only to improve student's quality in reading but also to create Muslims' good attitude. The text is also completed by colorful pictures related to the topic in the hope of being able to attract student's interest to reading, and the researcher also inserted some various strategies of reading in order to increase student's comprehension skill and to check their mastery in reading comprehension as well as to show their competence. This textbook also provides some various exercises such as multiple choice, completion, essay, etc. This book is also completed by Muslim viewpoint aiming to develop students' knowledge of Islam.

## CONCLUSION

The developed materials as supplementary materials which supplement and cover the lack of main book of the English subject which focuses on reading skill for MAN 03 Malang based on GBA has been compiled. These developed materials aim to help the teachers in teaching reading, and hopefully it can convey Islamic messages to the students that rarely exist on the main book in order to solve students' problems in reading. The students also showed the positive attitudes towards the English reading materials which had been successfully made by the researcher.

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## **GUIDANCE AND COUNSELING BASED ON *SŪRAT AL-FĀTIHAH***

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### **ABSTRACT**

Among the forms of guidance and counseling development there is the emergence of Islamic variety based models of guidance and counseling. One of them is model of *al-Fātibah*-Based Guidance and Counseling (FBGC). The model was developed from the belief that science in the study of the Qur'an, especially *al-Fātibah* has its own place, both in the study of its name and its content. Because it was developed from *sūrat al-Fātibah*, all the elements of the service, starting from the philosophical basis, guidance objective, material, procedures, counselors' competencies and evaluation as well as indicators of the success of the service all are extracted from the contextualization of *sūrat al-Fātibah*. This paper was developed from a study of literatures. After doing the library study, the writer concluded that the FBGC can be used as complementary service in the implementation of guidance and counseling at Islamic school to support the embodiment of the golden generation after one hundred years of Indonesian independence in 2045.

Keywords: Counseling, Guidance, Golden Generation, Model FBGC.

### **ABSTRAK**

*Salah satu bentuk perkembangan ilmu dan profesi bimbingan dan konseling adalah bimbingan dan konseling berbasis agama Islam. Salah satu dari model tersebut adalah Model Bimbingan dan Konseling Berbasis Surat al-Fātibah (Model BBSA). Model BBSA dikembangkan berangkat dari keyakinan bahwa dalam kajian ilmu al-Qur'an, surah al-Fātibah mempunyai tempat tersendiri, baik dari sisi kajian nama maupun kandungannya. Karena dikembangkan dari surat al-Fātibah, semua unsur layanan, mulai dari landaan filosofis, tujuan bimbingan, materi bimbingan, prosedur bimbingan, kompetensi konselor dan evaluasi serta indikator keberhasilan layanan, semuanya diekstraksi dan hasil kontekstualisasi dari surat al-Fātibah. Artikel ini dikembangkan dari sebuah proses studi pustaka. Setelah melakukan studi pustaka tersebut penulis mengambil kesimpulan bahwa BBSA dapat digunakan sebagai layanan pendamping dalam pelaksanaan bimbingan dan konseling di sekolah guna mendukung terwujudnya generasi emas satu tabun Indonesia merdeka pada tahun 2045.*

*Kata Kunci: Konseling, Bimbingan, Generasi Emas, Model BBSA.*

## INTRODUCTION

Currently, the development of science in the field of education goes so fast, including the science of guidance and counseling. Known as a branch of science education, in addition to having been recognized explicitly that the counselor is an educator (The Law of Indonesian Republic No 20, Year 2003), as well as according to Kartadinata (2010) guidance and counseling is psychopedagogic services, psychological services in a pedagogical atmosphere.

As a manifestation of the science development and profession of guidance and counseling, today the construction of guidance and counseling science has progressed rapidly. Beginning from the early days of psychodynamic guidance and counseling development, followed by behaviorism, renewed by humanism and multicultural, and lately, developed spiritual guidance and counseling as the fifth power. According to Hayat, (2011), one of the guidance and spiritual counseling manifestation is the development of religious guidance and counseling. A new era of understanding of people and how to unlock the mysteries of psychological healing through faith, imagination and rituals, other than rational explanation.

Everyone knows that the purpose of guidance and counseling is to facilitate individuals achieve optimum development (Muro & Kottman, 1995; The Regulation of Educational and Cultural Minister No 111, Year 2014). When linked with the Indonesian Education System, the goal refers to the national education goal (The Law of Indonesian Republic No 20, Year 2003). Based on these objectives, the experts develop models of guidance and counseling with a certain philosophical foundation (Corey, 2005). However, according to Sutoyo (2010), these models have a number of limitations, so that the guidance result is merely the outer layer only.

Related to the above reason, it is interesting to present the analysis provided by Ridwan (2014) in this section. He said that the current psychodynamic is too pessimistic, deterministic and reductionist in viewing humans (Corey, 2005; Dahlan, 1988). Behaviorism is too brave to make an analogy of human with animals, too much emphasis on the environmental aspects and undervalue of human potential (Dahlan, 1988). Humanism is too optimistic, too deify humans (Dahlan, 1988). Meanwhile, the multicultural approach is exalting the role of culture in framing human life.

In the other side we know that guidance and counseling is not only intended as a human problem-solving tools. Guidance and counseling is a means to humanize humans. Thus, efforts to develop guidance and counseling should move ahead to explore human nature. If this is not done, smart but not kind people could be born: smart because they prioritize sense, unkind because they get rid of their heart feeling (Frager, 2002; Ridwan, 2014). When the feeling is removed, the door to know God is closed (Al-

Ghazali, 2002; Hawwa, 1995; Shihab, 2010). In fact, 2013 Curriculum (although its implementation is currently delayed) has mandated that in 2045, exactly one hundred years after our beloved country independence, we should be able to embody golden generation, the generation that is formed on the basis of national education (Kartadinata, 2013). Those purposes are put by experts, into four main groups, namely the spiritual attitudes, social attitudes, knowledge and skills, so that the golden generation is characterized by: productive, creative, innovative and affective (Supriatna, 2014). This is improved by the Government and the Indonesian Association of Guidance and Counseling (ABKIN) with the concept of guidance and counseling based on development tasks achievement, potential development, and its alleviation, or well known as a comprehensive guidance and counseling (Departement of National Education, 2007).

The model offered by the government and ABKIN is basically an effort to provide services to individuals to develop all their potential. However, Indonesia is currently experiencing problems related to the mental life of spirituality and religiosity, therefore, there must be a systematic and specific effort. These efforts include guidance and counseling services based on religion (spirituality and religiosity). It was put forward in the research conducted by Hodge (2007) that the use of cognitive therapy that has been modified with religious values is more effective than the use of standard cognitive therapy. Juhnke, Watts, Guerra, & Hsieh (2009) argued that the counselor must identify religious beliefs and use prayer as a therapeutic tool for the client to speed up the healing process. Lines (2002) stated that the counseling must be performed by a religious counselor and the counselor has to have the ability to formulate a therapeutic blend of counseling practice and teachings and religious values. In this regard, the author offers a model which is developed within the framework of Islamic guidance and counseling services. One of them is model of *al-Fātibah*-Based Guidance and Counseling (FBGC). This paper was developed from a study of literatures.

## DISCUSSION

### Endeavor towards Islamic Guidance and Counseling

It is inevitable that the existence of human beings in this world carry out responsible as a servant and as a caliph on earth. As servants, human beings should make themselves as servant to Allah. Meanwhile, as chaliph, people must represent the wishes of Allah, one of which is to bring human beings to keep the values of humanity. The task of humanizing human in the service is among others be done through services of guidance and Islamic counseling. To realize these efforts, a few models of guidance and counseling based on Islam exist in the last ten years, they are:

1. Sutoyo (2006) produced a counseling model to produce intact Qur'anic human to the students. The resulting model of this dissertation research has been proven to improve the quality of the "true human" whose model was student at Semarang State University.
2. Suherman (2006) produced Quranic Counseling Approach to develop social skill affairs. This model is used in the development of social relationship skills among students in Islamic Boarding School Persatuan Islam 99 Rancabango Garut.
3. Waki (2013) developed a guidance model based on theory of spiritual transformation of Ibn Qayyim Al-Jauziah to improve students' good character. This model has been empirically proven to be effective way to improve the good character among students at the Faculty of Psychology at State Islamic University Syarif Hidayatullah, Jakarta.
4. Ridwan (2014) developed a model of neo-sufism based guidance for developing students' wise behavior. The models developed by integrating idiographic and nomothetic approaches and has been implemented on students at STAI Hamzawadi, East Lombok, West Nusa Tenggara.
5. Sandarwati (2013) focused on the process of Islamic guidance and counseling for the beneficiaries of Mardi Utomo social Rehabilitation Centre Semarang because a reason that Mardi Utomo reached the good reputation in conducting rehabilitation to the beneficiaries. The indications are: there is no guideline or operational procedure in detail form (SOP/SAP), there are some inconsistency relation between the syllabus and the implementation, there is no innovative media used so that the activity is monotone, less interest of beneficiaries to join the activity, the materials are not well-design, and the output is not predictable.

To continue those four research findings above, as well as an effort to contribute to the development of the golden generation in 2045, as mandated in the curriculum in 2013, the author has developed a Model of Guidance and Counseling Based on al-Fātihah to Improve Students' Religiosity (Model of BFGC).

There are several important reasons why the author developed this model. First, based on the interviews with counseling practitioners in school (Kurnanto, 2015), they basically consider the use of religious guidance and counseling to be important. However, they feel awkward because they do not have any background in religious education.

Second, there is resistance to the use of religious guidance and counseling, which is a psychological barrier that must be addressed. In this connection, the simplification effort should be made, so that counselors who realize that guidance and counseling involving religiosity have a very high role

in tackling the problem of students. This model is based on the verses in the Qur'an, namely Al-Fātihah, the most memorized *sūrah* by Muslims, as well as by Muslim school counselors.

Third, in the study of the science of al-Qur'an, *al-Fātihah* has its own place, both in terms of research and the name. With regard to the name of *al-Fātihah*, Hefni (2013) provided a lengthy explanation. This Surah is named *al-Fātihah* (the opening), because the *Mushaf al-Qur'ān* begins with this surah and every prayer is also opened with it. It is the *Ummu 'l-Kitāb*, the Mother of al-Qur'an, and the origin of Al-Qur'an. *Ummi* (mother) is the cause of the beginning of one's life, and in the most difficult conditions, humans will return to the mother. *Al-Fātihah* is called *Ummu 'l-Kitāb* and *Ummu 'l-Qur'ān*, because al-Qur'an begins with, and in the most difficult conditions, when all human theories have lost the energy, people will go back to the solutions of al-Qur'an and the whole meaning of al-Qur'an refers to this seven verses. Al-Qur'an is also named *al-Sab'u al-Matsāny* (seven repetitions), because this *sūrah* is always read repeatedly at least seventeen times a day. This repetition implies great meanings behind this *sūrah*. It also called *al-Qur'ān al-'Azīm*. The term does not explicitly mention the majesty of this *sūrah* as if al-Qur'an is *al-Fātihah* itself. Therefore, the scholars also call this *sūrat al-Kāfiyah* (enough), because all of the content of al-Qur'an is here. *Al-Kāfiyah* also means perfect or totality. This illustrates that the meaning of *al-Fātihah* is a unified whole, we should not only take some and leave the others. *Al-Fātihah* should be read perfectly and totally in one *raka'at* of prayer. *Al-Fātihah* is also named al-Salah, because it is a determinant of the perfection of prayer, because prayer is invalid without reading *al-Fātihah*. *Al-Fātihah* is also known by the name of *al-Shifa* (medicine), because *al-Fātihah* has healing properties of the disease suffered by the community. It is also called the *al-ruqiyah* suggesting *al-Fātihah* can heal diseases caused by disturbance of the jinn and spirits. The last two names suggest the existence of energy of *al-Fātihah* to serve as a means to help people get out of the problem, which also serves as the objective of guidance and counseling. Seen from its contents, *sūrat al-Fātihah* contains the entire essence of the content of al-Qur'an. It holds al-Qur'an (*Ummu 'l-Qur'ān*), because it contains the entire central theme in al-Qur'an, which is the theme of praise to God who deserves the praise, worship themes in the form of commands and prohibitions, as well as the theme of the threat and promise in the Day of Judgment. In other words, *al-Fātihah* includes the principal teachings of Islam, namely the doctrine of monotheism, belief in the Day of Judgment, how to worship, and instruction of life (*akhlak*).

Fourth, this model has been tested empirically through a research experiment, where the results of this treatment showed significant improvement of students' religiosity. That is why, this model is

recommended to various parties, especially counselors to serve as a companion program for guidance and counseling services in schools. With this model, it is expected that school counseling services will be successful, not only in assisting students to the processes and optimal learning results, but also teaching the students to be religious.

### **Model of al-Fātihah-Based Guidance and Counseling**

Model of *al-Fātihah*-Based Guidance and Counseling (FBGC) to improve students' religious behaviour is a pattern or guidance to increase the religiosity of students derived from the theory of religiosity in Islam (Ancok & Suroso, 2011) and from verse by verse in *sūrat al-Fātihah*. The basic assumption of this model is that students' religiosity is a condition that can rise and fall. Therefore, there should be efforts as the guidance that the students remain in good condition of religiosity (Kurnanto, 2015).

Because this guidance is developed from *sūrat al-Fātihah*, all elements of the service, from philosophical base, guidance purposes, the material and procedure of guidance, counselor competence, evaluation, and indicators of the success of the service are all extracted from the understanding of *sūrat al-Fātihah*.

#### **1. Philosophical base of FBGC**

FBGC model refers to verse by verse implementation of *sūrat al-Fātihah*. The use of *al-Fātihah* as the basis of guidance service is due to the breadth of *al-Fātihah* coverage that cover the entire contents of the Qur'an (Shihab, 2010), and also includes three-dimensions of Islamic religious (faith, worship and morality), as well as the majesty of *al-Fātihah* (Shihab, 2010; Hefni, 2013; Azis, 2012), as described in the previous section. In addition, *al-Fātihah* always offers value which will always be fresh for every Muslim, because according to Hefni (2013), *al-Fātihah* always provides refill service. Recharge of this value is carried out at least 17 times a day and night with the format of 2 + 4 + 4 + 3 + 4 reading of the Surah at each obligatory prayer.

Verse by verse in *al-Fātihah* (Kurnanto: 2015), contains the following philosophical foundation of FBGC Model:

- a. The religious person in the first verse of *al-Fātihah* is a servant who always starts every activity with *basmalah*. This means: (1) on the dimensions of faith, the person is someone who believes that every ability comes from Allah, who always feels the presence of Allah in every activities and being watched by Him, (2) on the dimension of worship, the person is someone who always starts good activity by reading *basmalah*, who is afraid to break the law, and (3) on dimension of morality, the person is someone who has the sharpness of conscience, eager to do good deeds and perform beneficence in the name of Allah.

- b. The religious person in the second verse of *al-Fātibah* is someone who is always grateful for all the favors received. This means: (1) on the dimension of faith, the person is someone who believes that every blessing comes from God, who shows gratitude to Allah and believes that God is the preserver of the universe, (2) on the dimension of worship, the person is someone who always appreciates favors, uses favors in accordance with the mandate by the favor giver, develops the given favor, knows him/herself, and wants to serve others, and (3) on morality dimension, the person is someone who always share with each other, happy and pleased with the existing favor, invites himself and others to use favors with gratitude.
- c. The religious person by the third verse of *al-Fātibah* is someone who always have good faith in God and compassion to human beings. This means: (1) on the dimension of faith, the person is someone who believes that God's Love and Mercy cover His Blessing, has a positive outlook towards the reality of life, feels of being cared by God in all circumstances, and does not waver in facing life issues, (2) on the dimension of worship, the person is someone who always appreciates the love of God with a lot of prayer and (3) on the dimension of morality, the person is someone who is always trying to be a servant who is affectionate with each other, optimistic in life and always empathetic with others.
- d. The religious people in the fourth verse of *al-Fātibah* is someone who always orient their entire life for the afterlife. This means that: (1) on the dimensions of faith, the person is someone who believes in the power of God and the hereafter, who believes that only God knows the coming of the last days, who realizes that life will come to an end, who realizes that all actions in the world will be accounted, and who believes that all the charities made will be rewarded in the hereafter, (2) on the dimension of worship, the person is someone who always gives charity, who addressees the worship only to Allah, and (3) on dimension of morality, the person is someone who constantly dares to say "yes" or "no" (firmly), who adorn themselves with good behavior, adorn themselves by avoiding bad behaviors (prohibited by God), and made themselves responsible servants.
- e. The religious person in the fifth verse of *al-Fātibah* is someone who always worship and pray. This means: (1) on the dimension of faith, the person is someone who believes that humans pray only to God, believes that only God could be asked for help, has the ability to read the orientation of life, promises to always try to worship God and make it as the goal of life, and (2) on the dimension of worship, the person is

someone who understands the meaning of worship as a whole, develops a culture of reporting and asks for help to God, to know the efficacious time to pray and know the chosen prayers, and (3) on the moral dimension, the person is someone who makes worship as a habit of daily life.

- f. The religious person in the sixth verse of *al-Fātibah* is someone who is a servant of God, who is consistent in commitment. This means: (1) on the dimensions of faith, the person is someone who believes that the guidance comes from Allah, has an awareness that the way of life is bumpy, has an awareness that human life is full of temptation, realizes that humans are sometimes weak in the face of temptation, and has an awareness that steadfastness is the solution, (2) on the dimension of worship, the person is someone who always tries to keep the guidance with emphasis on worship and pray, does sincere worship to God, conveys *dakwah* with gentle, and (3) on dimension of morality, the person is someone who is always committed and build community in their everyday lives, makes themselves as the best servants of God, and try to be servants who always in the shadow of the guidance.
- g. The religious person in the seventh verse of *al-Fātibah* is someone who always makes every event as a mirror of life. This means: (1) on the dimensions of faith, the person is someone who believes that God has given favors unimaginable to people and realizes that people tend to imitate others, (2) on the dimension of worship, the person is someone who always prays to avoid the wrong way, tries to be a servant who gain the favor by keeping His favor, favors of Islam, being wealthy and healthy, and (3) on dimension of morality, the person is someone who is committed to reflect and to live with people who have characteristics of *an'amta 'alaihim* [being given the blessing] tries to make themselves always in the favor of God, and not without good guidance.

## 2. The Purpose of the Guidance

FBGC Model is a model intended to increase students' religiosity, derived from the implementation of *al-Fātibah* (Kurnanto, 2015; Hefni, 2013). The long-term goals of FBGC is in order students have three dimensions of religiosity which is the principal value of *al-Fātibah*: faith, worship and morality. Thus, the quality of religiosity is characterized by high faith in Allah, obedience in performing worship and high moral qualities in everyday life.

Operationally, in the short-term goals, the students are guided to practise the religious values contained in the *sūrat al-Fātibah* by:

- a. Allowing themselves to start something by reading *basmalah* and implement the religious values contained in the first verse.
- b. Habituating them to thank for all the achievements of living and implement the religious values contained in the second verse.
- c. Asking them to think positively to Allah and implement the religious values contained in the third verse.
- d. Asking them to orient their whole life for the hereafter and implement the religious values contained in the fourth verse.
- e. Asking them to always perform worship and pray and implement the religious values contained in the fifth verse.
- f. Asking them to be consistent in their commitments to do something good and implement the religious values contained in the sixth verse.
- g. Asking them to reflect positively on all the events in the life and implement the religious values contained in the seventh verse.

### 3. Guidance Materials

The materials of this model consist of the operationalization of *sūrat al-Fātihah* verse by verse and is arranged in the following B5KB formulation: (1) Reading *basmalah* in starting each work, (2) Being grateful for every kindness, (3) Thinking positively about God and being compassionate with others, (4) Orienting in the hereafter, (5) Worshiping and praying, (6) Being consistent in commitment, and (7) Reflecting (Hefni, 2013). The formula has been operationalized contextually within the frame of Islamic religious dimensions: the faith, worship and morality (Ancok and Suroso, 2011).

- a. Starting activity by reading *Basmalah*

In Islam, every time we start something we precede the activities by reading *basmalah*. We are also suggested to initiate good activity by reading *ta'awwudh*. That is why, in addition to start with early identification and explanation about the virtues of al-Fātihah to students, this material is also coupled with *ta'awwudh* explanation, namely: *A'ūdhu billāhi min al-shaitāni al-rajīm* (I seek refuge in Allah from the accursed Satan's temptation). Reading *ta'awwudh* here is done for the following reasons: (1) *ta'awwudh* is suggested to be read before reading *al-Fātihah* (QS. [16]: 98); (2) *ta'awwudh* makes people aware that the human efforts to perform goodness can be hindered by the devil; (3) from that consciousness the determination to ask God's help arises, and (4) along with this determination, the values of al-Fātihah will be easily absorbed by the students. The purpose of this session is to familiarize students to always seek refuge in Allah.

After delivering the values of *al-Fātihah* and habituation of *ta'awwudh*, the activities continued with the explanation of the first verse of *al-Fātihah*, namely: *Bismillāh al-Rahmān al-Rahīm*. The operationalvalue of reading

*basmalah* is the integrity of a Muslim. The integrity is characterized by including God in every activity, feeling being watched over by God, believing that every ability comes from God, being afraid of breaking the law, starting every activity by reading *basmalah*, being eager to do good deeds, and doing goodness in the name of God. The purpose of this session is the students understand the essence of the meaning and context of *basmalah* and accustom themselves to utter *basmalah* when they want to do something. The techniques used are lectures, exploration and behavioral contract. Meanwhile, sources and media used are materials about the meaning *Bismillāh al-Rahmān al-Rabīm* and its application in daily life.

b. Grateful for all favors

The explanation of content of the second verse of *al-Fātibah, al-hamdu lilāhi rabbi al-'ālamīn*, students are expected to understand the essence and context of gratitude expression, the appreciation of sincere gratitude from human beings because they get full attention throughout their life from the Rabb (God) of all the worlds. God created human beings with complete device to enable them to carry out His commands; God opened the doors of sustenance for all His creatures without asking them to pay or to give anything to Him; and also invited people to enjoy limitless pleasure in His heaven.

The special values delivered to students are: believing that every blessing comes from God, thanking to Allah, believing that God is the preserver of the world, knowing themselves and are willing to serve, happy and grateful with the existing favors, and invite others to be grateful with existing favors. The techniques used are the short film screenings, lectures, exploration and behavioral contract. Meanwhile, sources and guidance media in the form of materials about the meaning and context of *al-hamdu lilāhi rabbi al-'ālamīn* and its application in everyday life are also used.

c. Positive thinking to God and compassionate with others

This material is about the context of the third verse of *sūrat al-Fātibah, al-Rahmān al-Rabīm*. The purpose of this session is to enable students to have positive thinking to God, because Allah's mercy is for all. This sentence is repeated again in the body of the Surah, to confirm the clear character of God and to strengthen the pillars of a lasting relationship between God with His servant, between al-Kholiq with His creatures, that the relationship of mercy (compassion) and maintenance of praise and flattery.

The special values to be imparted to students are: believing that the *rahmān* and *rahīm* of Allah encompasses all His mercy, having positive outlook on the life reality, Being ready to face problems of life, feeling being cared for by God in all circumstances, appreciating the love of God by

performing many worships, being optimistic that their worship is accepted by God, trying to be servants of God who are affectionate with others, and being empathy with others. The techniques used are lectures, exploration and behavioral contract. The source and media guidance consist of the materials about the meaning of *al-Rahmān al-Rahīm* and its application in everyday life.

d. Hereafter oriented

This material contains an explanation of the meaning and context of the fourth *sūrat al-Fātihah*, *Māliki yaum al-dīn*, means "The owner of the Day of Judgment". This session aims to raise students' awareness that the placement of this verse after mentioning character of Allah, not only to describe His character, but it is the result of the characters mentioned in preceding verses. The previous verses characterize God Almighty with *Rabb al-'ālamīn* and *al-Rahmān al-Rahīm* which showed how perfect His compassion to human beings and that His treatment on human beings is based on the maintenance, guidance and education. His commands and prohibitions are actually for their benefit, although in general it is not always in line with their wish, and therefore, they find it hard to accept God's rules. Then it is very important to note that God is *Rahmān*, *Rahīm*, and the owner of the hereafter. There someday, He will give reward and punishment according to their deeds. The information is expected to encourage each student to carry out His commands and avoid His prohibitions. Thus it can be said that the verse of *Māliki yaum al-dīn* teaches that human life is not only end in the world. It will continue in the next life, where we have to be responsible for our deeds during the life in the world.

This description shows Muslim visioner attitude. This is characterized by convincing the power of God in the world and hereafter, believing that only God knows the coming of the end, realizing that life will end, being aware that all activities in the world will be accounted, sharpening the ability that our charity today will be rewarded in the hereafter, motivating to perform deeds of kindness, worshiping intended only to God, having the ability to say yes or no, covering themselves with good behavior, avoiding bad behavior (the prohibition of God), and making themselves responsible servants. The technique used are the short film screenings, lectures, exploration and behavioral contract. The source and guidance media are materials about the meaning of *Māliki yaum al-dīn* and its application in everyday life.

e. Worship and pray

This material contains the context of the fifth verse of *al-Fātihah*, *īyyāka na'budu wa īyyāka nasta'īm*. The purpose of this session is to provide an understanding for students on the importance of worship and pray. Students

are being shown that *ijyāka na'budu* means disassociate ourselves from all idolatry, and *ijyāka nasta'in* means entire submission to Allah only. In other words, this verse teaches humans to constantly make a choice that life is only to worship God, and unto our God for help. Worship in this sense is of course referring to how we constantly strive to obey His orders and abandon His prohibitions.

The fifth verse of al-Fātihah symbolizes the productivity of a Muslim. The productivity is marked with the consciousness that a Muslim should believe that only God should be worshiped, the belief that only God who could be asked for help, the ability to read the orientation of life, promise to always be pious, making worship as the purpose of life, understanding the meaning of intact worship, building a culture of reporting and asking the aid of God, knowing the best times to pray, knowing the chosen prayers and making worship as everyday life habit. The techniques used are the short film screenings, lectures, exploration and behavioral contract. The source and guidance media are the materials about the meaning *ijyāka na'budu wa ijyāka nasta'in* and its application in everyday life.

f. Consistent in commitments

This material describes the content of the sixth verse of al-Fātihah, *ihdina al-Ṣirāt al-Mustaqīm* (Bring us the straight path). This verse is a statement of servants who are sincere in their worship as well as their need for God's help. By this verse, servants ask God to guide and escort them into the wide and spacious way. This session aims to help the counselees to organize themselves to be a consistent servants to perform worship and plead for help only to Allah.

With such understanding, it can be said that this verse describes the durability of a Muslim. In this regard, a Muslim must: believe that guidance comes from God, have awareness that the way of life can be winding, have awareness that human life is full of temptation, realize that humans are sometimes weak in facing temptation, have awareness that steadfastness is the solution, maintain their willingness to always pray to God sincerely, convey *dakwah* gently, build *istiqāmah* community, make themselves guided servant of God. The techniques used to deliver this materials are playing games, short film screenings, lectures, exploration and behavioral contract, whereas the source and guidance media used are materials about the meaning of *ihdina al-Ṣirāt al-Mustaqīm* and its application in everyday life.

g. Reflecting (taking lesson/*I'tibar* from the life of others)

This material is the final guidance contained in the seventh verse of al-Fātihah, *Ṣirāt al-ladhīna an'amta 'alaihim, ghairi al-maghḍūbi 'alaihim wala al-dḍāllīn* (that is the way of those whom you have bestowed favors to them, not (the

way) of their wrath and not (also the way) they are misguided). This session aims to raise students' awareness that humans are required to always try to achieve the right way, to seek guidance of God as the owner of the universe. This is done because we are not belong to the class of people who receive God's wrath as a result of their understanding of the truth but they are reluctant to follow it. This effort is to avoid students making mistakes.

In conclusion, a Muslim should be able to reflect in order to become a smart learner, ie a learner who: believes that God has given favors to human beings, are aware that human beings have the nature of imitation, try to be servants who are *an'amta alaihim* (people gained the favor) while maintaining the three favors of Allah, ie favors of Islam, wealth and health, and always try and pray to avoid the wrong path, The techniques used to deliver these materials are the short film screenings, lectures, exploration and behavioral contract. The source and guidance media used are materials about the meaning of *ṣirāth al-ladhīna an'amta 'alaihim, ghairi al-maghḍūbi' alaihim wala al-dḍāllīn* and its application in daily life day.

#### 4. Guidance Procedure

Guidance procedure is step by step which should carried out in applying al-Fātihah-Based Guidance and Counseling (FBGC). There are three main activities in applying FBGC model: (a) Opening Ceremony and Pretest, (b) Seven Guidances of B5KB, and (c) Posttest and Closing Ceremony.

##### a. Opening ceremony and pre-test

This session is the opening activity performed to measure students' religiosity before applying the FBGC model. The activities are carried out as short as possible, by undertaking the following activities: reading and translating *sūrat al-Fātibah*, welcoming speech from the supervisor who explains the urgency to do the activities of this guidance. If this guidance of activities involves the management of the school, rundown ceremony can be added to welcome the School Principal also who can open the event officially. After the opening ceremony, the activities continued with the pretest conducted to know the level of students' religiosity before attending counseling sessions. Pretest activities is begun by explaining the purpose of pretest and briefly describe the characteristics of the instruments used and the filling up procedure. Filling up the questionnaire in the classroom is guided by supervisor by reading the statement one by one. This is done in order the filling of questionnaire can be run well, not at random, in the sense that students fill in the questionnaire in accordance with the actual situation.

b. Seven guidances of B5KB

B5KB concept is extracted from Surah al-Fātihah. This concept is implemented as FBGC model by taking the following themes and activities: (a) Reading *basmalah* every time before undertaking any activities. (b) Being thankful for all the blessings received, (c) Thinking positively about God and being compassionate with others. (d) Hereafter oriented. (e) Worship and pray. (f) Being consistent in your commitment. (g) Reflecting. These seven themes and sessions are organized in three stages: the opening, the core, and the closing stages.

1) Opening phase

Opening stage is the stage where guidance counselors begin the process. This phase is undertaken by having the following activities, namely: (1) salutation, (2) conveying the theme, goals, objectives, and timing of activities, and (3) encouraging students to attend and participate actively during the counseling process. The theme, purpose and the objectives of the activities can be adjusted with the material or the verse being discussed.

In explaining the first verse of *al-Fātibah*, the counselor provides introductory material to make students understand and internalize the value and the greatness of *al-Fātibah*. In this section, the counselor explains the importance of *al-Fātibah* in Muslim life because *al-Fātibah* should be read in each Muslim's prayer. In addition, the counsellors also emphasize to the students about the important position of *sūrat al-Fātibah* based on the names of this *sūrah* and information from hadith of the prophet Muhammad, that *al-Fātibah* (the opening) is *Ummu 'l-Kitāb*, *Ummu 'l-Qur'ān*, *al-Sab'u al-Matsāny* (seven repetition), *al-Azim*, *al-Kāfiyah*, *al-Shifa* (drugs), and *al-Ruqiyah*. This introductory materials are given with the aim that students have a sense and feeling about the importance of *sūrat al-Fātibah*, so they have a strong desire to know, understand and appreciate the contents and practise it in their everyday life.

Besides preceded by an introduction and explanation about the virtues of al-Fātihah to the students, the procedure at the beginning of the session is also coupled with *ta'annudh* explanation, namely: *A'ūdhu billabi min al-shaitāni al-rajīm* (I seek refuge in Allah from the accursed Satan's temptation). Reading *ta'annudh* is done for the following reasons: (1) *ta'annudh* is suggested to be read before reading *al-Fātibah* (QS. [16]: 98), (2) *ta'annudh* can awaken people that the human effort to perform goodness can be hindered by demons, (3) based on this consciousness, it is expected that there will be determination to ask God's help, and (4) with this determination, the values of *al-Fātibah* will be easily absorbed by the students. The purpose of this session is to make students always seek refuge in Allah.

## 2) Core phase

The core stage is the main stage in the counseling process. This phase is implemented by doing the following activities: (1) reciting *sūrat al-Fātibah*, (2) explaining the meaning and the operationalization of the *sūrah*, (3) telling the story surrounding the meaning of the verses, (4) having focus discussion, (5) identifying the values of the *sūrah*, (6) having contracts to change students' behavior, and (7) planning for action.

The seven materials in this stage are organized in the form of power point that is made as attractive as possible to attract students' attention. In this process of guidance, the coach may develop materials appropriate to the context and knowledge possessed by the students. The story about the Surah can be delivered in the form of short films, which have been adapted to the basic meaning of the *sūrah*. With the screening of this film, it is expected that students can easily understand the values from the *sūrah* and the materials of each session.

Discussions are carried out to discuss the value contained in each verse and is followed by further discussion on the application of the Surah in everyday behavior. In the process of discussion, the supervisor is expected to make dynamic discussion involving all students. In practice, students can be divided into small groups, so the management and supervision can be carried out more intensively.

Behavioral contract and action plan are prepared as a guide and prepare students to follow guidance material in the form of real action at their homes and in their community. In practice, the implementation of guidance materials in real action is controlled by the Control Book of Post Guidance Behavior. This is intentionally structured as students' hand book, a supplement Model of FBGC. In an effort to control the students' behavioral changes, counselors work closely with parents and involve parents by asking them to sign the Form of Daily Religious Activities of students (full guide attached).

## 3) Closing phase

The closing stage is the stage where counselors will end the process. In this stage, there are some activities undertaken: (1) delivering the summary, (2) providing motivation, and (3) delivering farewell speech. A summary is delivered to make the students easily remember the contents of the subject and the values contained in guidance materials. The motivation is provided to encourage them to practice some of the values contained in the guidance materials. In addition, the motivation was also directed to make students have strong desire to be able to follow all the series of guidance activities until the last session.

c. Post-test and closing ceremony

This session aims to determine the perceived benefits obtained by the students after participating in the intervention program. This activity is undertaken by distributing post-test instrument to determine the effectiveness of intervention programs. As the pre-test, post-test activities are also guided by tutors by reading the post-test items one by one and the students can just give a check mark (√) in accordance with their choice to the statements.

Closing activities are carried out by undertaking some agenda, such as reading al-Fātihah, and its translations, expressing gratitude and high appreciation to the students who have participated and followed the guidance program. The activities are ended by listening to *Suci dalam Debu* song which is rearranged in Islamic nuance.

The implementation of the whole counseling sessions are conducted in the classroom, and if possible, particular session can be conducted in outdoor. Presentation of information and the introduction of new skills can be undertaken by using computer, LCD, and some media in the form of audio and graphics as well as movies and games.

### **Achieving Golden Generation in 2045 with FBGC Model**

A major theme put forward in the revision of the curriculum of the Educational Unit Level Curriculum to the curriculum in 2013 is a bridge to welcome 100 years of Indonesian independence. It is expected that after a century of independence, our nation will be able to create a generation that is ready to carry out the mandate to improve the welfare of the nation in the future.

However, many people are doubt in their ability to fulfill such expectation. To eliminate any doubt, then we should make every possible effort. One of them, according to Kartadinata (2014), is to reform or even revolutionize against the system of thought (mindset) and moral of the nation because most people are no longer wise in dealing with their life. In the community, people are becoming more suspicious, easier to take than to give and easier to crash others rather than to give a way (Atmosutidjo, 2012). In the field of education, we have the problems of sick mindset, which simplifies the direction and purpose of education, the problem in shaping the behavior and denying the nature of education (Kartadinata, 2010). At the National Examination in 2013, Chairman of the Corruption Eradication Commission looked at the "problem of national examination as a serious issue, where the implementation is getting worse" (Kompas, April 24, 2013). Abbas said that "educational process like this (national examination) would only deprive children of their honesty, hard work, and self-reliance (Kompas,

April 24, 2013); school graduates are also capable of lying, depriving the rights of others, committing corruption, being self-righteous, and insensitive to common people (Tafsir, 2012).

On the other hand, the implementation of 2013 Curriculum can give new hopes and fears. This new expectation is that Indonesia will give birth to a golden generation by 2045 (Furqan, 2013). The golden generation is based on the whole national education goal of Article 3 of Law No. 20 / 2003 on National Education System (Kartadinata, 2013). According to the experts, the whole purpose is poured into four groups: spiritual attitudes, social attitudes, knowledge and skills (Supriatna, *Problematika Bimbingan dan Konseling sebagai Praktik Pendidikan di Sekolah (Sebuah Telaah Kurikulum 2013)*, 2014), so that the golden generation is characterized by being productive, creative, innovative and affective (Supriatna, *Sinergi Arah Peminatan pada Jenjang Pendidikan Dasar dan Menengah (Ikhtiar Implementasi Kurikulum 2013 dalam Bimbingan dan Konseling)*, 2014). Meanwhile, the concern is that the spiritual and affective attitude of the nation in general and the younger generation in particular is experiencing problems. The rise of students' affray, the improvement of drug abuse among school-age children, sexual intercourse, lack of obedient of the students on religious teachings (religiousness), etc. are some of the evidence on the issue.

The application of FBGC Model is offered as a tool to assist the achievement of 2045 golden generation, especially to increase students' religiosity, as long as the affairs of religious guidance or religiosity of the students becomes the teachers' responsibility. In fact, school counselors also have responsibility to increase faith and piety of the students through the guidance of faith and piety (Departemen Pendidikan Nasional, 2007). In undertaking their responsibility to address the issues of students' religiosity, counselors must do so without leaving the special characteristics and uniqueness of their profession compared to other educational professions, namely by using educational approach in giving guidance and counseling.

In this context, the counselors can use FBGC Model to improve the students' religiosity. because with this model, school counselors can actively participate in responding to the issue of students' low religiosity, but at the same time, they stay on track in their tasks and functions as a counselor. By using the FBGC Model, counselors' activities in increasing students' religiosity can be undertaken through classical services, namely through group counseling. For students who require special services, this can be followed up with individual counseling services.

The reason why we use FBGC Model in improving students' religiosity is that there has been a lot of research that empirically proves that

guidance and counseling which were derived from the values of the teachings of Islam are able to facilitate various aspects of the development of the individual. Research by Sutoyo (2006) shows the effectiveness of the application of Islamic counseling to develop human nature (*fitrah*). In addition, research by Suherman (2006) on developing a model based on the Islamic counseling using *sūrat Āli Imrān* verse 159 and surah al-Nahl verse 125 proved to effectively develop the social skills of the students. Another researcher, Arifin (2013) has also successfully conducted research on the development of an Islamic model of counseling and guidance to meet the spiritual needs of patients at the hospital. Another recent study, Waki (2013) has successfully developed a model based on the theory of transformation of spiritual guidance of Ibn Qayyim Al-Jauziah that proved to be effective in improving students' character.

Referring to the experiences of previous researchers, the author convinced that this model is also effective to improve students' religiousness. This conviction has been proven based on the research results of a statistical analysis using t-test, obtained t-test arithmetic (t statistic) amounted to 16.555 with significance of 0.00 ( $<\alpha: 0.05$ ). Based on the data, there were significant differences as a result of FBGC treatments Model in improving students' religiousness. In addition, the effectiveness of this model was also evidenced by the results of the average score of students' religiousness increased at posttest, either the control group or the experimental group. The increasing of value average score in the control group was of 346.44 to 444.59. Whereas, the treatment group increased of 350.69 into 526.28. Thus, in the control group increased 98.16 points. In contrast, the treatment class increased in the average score of religiousness as much as 175.59 points. This means that the treatment using FBGC model increased the average scores which higher compared to class using Model BIMTAQ. Based on the data, it can be assured that this model is the appropriate model of religiousness enhancement services which becomes a core value of the embodiment of the golden generation of Indonesia in 2045.

To realize this belief, the service process of FBGC Model can done with group counseling approaches. The process of guidance services in group is performed in a total of seven sessions, which refer to the seven verses in the *sūrat al-Fātibah*. The the implementation of the seven sessions are: (1) recital of the verses. (2) explanation of the meaning and operationalization of the verses. (3) telling the story surrounding the meaning of the verses. (4) focus discussion. (5) identification of the values of the verses. (6) signing a contract of changes in behavior. (7) action plan. Among the seven activities, especially in the sixth paragraph of *al-Fātibah*, counselors provide distraction

activities such as games, namely game of stairs and snakes based on *al-Fātibah*.

The first event of recital of the verses, the students are shown *kebat* (writing verses) and listen to the verses in the session. Then the students are interactively asked to repeat the verses alternately. The session continues with the explanation and operationalization of the meaning of the verses. In this section, counselors explain the meaning of the verses from the perspective of the three dimensions of religiosity, namely faith, worship and morality.

Then with regard to the story in the verses, the material is presented in the form of short films, which have been adapted to the basic meaning of the verses. With the screening of this film, it is expected that students will learn the values from the verses which are also the theme of each session materials.

Focus discussion is the activity carried out to discuss the values contained in the verses. Further discussion is also conducted on how to apply the verses in everyday life behavior. In the process of this discussion, the supervisor is expected to dynamically create a discussion involving all students. In practice, students can be divided into small groups, so that the management and supervision can be done more intensively.

Behavioral contract and an action plan are prepared as a guide and preparation of students to follow guidance material in the form of real action in their homes and in the community. In practice, the implementation of guidance materials into real action is controlled by the Behavior Book as a supplement for the FBGC Model. In an effort to control the students' behavioral changes, counselors work closely with parents, which involves parents to sign the Form of Student Daily Religious Activities.

## CONCLUSION

FBGC model is an innovation in guidance and counseling services developed using *sūrat al-Fātibah* as a philosophical foundation, materials and services as well as the reference procedures. The FBGC model can be used as compliment service in the implementation of guidance and counseling in schools to support the embodiment of golden generation after 100 years of Indonesian independence. Based on the above conclusion, the author recommends to the school counselors in Indonesia to use the FBGC model as complementary guidance and counseling services in schools, especially in the effort to improve religiosity of the students in order to achieve the ideals of the golden generation after one hundred years of Indonesian's independence in 2045.

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## تطوير نموذج العلوم الاسلامية فى التعليم العالى الاسلامى باندونيسيا (دراسة نقدية فى جامعة أمبون الاسلامية الحكومية)

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### ملخص البحث

يهدف هذا البحث لمعرفة نموذج تطوير العلوم الإسلامية فى معهد أمبون الإسلامى الحكومى استجابة لمتطلبات العولمة وتقدم العلوم التكنولوجية. هذا البحث من نوع الدراسات المكتبية والطريقة المستخدمة هى الطريقة الوصفية بالمدخل التأويلي والتحليل النقدي لكتاب " نموذج تطوير العلوم الإسلامية فى معهد أمبون الإسلامى الحكومى". ونتائج البحث هى (١) النموذج العلمى الذى يستخدم فى معهد أمبون الإسلامى الحكومى هو نموذج التكامل والتداخل المتين بين العلوم الدينية والعلوم العامة الذى يتمثل فى النحل؛ (٢) كان تطوير نموذج التكامل والتداخل فى معهد أمبون الإسلامى الحكومى مفهوما لم يتناسق بفكرة التكامل والتداخل كما يرام. ذلك لأنه لم يتأسس على المبادئ الفلسفية القوية والناضجة.

المصطلحات الرئيسية: نموذج، العلوم الإسلامية، التعليم العالى

### ABSTRACT

This study explains the development paradigm of Islamic studies in the College (PTAI) that is inspired by the transformation of science that has developed along with the demands of a globalized world which is marked the transformation of information technology or information civilization. This study is a library research at IAIN Ambon. The research resource includes the book of the Scientific Development Paradigm at IAIN Ambon with hermeneutic and deconstructive approach and critical analysis. Based on the research concluded: (1) Scientific paradigm developed in Ambon IAIN is interconnected-integrated paradigm in the metaphor of bees, where all sciences are closely related each other; and (2) the development of integrated-interconnected paradigm at Ambon IAIN conceptually is not fully relevant to the idea of founding fathers on this paradigm. It seems immature and not yet supported by the strong philosophy principles.

Keywords: Paradigm, Islamic Sciences, Higher Education

## المقدمة

لا يزال التفكير عن التراث والتجديد والعلم والدين من اهتمام العلماء والباحثين لتحقيق متطلبات التحويل، من المهاد الإسلامية (PTAI) إلى الجامعة الإسلامية الحكومية (UIN) أو إلى ولاية أوسع (*wider-mandate*) والإصرار على ضرورة إعادة النظر في مجال العلوم الإسلامية. ويتأثر تحويل المهاد الإسلامية إلى الجامعات الإسلامية بمتطلبات هذا القرن، الذي يسميه ألفين توفلر، Alfin Toffler بالموج الثالث، الذي يتصف بحضارة المعلومات وتطور الحضارة. (ألفين توفلر وهايدي توفلر: ٢٠٠٢، وإيوان سيتياوان في محمد أمين عبد الله: ٢٠٠٧). الموج الثالث (أو حضارة المعلومات) يسبب "مفاجأة كبيرة" تولد مجتمعا جديدا، وليس مجرد تغيير وليس امتدادا للعالم الواقع حاليا. تلك "المفاجأة الكبيرة" تثير مجتمعا جديدا على البقاء في عالم المعلومات (ألفين توفلر: ١٩٩٢). وكانت مصطلح "حضارة المعلومات" التي يسميها توفلر موافقا لما قاله جيمس حيتلمان James Hittelman عندما يشرح مصطلح "العولمة" التي تميزت بتكنولوجية المعلومات. يذكر أن العولمة: التحول التاريخي، وتوسيع وتسريع التفاعل عبر الزمان والمكان ضمنا عميقا عن طريق تغيير العلاقات القوية والكفاءات المجتمعية (جيمس حيتلمان: ٢٠٠٢، وأحمد منهاجي في محمد أمين عبد الله: ٢٠٠٤).

وتعزيز مجتمع المعلومات عند ألفين توفلر وهايدي توفلر وجيمس حيتلمان يعتبر نقلة طبيعية من الحضارة الإنسانية. ووجود هذا المجتمع، سيكون هناك تحول كبير في طريقة المعيشة والعمل واللعب والتفكير. من خلال النظر في الظواهر التي ستحدث في المستقبل، هناك حاجة العالم الأكاديمي كالجامعات الإسلامية الحكومية لتصميم الرؤية المناسبة القادرة على الاستجابة عن تحديات تطور العلوم الحالي.

نظرة إلى التطور التاريخي للجامعات الإسلامية الحكومية في إندونيسيا ما يقرب من ٥٠ عاما الماضية يدل على أن مناهج الدراسات الإسلامية المتقدمة في المعاهد الإسلامية الحكومية قد جرت مثل ما جرى في جامعة الأزهر الشريف، حيث كانت جميع الكليات في المعاهد الإسلامية الحكومية في إندونيسيا تستخدم الأسماء أو المصطلحات العربية. وكذلك طرق تدريسها على سبيل ما يستخدم في الأزهر. قال أحمد منهاجي إن الجامعات الإسلامية لا يمكن فصلها عن الجوانب الاجتماعية والسياسية التي تحدث في المنطقة المجاورة. جامعة الأزهر، في هذا السياق لا يمكن فصلها عن تأثير النخبة السياسية في البلاد. لها آثار خطيرة على استقلالية الأزهر كمؤسسة أكاديمية، التي تؤثر بدوره على سلطة الحكومة في نفس الوقت (أحمد منهاجي في محمد أمين عبد الله: ٢٠٠٤). وهكذا، فإنه ليس من

الصعب إيجاد أسباب للدراسات الإسلامية في المعاهد الإسلامية بإندونيسيا تتبع نمط الأزهر الشريف. في نفس الوقت، كان المعهد الإسلامي الحكومي لن يقدر على وضع نفسها كمؤسسة أكاديمية مستقلة. يمكن القول أن المعهد الإسلامي الحكومي أن يكون مرتبطا بمصالح سياسية متحيزة (أحمد منهاجي في محمد أمين عبد الله: ٢٠٠٤).

الدراسات الإسلامية في تطورها وتقسيمها الصناعي إلى المجالات المتخصصة تميل إلى ارتداء أنماط على النحو الذي اقترحه هودجسون (Hodgson): أولاً، التربية غالباً تعد كالتعليم عن العبارات الصالحة والمؤثرة في الأذهان والرموز التي تدرس بلا أي عملية التفكير. ثانياً، التربية هي معيارية في الغرض. وبهذه الافتراضات كان علماء المعاهد الإسلامية الحكومية (IAIN) قاموا بالتعمق بتقاليد المعيارية الكلاسيكي، لا بالعلوم الاجتماعية والإنسانية كما طورتها معظم الجامعات الحديثة في العالم الغربي. قلة الاهتمام بالعلوم الاجتماعية والإنسانية تتمثل في تقسيم الكليات التي تتوقف على العلوم أو الدراسات الإسلامية، وهي تشمل: (١) كلية أصول الدين (بمجال مصدر تعاليم والتفكير الأساسي للإسلام)، (٢) كلية الشريعة (الفقه والفروع)، (٣) كلية الآداب (التاريخ والحضارة الإسلامية واللغة والأدب وفروعه)، (٤) كلية التربية والتعليم (التربية الإسلامية وفروعها)، (٥) كلية الدعوة والاتصالية (بمجال الدعوة والفروع). أما مجالات أخرى مثل التطورات الحديثة فهي توجد في جميع الكليات.

رجوعاً إلى توقعات توفلر ومسايرة مع جهود تحويل المهاد الإسلامية يلزم عليها تقسيم العلوم إلى المجالات المتنوعة. ويتطلب العلماء المسلمون أن يكونوا قادرين على توافر متطلبات المستهلكين الحالية والمقبلة. لذلك، يجب عليهم فهم الدراسات الإسلامية في هذا الوقت بشكل صحيح ثم ترجمتها في السياق الحالي لمتابعة تطور العلوم المعاصرة. والعلماء في حين آخر، يختلفون في القيام بالجهود المبذولة لوضع التطور العلمي الإسلامي. إسماعيل راجي الفاروقي ونجيب العطاس يقومان بإسلامية المعرفة (أسلمة المعرفة). وأكد أن نظام التربية الإسلامية قد طبعت في صورة كاريكاتورية للغرب حتى يعد أنه معاناة للأمة (الفاروقي: ١٩٨٤). للفاروقي، المدخل المستخدم عن طريق إعادة صياغة ذخيرة كاملة من العلم الغربي إلى إطار الإسلام إنما هو في الواقع مجرد محاولة إعادة كتابة الكتب المدرسية في مختلف التخصصات مع نظرة ثاقبة في تعاليم الإسلام. وذكر أزا على أنها *restorationist* الذي يفصل بين الدين و العلوم العامة (زين العابدين الباقر: ٢٠٠٥).

كان في بعض الجامعات الإسلامية الأخرى نشاط إعادة المزج التي تعود إلى إعادة بناء العلوم المستمدة من الآيات القولية (القرآن الكريم) والآيات الكونية (الظواهر الطبيعية). يعني العودة إلى

الوحدة المتعالية من جميع العلوم. (ازيوماردى أزرا، في زين العابدين الباقر: ٢٠٠٥). محمد أمين عبد الله (٢٠٠٧) يدعو نموذج آخر مع وحدات متداخلة ومتراطة. ونموذج ربط التكامل ونموذج العلم، من بين أمور أخرى وضعت في جامعة سونان كالى جاكا الإسلامية الحكومية، وجامعة شريف هداية الله الإسلامية الحكومية، وجامعة سونان غونونج جاتي الاسلامية الحكومية باندونج، ومعهد أمبون الاسلامية الحكومية. وركزت هذه الدراسة على نموذج التطور العلمي في معهد أمبون الإسلامي الحكومي. والغرض من هذا البحث وصف النموذج العلمي الذي تم تطويره في جامعة أمبون الإسلامية الحكومية ونقده.

هذا البحث من نوع الدراسات المكتبية. وموضوع البحث عن التطور العلمي في المذكرة الأكاديمية لجامعة أمبون الإسلامية الحكومية. والمنهج المستخدم هو المنهج التأويلي *hermeneutic*, لكشف النموذج والابستمية (*episteme*) المستخدمة في بناء الإطار المنهجي للتنمية العلمية وإظهار العلاقة بين علم الوجود وعلم المعرفة وعلم القيم. من خلال هذا النهج يعرف لماذا العلم يُطور، وكيف تطويره. المناهج الأخرى التفكير التفكيكي (كرمان: ٢٠٠٧) تستخدم لتفكيك بناء العلوم التي تعتبر المنشأة من قبل بعض الدوائر في المحافظة على وضع العلوم الاستبدادية. والعلم في المعاهد الإسلامية الحكومية PTAIN على مدى السنوات ٥٠ عاما الماضية التمسك بالنموذج العلمي يركز على العلوم المعيارية لا على العلوم الواقعية أو التجريبية. والتفكيك أيضا بما يتماشى مع مصالح التطور العلمي التحويلي في جامعة أمبون الإسلامية الحكومية من التفرع العلمي الى العلم التكاملية. التحليل المستخدم في هذه الدراسة تحليلا نقديا (مارك ب ودهاوس: ١٩٨٤) ويهدف هذا التحليل إلى شرح التحول من المفكرين في جامعة أمبون الإسلامية الحكومية. بعد التفكيك، ومن ثم هناك إعادة التكامل بوصفها تطبيقا ومظهرا من مظاهر التحول من التعليم العالي.

## البحث

ويشير مصطلح "التحول" أو "التحويل" في هذه الدراسة إلى الإطار النظري لتحول التعليم المبين في المخطط الذي يحتوي على ثلاثة أمور مهمة. أولا، من المفهوم لهذا "التحول" بأنه تغيير طريقة من شكل إلى شكل آخر (G. & C. ميريام: ١٩٦١). التحول في التعليم يشير إلى معنى تغيير وجه التعليم الذي يظهر في التغيرات في المؤسسة، والنموذج أو مجال الدراسة من التعليم (مختار البخاري: ١٩٩٥) يمكن أن يحدث هذا التحول بصمت دون قصد ولكن قد تحدث أيضا عن طريق الصدفة، فضلا عن التحول الذي يمكن أن يولد التغيير الإيجابي أول التغيير السلبي. ثانيا، يظهر التاريخ أنه بدون

استثناء، كل التعليم في رحلة عبر الزمن يتعرض دائما لعملية التحول. ويرجع ذلك إلى حقيقة أن التعليم هو يتعلق بالشعب والمجتمع الذي ينظمها، والحقيقة يشير أيضا إلى أن المجتمع يتغير استمراريا في ظروف وأسباب مختلفة. إذا كان المجتمع متقدما، فالتعليم متقدم والعكس (مختار البخاري: ١٩٩٥).

تبدو هنا أهمية نظام إجراء الحصة *stake holding system* في أن التعليم يمكن أن تتأثر بعوامل قوية في المناطق المحيطة بها، وكذلك فإن النظام التعليمي القوي يكون قادرا على إعطاء تأثير على المجتمع. وثالثا، تحول التعليم يمكن أن ننظر إلى الجانبين، الجانب الخلفي والجانب الأمامي. والتعليم في الجانب الخلفي للنظر الى الماضي المسمى بـ *retrospektif*. وفكرة تحويل التعليم في ضوء *retrospektif* سوف تنتج دراسات التحول التاريخي للتعليم ما حدث في وقت معين في التاريخ الماضي. وأما التعليم في الجانب الأمامي فلرؤية مستقبل ما يسمى بالفكرة المتوقعة. وفكرة تحويل التعليم مع هذا الرأي سوف تلد وجهات النظر والأفكار الاستباقية من حيث الاستعداد للمستقبل (مختار البخاري: ١٩٩٥).

بمناسبة تحويل العلم، بحث هذا البحث بنظرية تحول العلم التي اقترحها توماس كوهن، المتعلقة بنقلة نوعية (تحويل نموذج) العلم. وقال توماس كوهن إن هناك علما يسمى العلوم العادية، وهي بحث عن علوم طبيعية تستند على واحد أو أكثر الإنجازات العلمية الماضية، والتي تقر بها بعض الأوساط العلمية معين (توماس كوهن: ١٩٧٠). العلم الطبيعي، يعتبر معيار نماذج علمية جامدة ولا يمكن إنكاره. العلم العادي المتقدم في العالم الإسلامي يفصل بين العلوم العامة والعلوم الدينية. وهذه المنهجية تولد "الثورة العلمية" المسماة بالتحول العلمي (زباء الدين سردار: ٢٠٠٢).

والنموذج العلمي الذي تطور في العالم الإسلامي كما قال كوهن يتكوّن من ثلاثة نماذج علمية، التي كتبه أزرأ وقسمه على ثلاثة أنماط. أولا، *restorationist* الذي يفصل بين الدين والعلوم. ثانيا، إعادة البناء التي حاولت على الربط بين العلم والدين، أي تفسير الدين لتحسين العلاقات بين الحضارة الحديثة والإسلام. ثالثا، إعادة تكامل العلوم المستمدة من آيات القرآن الكريم (الآيات القولية) والآيات الطبيعية؛ يعني العودة إلى الوحدة المتعالية من جميع العلوم (أزرأ في زين العابدين الباقر: ٢٠٠٥).

النموذج العلمي الذي ذكره أزرأ لا يختلف عن الذي اقترحه محمد أمين عبد الله الذي رسم العلوم في ثلاثة تكوينات، وهي كيان واحد (*single entity*)، وكيانات معزولة (*isolated entities*)، ووحدات متداخلة ومتراصة (*interconnected entities*) (محمد أمين عبد الله: ٢٠٠٧). وإذا كان هذا التصميم البنائي تم تطويره في التعليم العالي الحكومي، فأى نموذج سيتم تطويره في معهد أميون

الاسلامي الحكوم؟ هذا برهان يحثه الكاتب لإجراء البحوث حول نموذج التطوير العلمي في المعاهد الإسلامية الحكومية.

مناسبة فكرة التحول العلمي، تبدو أن التكامل والترابط كنموذج تطوير في المعاهد الإسلامية الحكومية. والتكامل لغة بأنها "مخالفة الفصل، وهو محاولة على الجمع بين العلوم العامة والدينية. النموذج من هذا التكامل يجعل القرآن والسنة كالتنقية الكبرى حتى صارت الآيات القولية والطبيعية مستخدمتان معا لتطوير العلوم. وجوهر التكامل وضع التدرج العلمي في التسلسل الهرمي أكبر من دخول الآخرة وخلق الله كما في نهاية المستوى المادي (أرماحيدى مظهر: ٢٠٠٤). هنا يظهر الفرق الأساسي بين أسلمة العلوم والتكامل في الأمر من حيث جمع العلوم العامة والدين. الدراسات الإسلامية في أسلمة المعرفة، حدّدت العلوم التي تعتبر منافية للإسلام والعلوم غير الإسلامية من خلال القضاء على العلوم غير الإسلامية أو نماذج التنقية (*purifikasi*) عند مهيمن (٢٠١٠). وبجانب ذلك، التكامل يرتبط بمحاولة الجمع بين العلم والإسلام. ومعهد أمبون الإسلامي الحكومي يمكن القيام بالتحويل العلمي والمؤسسي.

## واقعية تطوير العلوم الإسلامية في معهد أمبون الإسلامي الحكومي

### ١. تاريخ التأسيس لمعهد أمبون الإسلامي الحكومي

معهد أمبون الإسلامي الحكومي أسس سنة ١٩٦٠. وكانت في البداية بناء على تقرير رئيس الجمهورية رقم ١١ لسنة ١٩٩٧ التاريخ في ٢١ مارس ١٩٩٧ على بناء معهد إسلامية حكومية، موافق بقرار من وزارة الشؤون الدينية في جمهورية إندونيسيا رقم E/136/1997 في ٣٠ يونيو ١٩٩٧ عن تحويل معهد أمبون الإسلامي الحكومي، موافق بتقرير المدير العام للمؤسسات الدينية الإسلامية رقم E/136/1997 بتاريخ ٣٠ يونيو ١٩٩٧ عن وضع أعضاء الهيئة التدريسية لكلية الشريعة وكلية أصول الدين أوجونج باندانج في أمبون. وبعد مرور الزمان، قد أصبح هذا المعهد مستقلا وصار STAIN رسميا. ثم بناء على تقرير رئيس جمهورية إندونيسيا رقم ١١١ سنة ٢٠٠٦، وتحديدًا في ٢٩ ديسمبر ٢٠٠٦، تغير STAIN معهد أمبون الإسلامي الحكومي (IAIN).

بعد أن أصبح معهد أمبون الإسلامي الحكومي حدثت التغييرات في المجال المؤسسي والمجال العلمي. تحولت الأقسام أو التخصصات في الكليات والأقسام والشعبات، وتحولت الوحدات إلى المؤسسات الداعمة، وتحول رئيس الإدارة إلى مدير المكتب وغيرها....

## ٢. الرؤية والرسالات

رؤية معهد أمبون الاسلامي الحكومي أن تكون مؤسسة تعليمية متفوقة ومتقدمة في دمج الدراسات الإسلامية، والعلوم، والثقافة، والقائمة على التكنولوجيا مع متعددة الثقافات في آسيا سنة ٢٠٣٢.

أما رسالات معهد أمبون الاسلامي الحكومي فهي: (١) التعليم المبني على قوة الاحتراف في تحقيق التكامل بين الإسلام والعلم والثقافة، والتكنولوجيا بحيث يحصل على عدة المنجزات الثقافية، (٢) تطوير دمج العلوم الإسلامية والثقافة والتكنولوجيا بناء على متعدد الثقافات، (٣) إجراء البحوث مهنية في تطوير العلوم الإسلامية، والثقافة، والتكنولوجيا، و (٤) إقامة التعاون مع مختلف الوكالات على حد سواء من الجامعات المحلية والوطنية والدولية.

## ٣. الدراسات التي تم تطويرها في معهد أمبون الاسلامي الحكومي

تكون الدراسات التي تطورت في معهد أمبون الاسلامي الحكومي في المناهج المتقدمة. والمناهج في معهد أمبون الاسلامي الحكومي تعتمد على ثلاث كفاءات، وهي: (١) الكفاءة الأساسية، (٢) الكفاءات الرئيسية، و (٣) الكفاءات الاضافية (المبادئ التوجيهية للأكاديمية: ٢٠١٤). الكفاءات الأساسية هي الكفاءات التي يجب على الطلبة أن يملكها لجميع الأقسام والشعبات. الكفاءات الرئيسية هي الكفاءات التي يجب على الطلبة من كل كلية. والكفاءات الاضافية هي الكفاءات التي تدعم الكفاءة الرئيسية والكفاءات الأساسية.

وفقا لتقرير وزير للشؤون التربوية رقم ٢٣٢/2000/U الفصل ١ و ٨، وهيكल المنهج يوجه إلى تكوين كفاءات الطلبة على تصنيفها في: (أ) وضع اختصاص الشخصية، (ب) الكفاءة العلمية والمهارات، (ج) الكفاءة في العمل، (د) سلوك الكفاءة في العمل، و (هـ) الكفاءة للحياة الاجتماعية. والكفاءة الشخصية هي كفاءة الطلاب كأساس للكفاءة العلمية والمهارة للعمل. الكفاءة لتنمية الشخصية العاطفية التي تهدف إلى توفير العلوم الأساسية الإسلامية باعتبارها السمة المميزة لطلاب معهد أمبون الاسلامي الحكومي والعاطفة هي الكفاءات الأساسية للمواطنين ليكونوا متقين بالله سبحانه وتعالى، والأخلاق الكريمة والشخصية الثابتة، والمستقلة. الكفاءات العلمية والمهارات هي الكفاءة التي يتمتع بها كل طالب إلى توفير المعرفة الأساسية والتمكن من مهارات معينة. والكفاءة للخبرة في العمل هي من خصوصية كل طالب الذي يهدف إلى إنتاج الخبراء التي يستند على أساسيات المعرفة والمهارات التي استوعبها. الكفاءات السلوكية هي الكفاءات التي تمتلكها كل طالب

تهدف إلى تشكيل المواقف والسلوكيات التي يحتاج إليها شخص في العمل. الكفاءة للحياة الاجتماعية هي الكفاءات التي يجب على الطلاب فهم قواعد المجتمع وفقاً للخبرة التي احتاروها في العمل. تحققت هذه العناصر من هذه الكفاءات المبينة في المواد الخاصة بما.

المواد التي تكون في التنمية الشخصية (MKP): (١) تعليم بانتاتسيلا والتربية المدنية، (٢) واللغة الاندونيسية، (٣) واللغة العربية (٤) واللغة الإنجليزية، (٥) والعلوم الطبيعية، (٦) والعلوم الاجتماعية الثقافية، (٧) ومقدمة في فلسفة العلوم، (٨) ودراسة القرآن، (٩) ودراسة الحديث، (١٠) ودراسة الفقه، (١١) ودراسة الكلام، (١٢) ودراسة التصوف، (١٣) ودراسة تاريخ الثقافة الإسلامية. والمواد التي تتكون من مادتي العلوم والمهارات (MKK): الخبرة تخضع للعمل (MKB)، والطبع للسلوك في العمل (MPB)، والموضوعات لفهم قواعد المجتمع (MBB) التي أنشأتها كل كلية وشعبة وقررتها هيئة التدريس في كتاب "كفاءة الشعبات في معهد أمبون الإسلامية الحكومية" (دراسات الكفاءة في معهد أمبون الإسلامي الحكومي: ٢٠١٠).

#### ٤. النموذج العلمي المتقدم

##### أ. خلفية التنمية للنموذج العلمي

هناك رأي لدى بعض المسلمين، أن العلوم، والثقافة، والفن منفصلة عن الدين. وأنهم يعتقدون أن الإسلام هو دين عالمي، أي كلي. وعدم الفهم الكافي من بعض المسلمين يبدو في ممارسة مؤسسة تعليمية إسلامية هذا اليوم. وليس العلم، والثقافة، والفن، في نظام التعليم الإسلامي جزءاً من الدراسات الإسلامية حتى يكون النظر عن الدين الإسلامي ضيقاً، فظهر انطباع مشوه عن المؤسسة الإسلامية من المؤسسة العامة. كانت المؤسسة الإسلامية تقوم بمجالات ضيقة في الدراسة، أي مجال الأخيرة والعلم المعيارى. والمؤسسات الإسلامية تعتبر أقل تقدماً في التطور العلمي. ليس هناك ثقافة البحث العلمي، وتميل إلى المحافظة على التراث، ولا يهتم بنمو الفكر الحديث. ذلك هو الشائع في بعض المؤسسات الإسلامية، وواحد ما معهد أمبون الإسلامي الحكومي.

إحدى الأعمال الأساسية والاستراتيجية التي اتخذ معهد أمبون الإسلامي الحكومي إعادة بناء النموذج العلمي بوضع الدين كأساس العلم. ويعتبر هذا العمل أساسياً واستراتيجياً لأن بنية العلم هي روح كل مؤسسة تعليمية عالية. أهم القضايا في إطار تطوير العلوم في مؤسسة تعليمية عالية عدم الاعتماد العلمي الإسلامي برؤية ورسالات المؤسسة التعليمية العالية ل يتم تنفيذها، وهي العلم والثقافة والفن، كلها ترتبط مع الدين (الإسلام). وهذا يؤثر على مجالات الدراسة حيث أن الآخرون يعتبرون أن

بمجال العلوم الإسلامية في مؤسسة تعليمية عالية ضيق. واعتبروا أن نموذج العلم والثقافة والفن الإسلامي غير صالح بهوية التعاليم الإسلامية العالمية. ويحتفظ نموذج العلم الذي طوّره واستخدمته العلوم المعيارية. وقد بدأ الفصل في تطوير العلوم (العلوم العام، وعلوم الدين). يبني هذا النموذج، لإعادة البناء، لبدء تغييرات جوهرية في تنظيم منهاج المؤسسات التعليمية الإسلامية. ويقوم بذلك معهد أمبون الإسلامية الحكومية.

#### ب. التطور المادي للدراسات الإسلامية

كانت تعاليم الإسلام التي أقامها النبي وأصحابه شكل من أشكال التعاليم الإسلامية الشاملة والعالمية. والتعاليم الإسلامية يمكن الإشارة إليها في القرآن كقبلة المؤمنين. والقرآن كالكتاب المقدس مثل الكون المصغر الذي يلهم بداية من التخصصات المختلفة وتطوير العلوم، سواء كانت في العلوم الطبيعية، والعلوم الاجتماعية والإنسانية. التعاليم الإسلامية الشمولية توجد في سورة العلق الآية ١-٥:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَلَمْ نَكُنْ مِنْ عَلَقٍ ﴿٣﴾ أَلَمْ نَكُنْ مِنْ عَلَقٍ ﴿٤﴾ أَلَمْ نَكُنْ مِنْ عَلَقٍ ﴿٥﴾

وكانت كلمات تدل على تعاليم الإسلام في فقرة "اقرأ" ولكلمة (اقرأ) معنى أساسي، وهو جمع. وأنشطة "جمع" في عادة، ما يتم في إجراء البحث والتحقيق، والتجريب، والملاحظة. ومن كلمة جمع. اشتقت معان أخرى مثل إلقاء ومراجعة وتحليل، ومراقبة، والقراءة، واشتمل النص على المكتوب وغير المكتوب، أي الكون. من البحث في الآيات المتعلقة بلفظ "اقرأ"، يبدو أن موضوع الخطاب من تلك الكلمة ترتبط أحيانا بالقراءة التي تأتي من الله، مثل القرآن الكريم والكتب التي تأتي من قبل (سورة الإسراء [١٧]: ٤٥ ويونس [١٠]: ٩٤)؛ وأحيانا يرتبط بمجموعة من العمل الإنساني (سورة الإسراء [١٧]: ١٤).

هنا، يظهر لنا أن القرآن لا يذكر ظاهرا الموضوع الذي يدرسها ويلاحظها. وهذا يدل على أن الموضوع في تلك الكلمة عام، ويشمل كل ما يمكن أن تشملها كلمة (السعدى: ١٩٨٠). وهكذا، كلمة "اقرأ" لها معان كثيرة، منها قراءة، ودراسة، وبحث، واستعراض، وتعمق، وغير ذلك، لأنه لم يتم ذكر المفعول، يشمل كل ما يمكن منه. وكل ما يلاحظ متعلق ومناسب بالقرآن الكريم، والكتب والصحف، والكون والإنسان (نفسه والمجتمع)، الله، وغيرها.

والكلمة المفتاحية الثانية في القرآن الكريم مما يدل على تعاليم الإسلام الشاملة هي كلمة "العلم" حيث قال الله تعالى في سورة المجادلة: ١١: **يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَاذْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ** ۝. والشخص المعين الذي عظم الله وفقا لهذه الآية هو المؤمن، الشخص الذي يشهد أن لا إله إلا الله، وأن محمدا رسوله. هذا الوعي يشجع الشخص على تطوير الموقف من الحياة البشرية بروح التوحيد. وذكر محمد إقبال أن جوهر التوحيد كأساس الفكرة والعمل هو المساواة والتعاون، والحرية، وهو يؤثر على موقف المؤمن الذي وضع الأخر دائما على مبدأ المساواة ، لا يوجد شيء أن تحدّ حرية له إلا الله. والفرق بين شخص وشخص آخر هو في التقوى. واستعدت واعتزت آراء وأفكار الآخرين، والضعف والقوة والمزية للآخرين. وسوف يكون لها موقف من الاستقلال، والتفكير النقدي والعقلاني والإبداعي ذو همة عالية بإجراء البحوث التحريية أو الهدف التحريي، والأمانة والمسؤولية في حياته دون مفتون بكل شيء ما عدا الله. وقول "محمد هو رسوله" مؤثر على الحق والخير والمواقف والإجراءات والتدابير من المسلمين يمكن اختبار بالرجوع إلى القيم الواردة في القرآن الكريم والسنة النبوية. والتاريخ للنبي محمد. في الواقع دعا في أول رسالته عقيدة التوحيد وتحسين الأخلاق الإنسانية، والقضاء على كل الأساطير والمعتقدات التي لا يكون لها أساس متين وبناء موقفهم العقلي حتى لا يتعلق إلا بالله.

ثانيا، الشخص الذي يرفعه درجة عند الله هو الذي أوتي من العلم. أي الناس الذين يدرسون ويطورون العلوم. ومصدر العلم ومعرفة الله من خلال ملاحظة الآيات القولية أى الوحي والآيات الطبيعية في الكون. تحققت هذه الحقيقة عند المسلمين في عظمة مجد الإسلام (القرن السابع الى الثاني عشر الميلادي)، وحضارة العالم الإسلامي يصبح مرآة من العلماء غير المسلمين، لاسيما في أوروبا (الغربية) تسمى فترة العصور الوسطى. وقال محمد عبد السلام ، العقيدة وروح التعصب نوعان من العوامل الرئيسية المسؤولة عن غياب المؤسسات العلمية في العالم الإسلامي (برويز هودبوي: د.س). وروح البحث العلمي ومعاهد المعرفة يمكن تتبعها في واقع التطور التاريخي لمؤسسات التعليم العالي الإسلامية، بما في ذلك في اندونيسيا.

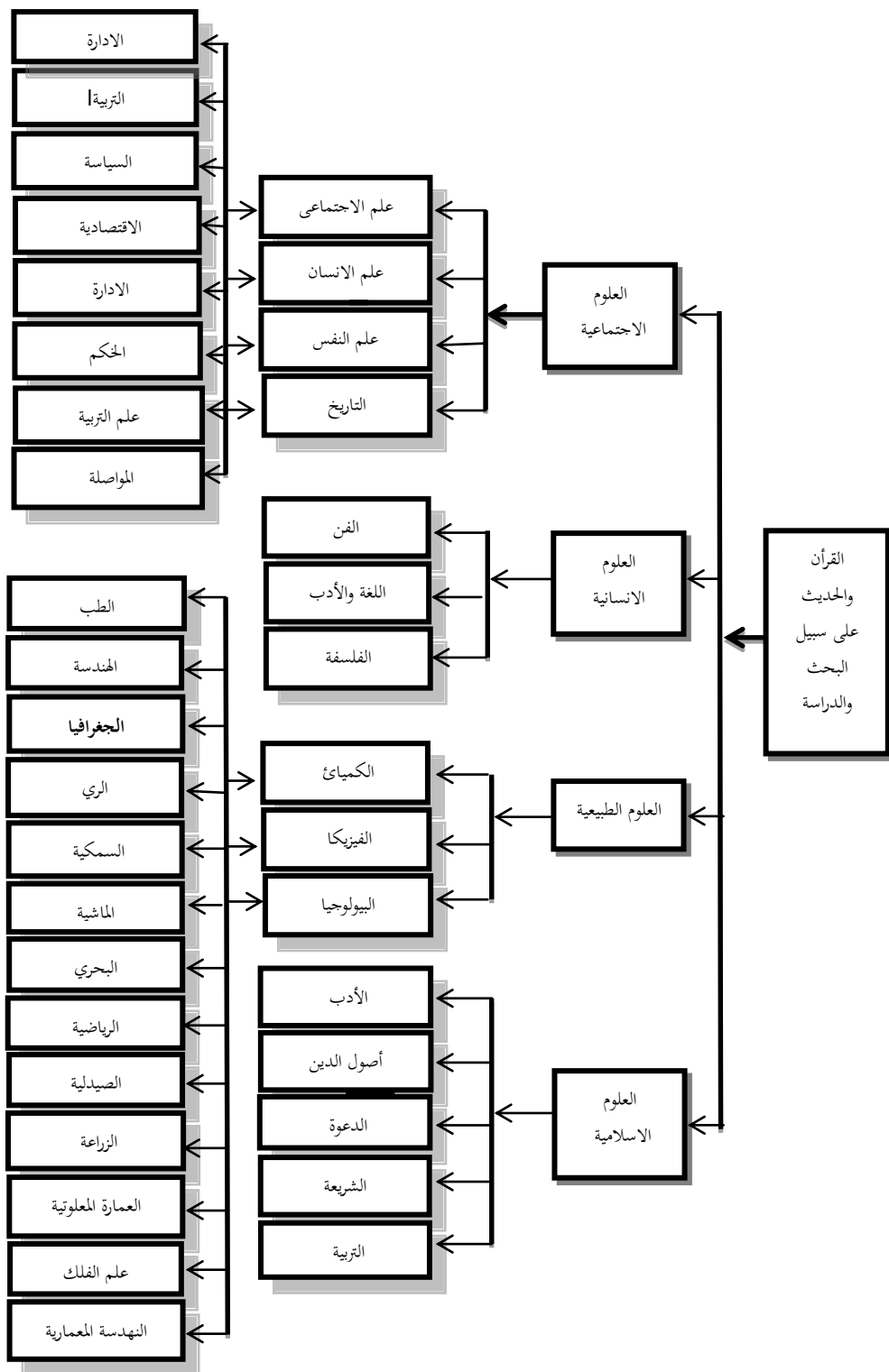
وكانت المؤسسات التعليمية الإسلامية في تطوّر تاريخها لن تصبح احدى المؤسسات التي قامت بتطوير البحث الحر عن طريق النظر، إلا أنها ركزت العلوم الدينية يعنى كتب الفقه والتفسير

والحديث. أما العلوم غير الدينية، وخاصة العلوم الاجتماعية والتكنولوجيا منذ بداية تطوير المدارس الدينية والجامعات الإسلامية فلا تهتم كثيرا. لماذا يركز العلماء بتعليم الفقه وعلم العقيدة والأخلاق في مؤسسات التعليم العالي الإسلامي؟ وفقا لأزرا، هناك ثلاثة أسباب على الأقل يمكن طرحها (أزرا: ١٩٩٤). **أولا**، وجهات نظر العلماء بشأن فضيلة العلوم الدينية للوصول إلى الله. **ثانيا**، كان كثير من المديرين للمؤسسات التعليمية الإسلامية هم العلماء والفقهاء الذين يتعمقون في العلوم الدينية، حتى لا يمكن لغيرهم التحكم فيها. وهم يدعون أنفسهم أولياء الله. **ثالثا**، وجميع المدارس الدينية أنشئت على أوقاف المجتمعات الإسلامية والمحسنين. يكون الحث على التقوى والرجاء على أجر الآخرة تشجيع السلطة والمحسنين على تطوير المؤسسات التعليمية في مجال العلوم الدينية الإسلامية. وفي هذا الوقت، فإن السلطان الذي بدأ إنشاء مؤسسات إسلامية، ربما بسبب وجود زخم سياسي معين أو دافع بحجة لدعم العقيدة السنية، وغالبا ما تملئ من المؤسسات التعليمية الإسلامية في البقاء في إطار العقيدة.

الفصل بين الدين والعلم يترتب على انخفاض جودة التعليم وتأخر الفكر الإسلامي بشكل عام. ولم يكن هناك أحد من علماء المسلمين الذي سجل اسمه في ورقة الخبر العلمي في ثلاث ثورات الحضارة الإنسانية - الثورة الخضراء والثورة الصناعية وثورة المعلومات - (محمد أمين عبد الله: ٢٠٠٧). هذا يحتاج إلى ما يسمى ب"ثورة المعرفة" التي من شأنها مراجعة هذا الفهم. وهذا ما أدى إلى تقديم فكرة التكامل بين العلوم.

قال الفاروقي (١٩٨٢) كان لتعثر جهود الإصلاح يلزم للدارسين المسلمين في الغرب الذين استطاعوا بحكم إقامتهم في الغرب أن يدركوا حالة التراجع الإسلامي من جهة ومدى التناقض بين التصورات الغربية الوضعية عن المعرفة وبين مثيلاتها الإسلامية من جهة ثانية. وحسب هؤلاء فإن أيا من المصلحين السابقين لم يستطع أن يقف على هذا التناقض "إن جيلنا هو الذي اكتشف هذا التناقض عندما عاشه في حياته الفكرية، على أن العذاب النفسي الذي ولده هذا التناقض فينا جعلنا نستيقظ مرعوبين ومُدركين تماما ما تتعرض له الروح الإسلامية من انتهاك في جامعات العالم الإسلامي. ولهذا فنحن نُنبه العالم الإسلامي إلى هذا الشر، ونسعى ولأول مرة في التاريخ إلى تطوير خطة توقف سريانه وانتشاره، وتتصدى لنتائجه، وتُعيد التعليم الإسلامي إلى نهجه القويم.

الرسم البياني لوصف محتويات القرآن:



وبناء على هذه الصورة، تعدّ تعاليم الإسلام التي تدرس الفقه، والتوحيد والأخلاق والتصوف، والتواريخ ضيقة. في الحقيقة لا يوجد شيء خاطئ بهذا الفهم، ولكنه غير صحيح تماما ولا سيما إذا تأملنا بمحتويات القرآن التي كانت واسعة تشمل كل شيء. لذلك، يجب لنا توسيع فهم القرآن الذي يرتبط مع تقدم العلم والتكنولوجيا هذا اليوم. وإذا فهم الشخص القرآن فهما ضيقا فكأن القرآن مقتصر بالحديث عن حد الحرام والحلال كما يعرف في القانون الفقهي مثل الواجب، والسنة، والمكروه، وغير ذلك، ومقتصر بالحديث عن التوحيد والعقيدة التي تدرس مفهوم المؤمنين، والمشركين، والكفار، والمنافقين، وغير ذلك، ومقتصر بدراسة الأخلاق والتصوف مثل الصبر، والتوكل، والشكر، والإخلاص، والاستقامة، وحث الانسان على أن يتخلى أى يجتنب ذلك، مثل الاسراف، والطمع، والبخل، والكفر، والحسد، وغيرها. وإذا كان القرآن الكريم في هذا الوقت ينظر بمنظور ضيق، فصعب لأحد أن فهم القرآن فهما شموليا.

#### ج. ظاهرة النحل رمز للتكامل العلمي في معهد أمبون الاسلامي الحكومي

لتحقيق شكل من أشكال التكامل العلمي فإنه ليس من السهل القيام به. وعقدت عدة مرات في المؤتمر العلمي حول هذه المسألة، ولكن لم يحصل على المفهوم الجيد. وعقدت وزارة للشؤون الدينية المناقشات عن تقسيم العلوم، وكانت المناقشات تحصل على تقسيم العلوم المفصولة ولا يتم تطوير جميع العلوم. وتبدو نتيجة هذه المناقشات لا تزال تظهر الانقسام بين العلوم العامة و العلوم الدينية.

ومعهد أمبون الإسلامي الحكومي، من خلال عدة من الدراسات والحوارات، ينظم الهيكل التكامل على سبيل ظاهرة الحياة باستعارة من النحل. واستوحى الهيكل العلمي من ظاهرة الحياة من النحل كما يوضح في سورة النحل الآية ٦٨-٦٩: ﴿ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨) ثُمَّ كُلِّي مِنْ كُلِّ الشَّمْرَاتِ فَاَسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴾ (٦٩).

وبناء على هذه الآيات، لحياة النحل مزايا وخصائص. أولا، يمكن أن النحل تبنى أعشاشها أى بيوتها في الجبال، أو الأماكن التي يعرشها الناس من الشجر. وكان شكل بيوتها فريد من نوعها، يترتب في شكل ساو وفتحات سداسية ومشوه عن طريق غشاء منع الهواء أو الحصول على البكتيريا. وكان البيت رمز للحضارة والثقافة، لأن الجبال والأشجار تشير إلى تطوّر الحضارة والثقافة الإنسانية. ثانيا، مازالت النحل تأكل الطعام من طبيبات، مثل الزهور والفواكه. وهذا يشير إلى أن الرجل المؤمن الذى له دين وعقل يمكن أن يأخذ العبرة أو المعرفة الإيجابية في العالم. ولعقل الرجل الحر القدرة في استخدام

العلم والتكنولوجيا في مختلف مجالات الخبرة. ثالثاً، والنحل تتبع سبيل الله دائماً في حياته. وهذا يدل على أن الإنسان القيام بتصميم وتطوير العلوم والتكنولوجيا ينبغي أن يستقيم في سبيل الله، أي التوحيد. رابعاً، كل ما يخرج من النحل جيد دائماً. العسل الذي ينتج ليس الطعام، بل الدواء الفعال لكثير من الأمراض. وما أشارته النحل يسهم إسهاماً إيجابياً إلى مصممي العلوم ومطورها ومستخدميها. وما أبدعه الإنسان ينبغي أن ينوّج المجتمع. وخامساً: نظام حياة وعيش النحل التي تطيع النظام وتمسك الصارم والتفاني تحت قيادة الملكة. وكانت ملكة النحل تمتاز بسبب الخجل الذي جعلت نفسها أبت على إقامة علاقة جنسية مع أحد أفراد المجتمع الذين عددهم قد يصل إلى حوالي ٣٠،٠٠٠ فرد. وهذا يدل على أن الإنسان الصالح يجب أن يكون دائماً الانضباط الذاتي، والطاعة والحماية على شرف قائده. وذلك يؤكد أن القائد يجب أن تكون قادرة على الحفاظ على القيم الخلقية في القيام بواجبات القيادة.

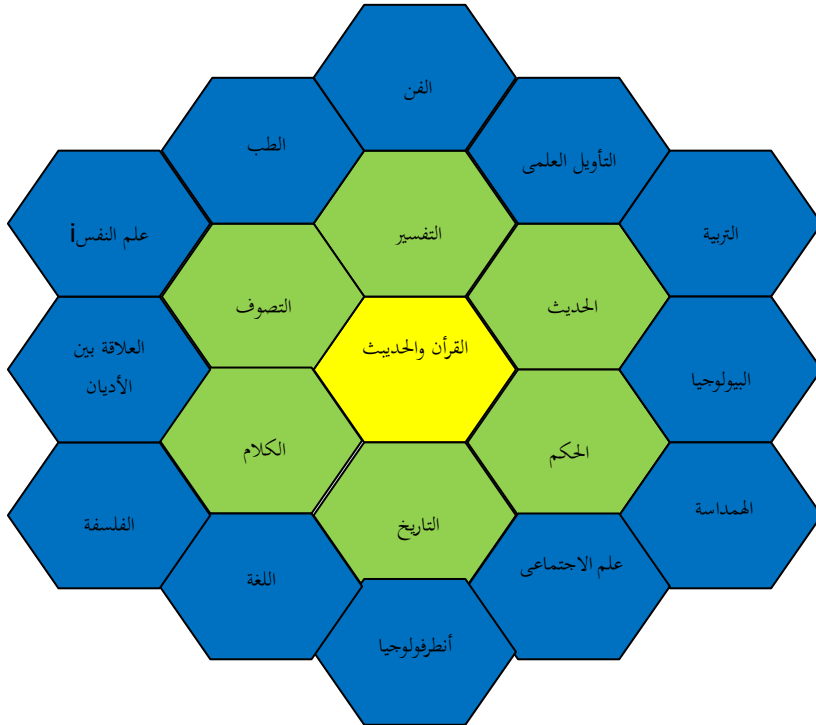
الخلاصة أن الآيات السابقة تصف خصائص الإنسان المبدع المبتكر الديناميكي، على سبيل الاستعارة من حياة النحل. وتشمل هذه الخصائص: (١) كون الأفراد القوية والمستقلة، (٢) العيش دائماً في مجتمع صالح، (٣) التعاون للحصول على الأحسن، (٤) ويأكل كل شيء طيب، (٥) حسن عمل، (٦) الحفاظ على الانسجام في الحياة الاجتماعية، (٧) الالتزام في التوحيد (٨) الاستقامة بالواجب والقيادة، (٩) الالتزام بالانضباط، (١٠) والالتزام بكونه نموذجاً وأسوة للآخرين.

وكانت استعارة حياة النحل للحياة تلهم الكفاءة التي تتحقق في معهد أميون الاسلامي الحكومي من شأنها وتقوم بوسطها في عمق الروح، ووسع المعرفة، ونبيل الخلق، ونضج المهنية. والتوحيد هو رمز لعمق الروح أو العقيدة. حرية الفكر هو مثال لوسع المعرفة. الحفاظ على العفة يجعل نموذجاً يحتذى به كريمة الخلق. ويحصل على الشيء الإيجابي، ويخلص دائماً في أداء الواجب، والانضباط هو رمز المهنية.

وفسّرت حياة النحل المستخدمة كرمز مايلي. العسل يأتي من مجموعة متنوعة من هكتار من الزهور ويصير العسل دواءً لمجموعة متنوعة من الأمراض التي تصيب الإنسان. القرآن والحديث الذان يساويان مع العسل هما جوهر الكتب التي أنزلت على الأنبياء السابقين. وهما أيضاً منهجا للمسلمين للحصول على السعادة في الدنيا والآخرة. وكان القرآن والحديث مصدرى الحياة العامة في جميع النواحي، بما في ذلك في التطور العلمي.

وكانت المربعات التي تستخدم بيئة النحل وعددها الكثير تدل على مجالات العلوم التي يمكن وضعها في معهد أمبون الاسلامي الحكومي. والعلوم التي تدرس فيه لا تحدد على واحد أو اثنين من العلوم، ولكنها تهتم بقدرة الإنسان على أداء البحث، والمراقبة، والتجريب. وستة صناديق مربعة التي وضعت مجاورة بعضها البعض وتشكل شكلا موحدا تدل على التكامل العلمي. والأشجار والجبال والبيوت التي يشيع استخدامها كرمز يدل على أهمية الجوانب الثقافية التي يجب أن تكون موجودة في أية الأنشطة التعليمية، ولا سيما التعليم الإسلامي. والحضارة هي القيمة التي يجب التمسك بها. وينبغي تطوير المعرفة والعادات. ويستند السلوك البشري دائما على التقاليد السائدة. وهذه الاستعارة تجعل أساسا لبناء عدة الثقافات في معهد أمبون الاسلامي الحكومي.

تكامل القرآن والحديث والعلوم الأخرى المحصول عليها عن طريق الملاحظة والتجريب والتفكير بدت مترابطة متشابكة. هذا يدل على أن تطور العلوم الحديثة لا يترك القيم الأساسية من الكتاب المقدس، وخاصة في بناء الحضارة والثقافة الإنسانية.



من خلال تلك الاستعارة، يرجى أن يصبح الطلاب مفكرين ممتازين مثل ابن سينا وابن خلدون وابن رشد، وغيرهم. هم من أكبر العلماء ذوي علم عميق وقدرة على التفكير، والمراقبة، والتجريبية. وتنفيذ هذا المفهوم ليس من الصعب إذا كان المجتمع الأكاديمي لديهم رغبة في تطبيقها مع التزام المؤسسة والمسؤولية. وتظهر بعض الأدلة التجريبية، في إندونيسيا لديها الكثير من الناس أنهم لا يعبرون المؤسسة التعليمية العالية قادرة على دمج العلوم العامة والدينية، منهم الأستاذ الدكتور الشافعي معارف، (الدكتور في مجال الفلسفة وعلم التربية والتعليم)، الأستاذ الدكتور أمين الرئيس، (الدكتور في المجالات السياسية) والأستاذ الدكتور مالك فجر، (الدكتور في مجال التربية والتعليم)، والأستاذ الدكتور محمد أمين عبد الله، (الدكتور في الفلسفة)، والأستاذ الدكتور محمد عطاء مضر، (الدكتور في مجال علم الاجتماع)، والأستاذ الدكتور قمر الدين هداية، (الدكتور في مجال الفلسفة)، والأستاذ الدكتور ازيماردى أزرا، (الدكتور في التاريخ الاسلامي)، والأستاذ الدكتور الأزهر الأرشاد، (له خبرة في مجالات الإدارة)، والأستاذ الدكتور جلال الدين رحمة، (الدكتور في مجال الاتصالات)، وغيرهم. هم يتعمقون بالعلوم المتكاملة ويلتزمون بالدين على حد سواء.

لماذا هم يستوعبون علومًا متكاملة؟ بناء على أساس الملاحظة الدقيقة، هم معتمدون من البيئة الجيدة والصاحلة - الأسرة والبيت والمجتمع، ومكان العمل (الجامعة) - من المعلوم أن فكرة المرء، ونجاح حياته تعتمد دائما على المشكلة التاريخية (*based on historical problem*). النظرة للشخص يتشكل دائما من البيئة المحيطة بهم.

##### ٥. نقد تطوير وتنمية العلم في معهد أمبون الاسلامي الحكومي

تطوير العلوم الإسلامية في معهد أمبون الاسلامي الحكومي شكل من أشكال الوعي والموقف على تطوّر الزمان وطلب المجتمع الإسلامي. هذا يدل على أن مفكرى الجامعة لديهم فكرة وموقف ديناميكي في الاحتياجات والمتطلبات العالمية التي توقعها ألفين توفلر. ويتعامل عالمو معهد أمبون الاسلامي الحكومي لأكثر من ١٩ عاما في العلوم الإسلامية الكلاسيكية كما في الجامعات الإسلامية الأخرى في إندونيسيا كما أشار إلى ذلك أحمد منهاجي (٢٠٠٤) حتى لا يستوعبوا العلوم الاجتماعية وتطوّر العلوم. وتجددت التنمية العلمية نموذجا للتكامل للتنمية العلمية في معهد أمبون الاسلامي الحكومي حتى يصبح أكثر ديناميكيا وابتكاريا. قسم التربية البلوجولية وقسم التربية الرياضية التي فتحهما معهد أمبون الاسلامي الحكومي هو جزء من جهود التحويل نحو التكامل العلمي.

ومن ثم، كان تطوير العلوم الإسلامية في معهد أمبون الإسلامي الحكومي نظريا وروحيا مناسباً بما فكره وقام به محمد أمين عبد الله في جامعة سونان كالي جاكا يوجياكرتا، وأزيوماردى أوزا في جامعة شريف هداية الله جاكرتا، وإمام سوفرايوجو في جامعة مولانا مالك إبراهيم مالانج، ونانات فتاح ناتسير في جامعة سونان غونونج جاتي باندونغ، أزهر أرشاد في جامعة علاء الدين ماكاسار. وانطلاقاً من المفهوم الشامل، وخاصة في المناهج الدراسية، لم يتوجه تطوير العلوم في معهد أمبون الإسلامي الحكومي إلى وجهة التكامل. يبدو أن النموذج العلمي التي وضعها معهد أمبون الإسلامي الحكومي ثابت على النموذج الذي كتبها أوزا في زين العابدين الباقر (٢٠٠٥) كنموذج *restorasionis* الذي يفصل بين العلوم العامة وعلوم الدين أو ما كتبه محمد أمين عبد الله (٢٠٠٧) ككيان واحد. النموذج العلمي هو مختلف في الحقيقة مع أسلمة العلوم كما بدأها إسماعيل راجي الفاروقي والنجيب العطاس. يهدف تطوير العلوم الإسلامية في معهد أمبون الإسلامية الحكومية بالنظر إلى التأويل العلمي حاسمة لتحويل العلم في تحقيق التوازن بين متطلبات الحياة العالمية التي هي غير ناضجة من الناحية النظرية. بالإضافة إلى ذلك، فإن التطور العلمي من الإسلام في معهد أمبون الإسلامي الحكومي غير معتمد على أساس الفلسفة القوية. وينبغي أن يتبع التطور العلمي فيه بتطوير المؤسسة، مثل تطوير الكليات والأقسام العامة.

### النتيجة

تكامل العلوم الدينية والعلوم العامة يوصل إلى رابطة قوية في معهد أمبون الإسلامي الحكومي. وهذا التكامل لا ينفصل عن رؤية المعهد ورسالاته. والنموذج العلمي الذي تم تطويره في معهد أمبون الإسلامي الحكومي يمثل النحل. والواقع، كان تطوير تكامل وتوصل العلم في معهد أمبون الإسلامي الحكومي على وجه المفهوم — غير ذي صلة تماماً لفكرة الاندماج التي بدأها المنشئون التكامل والتواصل. ويبدو أن التطور العلمي غير ناضجة وغير معتمدة على الأساس الفلسفي القوي.

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## التضمنات التربوية في الحوار بين الآباء والأبناء في القرآن الكريم

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### ملخص البحث

ينطلق هذا البحث من أن القرآن الكريم يتضمن الأصول التربوية. يهدف هذا البحث إلى معرفة القيم البلاغية والتضمنات التربوية للحوار بين الآباء والأبناء في القرآن الكريم. الطريقة المستخدمة في هذا البحث هي طريقة تحليل المضمون. والنتائج من هذا البحث أن الحوار بين الآباء والأبناء في القرآن الكريم تقع في ستة عشر موضعا. والمعنى البلاغي فيه يشتمل على جملة إنشائية منها الأمر والنهي والاستفهام والنداء والتمني التي تخرج عن معناها الأصلي وجملة خبرية التي تخرج عن معناها الأصلي والإيجاز والإطناب والقصر والفصل والوصل والكناية والطباق والجناس والتشبيه والاستعارة والتميم والمقابلة. فأما القيم التربوية في الحوار بين الآباء والأبناء في القرآن الكريم تشمل المواد الدراسية والطرق أو الأساليب التربوية وأسس المعاملة والاتصال المناسبة في العملية التربوي. المصطلحات الرئيسية: الحوار، القرآن الكريم، القيم البلاغية، القيم التربوية

### ABSTRACT

The research starts from the assumption that the al-Qur'an is the source of the main points of education. The research aims to uncover the stylistic values and educational implications of the conversation between father and son in the verses of the Holy Qur'an. The method used in this research is content analysis. The results showed that the conversation between father and son are available in 16 verses. The stylistic values include the *jumlab insyā'iyyah* like *al-amr*, *an-nahy*, *al-istiḥām*, *an-nidā*, and *at-tamanny* which is coming out from its original meaning. Additionally, it contains *jumlab khabariyyah* that comes out from its original meaning, *al-ḥjāz wa 'l-ithnāb*, *al-Qasr*, *al-Faḥḥ wa 'l-waḥḥ*, *al-kināyah*, *ath-thibāq*, *al-jinās*, *at-tasybīh*, *al-isti'ārah*, *at-tamīm*, and *al-muqābalah*. While the educational values include the curriculum, teaching methods and techniques, the basics of good relationships and communication.

Keywords: Conversation, The Holy Qur'an, Stylistic Values, Educational Values

## مقدمة

احتوى القرآن الكريم على أحكم منهج، أعدل أسلوب، صراطا مستقيما لا عوج فيه، يهدي من تبعه للتي هي أقوم، ويحقق القرآن أغراضه بعرض الفكرة بأساليب مختلفة ومتعددة. ومن الأساليب التي انتهجها أسلوب الحوار. الحوار هو حديث يجري بين اثنين أو أكثر. وهو بوصفه تركيبا له أسرار لغوية وأسلوبية وبلاغية، ولا يمكن الإحاطة بها إلا إذا سبر المتلقي أغوارها وتأمل معانيها، ويعد الحوار من الأساليب الفنية التي تساعد في تصوير الأحداث الماضية ونقلها إلى المتلقي كما لو كان حاضرا. الحوار القرآني وما يحمله من أفكار وأحاسيس يسير في اتجاهين:

الأول: طريق العنف و القسوة كما في حوار ابني آدم الذي تضارعت فيه الألفاظ فيما بينها لتحتل موقعا يناسب الحدث فكانت نهايته القتل.

والثاني: طريق اللين والشفقة والموعظة الحسنة، كما في حوار الله تعالى مع أنبيائه ورسله، وحوار الأنبياء والرسول مع أقوامهم، وحوار المؤمنين مع الكافرين. ويمكن للمتلقي الكشف عن أسرار الحوار اللغوية والأسلوبية والبلاغية من خلال سماته التركيبية وقرائنه السياقية.

وللحوار القرآني سمات تميزه عن أي حوار آخر، يستمدّها من تميز أسلوب القرآن الكريم كله، فهو يصور الوقائع والأحداث على أكمل وجه، وأتم مراد. وفيما يلي عرض لجملة من هذه السمات: (١) عدم الاهتمام بالشخص؛ (٢) الإنصاف أو الموضوعية؛ (٣) الاستمالة والرفق في الخطاب؛ (٤) الإضمار؛ (٥) الإجابة بالفعل؛ (٦) الحركة؛ (٧) الحكاية؛ (٨) مخاطبة العقل والعاطفة معا.

وورد ذكر مشتقات كلمة أب: ١١٨ مرة في القرآن الكريم، كما ذكرت مشتقات كلمة الابن والبنات: ١٦٤ مرة (محمد فؤاد عبد الباقي: د.ت). وقد جاء الحوار في القرآن الكريم في مواطن كثيرة على نوعين، الأول: ذكر مشتقات مادة-حور-، والثاني: حكاية ما جرى بين أطراف الحوار دون ذكر كلمة حور أو مشتقاته. أما النوع الثاني وهو الأكثر، فالحوار بين الآباء والأبناء داخل فيه، حيث ورد في ستة عشر موضعا، توزعت بين تسع سور من سور القرآن الكريم واحتوت على عدد كبير من القيم التربوية، التي ذكرت في المبحث الحالي.

وقد سار الباحث في دراسة الآيات على النحو التالي:

١. رتب مواضيع الحوار وفق ترتيب ورودها في المصحف الشريف؛
٢. في كل موضع تأخذ الكلمات الرئيسية التي تضمنت ذلك الحوار، ثم تحلل تلك الكلمات بتحليل البلاغة وعلم اللغة الاجتماعي؛

٣. أما القيم التربوية تأخذ من الآيات وفوائد الكلمات المعينة في ذلك الحوار على حسب التحليل البلاغي وعلم اللغة الاجتماعي؛
٤. قد يكثر ذكر كلمة “الآباء” في القيم التربوية، والمقصود به كلا الوالدين الأب والأم. وكذلك الحال عند ذكر الأبناء، حيث يقصد بهم الذكور والإناث، إلا إذا جاء النص على أحدهما، وهذا وفق القاعدة اللغوية “التغليب”، والتي تمت الإشارة إليها في مصطلحات الدراسة

## البحث

### التحليل البلاغي وعلم اللغة الاجتماعي للحوار بين الآباء والأبناء في القرآن الكريم الأولى: الحوار بين إبراهيم ويعقوب و أبناءهما في سورة البقرة: ١٣٢-١٣٣

الرقم	الآيات	التحليل البلاغي
١	يَنْبِئِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ ...	النداء للاستعطاف والخبر الابتدائي، فائدة الخبر.
٢	... فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾	إيجاز بليغ، والمعنى: الزوما الإسلام ودوموا عليه ولا تفارقوه حتى تموتوا. فأتى بلفظ موجز يتضمن المقصود، ويتضمن عطا وتذكيرا بالموت، وذلك أن المرء يتحقق أنه يموت ولا يدري متى، فإذا أمر بأمر لا يأتيه الموت إلا وهو عليه، فقد توجه الخطاب من وقت الأمر دائما لازما. “لا” نهي “تموتن” في موضع جزم بالنهي، أكد بالنون الثقيلة، وحذفت الواو لالتقاء الساكنين.
٣	... مَا تَعْبُدُونَ مِنْ بَعْدِي...	“إِلَّا وَأَنْتُمْ مُسْلِمُونَ” ابتداء وخبر في موضع الحال، أي محسنون بربكم الظن وقيل مخلصون وقيل مفوضون وقيل مؤمنون (أبو عبد الله القرطبي: ١٩٤٠).
		إنشاء طلي، الاستفهام. (مَا) استفهام عما لا يعقل وفي السؤال عن حالهم بعد موته دليل على أن الغرض حثهم على ما كانوا عليه حال حياته من التوحيد والإسلام وأخذ الميثاق منهم عليه فليس الاستفهام حقيقيا (الألوسي: ١٩٨٥).
		وقال السكاكي يسأل بـ “ما” عن الجنس وفيه “ما تعبدون من بعدي” أي أيّ من في الوجود تؤثرونه للعبادة؟ (الخطيب القزويني: ٢٠١٠).

كلام خبري ابتدائي: فائدة الخبر. قوله: "أبائك" شمل العم والأب والجد، فالجد إبراهيم والعم إسماعيل والأب إسحاق وهو من باب "التغليب" وهو من مجازات المعهودة في فصيح الكلام (علي الصابوني: د.ت).	... نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤﴾	٤
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الثانية: { الأنعام: ٧٤ } الحوار بين إبراهيم وأبوه

التحليل البلاغي	الآيات	الرقم
مفعولان لتتخذ وهو استفهام فيه معنى الإنكار (القرطبي: ١٩٤٠).	... أَتَتَّخِذُ أَصْنَامًا ءِالِهَةً...	١
الخبر توبيخا لأبيه وقومه.	... إِيَّيْ أَزْنِكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢﴾	٢

الثالثة: الحوار بين نوح وابنه في سورة هود: ٤٢-٤٣

التحليل البلاغي	الآيات	الرقم
الإنشاء الطلبي، النداء والأمر والنهي. الأمر { اَرْكَبْ } للالتماس، والنهي { وَلَا تَكُنْ مِّنَ الْكَافِرِينَ } للإرشاد. ونوح الوالد الملهوف يبعث بالنداء تلو النداء، وابنه الفتى المغرور يأبى إجابة الدعاء، والموجة الغامرة تحسم الموقف في سرعة خاطفة راجفة. وينتهي كل شيء، وكأن لم يكن دعاء ولا جواب، وتلك سمة بارزة في تصوير القرآن (الصابوني: د.ت).	... يَنْبِئُ اَرْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿١﴾	١
كلام خبري، يلقي الخبر لأغراض أخرى تفهم من السياق ومنها الفخر (الجارمي ومصطفى أمين: ٢٠٠٧). أي يلقي الخبر لغرض الفخر، أي فخر الابن (كنعان) لأبيه (نوح). خبر للتحذير عن ابنه.	... سَأَوِي إِلَىٰ جَبَلٍ يَّعَصِمُنِي مِنَ الْمَاءِ ﴿٢﴾	٢
المعنى "لامعصوم اليوم من أمر الله إلا من رحمه الله"، فاسم الفاعل أسند إلى المفعول، وهذا مجاز عقلي علاقته المفعولية (الجارمي ومصطفى أمين: ٢٠٠٧).	... لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَّحِمَهُ ﴿٣﴾	٣

## الرابعة: الحوار بين يوسف وأبوه في سورة يوسف: ٤-٥

الرقم	الآيات	التحليل البلاغي
		نداء يوسف لأبيه حين أراد قص الرؤيا عليه { يَا أَبَتِ } وغرض النداء هنا التعظيم إبانة قدر وعظم منزلة المنادى، لأن يوسف ينادي أباه فيقرن الباء "يَا أَبَتِ" لتقدير الأبوة التي يكنها الولد لوالده (عزيز حمزة: ٢٠١٣).
		وقوله { يَا أَبَتِ } هو دليل على أدب يوسف واحترامه وحبه الكبير لأبيه (عزيز حمزة: ٢٠١٣).
		الإطناب، ذكر الخاص { وَالشَّمْسُ وَالْقَمَرُ } بعد العام { أَحَدَ عَشَرَ كَوْكَبًا } للتنبيه على فضل الخاص (الجارمي ومصطفى أمين: ٢٠٠٧).
١	... يَتَأْتِي إِيَّيَ رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسُ وَالْقَمَرُ رَأَيْتُهُمْ لِي سَجْدِينَ ﴿١﴾	إضافة إلى هذا توجد استعارة مكنية في قوله: { رَأَيْتُهُمْ لِي سَاجِدِينَ }؛ حيث شبه المذكورات بقوم عقلاء ساجدين، فأخذت حكمهم؛ لأنها لما وصفت بما هو خاص بالعقلاء وهو السجود أجري عليها حكمهم، كأنها عاقلة، وهو كثير شائع في كلام العرب، فعند ملابسة الشيء الشيء من بعض الوجوه فيعطى حكما من أحكامه؛ إظهارا لأثر الملابس والمقاربة (الزخشري: ٢٠٠٦).
		الوصل في ربط الجملة الأولى { إِيَّيَ رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا } وهنا تنتهي الجملة الأولى، أما الجملة الثانية فهي { وَالشَّمْسُ وَالْقَمَرُ رَأَيْتُهُمْ لِي سَاجِدِينَ } والرباط هو الواو.
		يرد يعقوب عليه بنداء آخر يبرز قدر شأن يوسف عند أبيه وعظيمته التي يراها وتقديرا لرابطة البنوة { يَا بُنَيَّ } وفي نداء يعقوب لابنه تقرب منزله إليه رغم قربها (عزيز حمزة: ٢٠١٣).
٢	... يَبْنِي لَّا تَقْضُصَ رُءْيَاكَ عَلَيَّ إِحْوَاتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٢﴾	هناك النهي { لَّا تَقْضُصَ رُءْيَاكَ } ينهيه عن حكاية حلمه لإخوته تحذيرا له منهم ومن حسدهم له، وهذا هو الغرض البارز في هذه الآية إذ أن يعقوب نهاه أن يقص رؤياه على إخوته على سبيل الإرشاد والنصح لأنه قد علم تأويل الرؤيا وخاف أن يقصها يوسف على إخوته فيفهموا تأويلها

ويحصل منهم الحسد (محمود السيد حسن: د.ت).  
 {فَيَكِيدُوا لَكَ كَيْدًا} جناس اشتقاق (عزيز حمزة: ٢٠١٣).  
 الفصل بين الجملتين الأولى التي تمثل في {فَيَكِيدُوا لَكَ  
 كَيْدًا}، وأما الجملة الثانية فهي {إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ  
 عَدُوٌّ مُّبِينٌ}.

الخامسة: الحوار بين يعقوب وأبناءه في سورة يوسف: ١١-١٤

الرقم	الآيات	التحليل البلاغي
١	يَتَابَانَا مَا لَكَ لَا تَأْتِنَا عَلَى يَوْسُفَ وَإِنَّا لَهُ لَنَنْصَحُونَ ﴿١١﴾	في هذا الاستفهام استنكار من الإخوة لأبيهم يعقوب حول أمر يوسف وأخذه معهم. وفي هذا الاستفهام استنكار من الإخوة لعدم تصديق يعقوب لهم لأنه لا يأمنهم على يوسف ولا يأمن جانبهم ولأنه يعلم ما ليس لهم به علم (عزيز حمزة: ٢٠١٣).
٢	أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَنَحْفَظُونَهُ ﴿١٢﴾	{أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ} جاءت باستعمال الفعل أو الصيغة الصريحة للأمر أي فعل الأمر لأنه من الإنشاء الطلبي (البروسي، د.ت). تلك جملة خبرية مؤكدة بإن واللام {وَأِنَّا لَهُ لَنَحْفَظُونَهُ}، ذكرت زيادة التوكيد للمضمون. ففائدة لام الابتداء هو تحقيق مضمون الجملة وتأكيده.
٣	إِنِّي لَيَحْزَنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾	{يَرْتَعُ وَيَلْعَبُ} استعارة تصريحية لأن الرتع في الحقيقة أكل البهائم في الخصب من الربيع ويستعار للإنسان إذا أريد به الأكل الكثير (العلوي: ٢٠٠١). من الخبر أيضا، فلام التوكيد في "لَيَحْزَنُنِي" هي لام للابتداء والتأكيد وتخصيص المضارع بالحال إذ أخبرهم أنه يحزن لغيبه يوسف عنه لفرط محبته له وخوفه عليه (محمود السيد حسن: د.ت).
٤	... لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَسِرُونَ ﴿١٤﴾	الفصل بين الجملتين، الأولى {نَحْنُ عُصْبَةٌ} والثانية {إِنَّا إِذًا لَخَسِرُونَ}. يظهر من قوله تعالى: {إِنَّا إِذًا لَخَسِرُونَ} المجاز عن الضعف والعجز والعلاقة هي السببية (الزركشي، د.ت).

## السادسة: الحوار بين يعقوب وأبناءه في سورة يوسف: ١٦-١٨

الرقم	الآيات	التحليل البلاغي
١	... يَتَابَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكَنَا يُوسُفَ عِنْدَ مَتَعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٦﴾	في هذا النداء { يَا أَبَانَا } يحاول الإحوة إبراز قدر الأبوة التي يكونها لأبيهم وعظمتهم وعظمتهم ويظهرون ذلك ليصدقهم ولا يذهب إلى التفكير إلى أنهم كاذبون، وعلى من يكذبون على نبي من أنبياء الله تعالى (عزيز حمزة: ٢٠١٣) إذ أنهم يخبرون أباهم كذبا عن مصير يوسف إذ تكرر الفعل الماضي في الآية الكريمة وذلك تدليلا على قص ما حدث ونقله إلى الأسماع مباشرة. وتتوالى الجمل الخبرية في سياق الآيات لتذكرنا بتأييد الله ليوسف الصديق والتمكن له في الأرض (عزيز حمزة: ٢٠١٣).
٢	... بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٧﴾	حذف المسند إليه في { فَصَبْرٌ جَمِيلٌ } والغرض تكثير الفائدة، أي "فأمري صبر جميل" (أحمد الهاشمي: د.ت).

## السابعة: الحوار بين يعقوب وأبناءه في سورة يوسف: ٦٣-٦٧

الرقم	الآيات	التحليل البلاغي
١	... يَتَابَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾	النداء { يَا أَبَانَا } هنا إشارة إلى علو المنادى وعظم شأنه (عزيز حمزة: ٢٠١٣). خبر { مُنِعَ مِنَّا الْكَيْلُ } لإظهار التحسر، أي تحسر أبناء يعقوب عن منع الكيل. والأمر { فَأَرْسِلْ } للالتماس. الخبر الإنكاري في { وَإِنَّا لَهُ لَحَافِظُونَ } لفائدة الخبر.
٢	... هَلْ ءَأَمِنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٤﴾	هنا استفهام { هَلْ }، طلب يعقوب التصديق من بنيه والغرض منه الإنكار. التشبيه { كَمَا أَمِنْتُكُمْ } أي كاتتماني لكم على أخيه من قبل يوسف، شبه ائتمانه لهم على الأخ الأصغر بائتمانه لهم على يوسف أي هذا على ذلك (عزيز

حمزة: (٢٠١٣).

النداء { يَا أَبَانَا } هنا إشارة إلى علو المنادى وعظم شأنه كما ورد من قبل.

والاستفهام أيضا حاضر في قوله تعالى على لسان الإخوة { مَا نَبَغِي } وهنا الاستفهام منهم كان لغرض تصديق الأب لهم وتمكينهم من أخيهم وحق الفعل فأخذه معهم ويلتقي يوسف بأخيه ويكيد له بغية البقاء عنده (عزيز حمزة: ٢٠١٣).

٣ ... يَا أَبَانَا مَا نَبَغِي هَذِهِ بَضَعْتُنَا زِدَّتْ  
إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلِ  
بَعِيرٍ ذَلِكَ كَيْلٌ يُسِيرُ ﴿٣٦﴾

الكناية { إِلَّا أَنْ يُحَاطَ بِكُمْ } لأن الإحاطة حقيقة هي إحاطة العدو (عزيز حمزة: ٢٠١٣).

٤ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا  
مِنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ  
اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٣٧﴾

النداء { يَا بَنِي } هنا باستعمال أداة النداء “يا”، ينادي يعقوب بنيه وهذا إنما يدل على قدر كل الأبناء عند أبيهم فلم يفضل فلانا عن فلان. وأسلوب النهي هنا في صيغة { لَا تَدْخُلُوا } والغرض منه الالتماس والطلب.

الإطناب { يَا بَنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ } وهو زيادة اللفظ على المعنى المراد والغرض منه تمكين المعنى من النفس ورسوخه فيها، وكان من الممكن الاكتفاء بالجملة الأولى { يَا بَنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ }.

٥ ... يَنْبِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا  
مِنَ أَبْوَابٍ مُتَفَرِّقَةٍ ﴿٣٨﴾

الخبر لإظهار الضعف. أي من شيء أحذره عليكم؛ أي لا ينفع الحذر مع القدر (القرطبي: ١٩٤٠).

٦ ... وَمَا أَغْنَىٰ عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ﴿٣٩﴾

أسلوب القصر الذي يعد ضربا من ضروب الإيجاز وإيضاح المعنى إذ أن من جمالياته ضرب من الإيجاز ووسيلة لتكثيف الدلالة والتعبير بالقليل من اللفظ عن الكثير من المعنى كما يستعان به في تحديد المعاني تحديدا كاملا وخاصة في المسائل العلمية وما هو

٧ إِنْ أَحْكَمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ  
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٤٠﴾

قريب منها (العاكوب: ١٩٩٣).

### الثامنة: الحوار بين يعقوب وأبناءه في سورة يوسف: ٨١-٨٧

الرقم	الآيات	التحليل البلاغي
١	... يَتَأَبَانًا إِنَّ أَبْنَاكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾	النداء {يَا أَبْنَا} والغرض منه الاستعطاف وبيان علو وعظمة وقدر ومكانة أبيهم (عزيز حمزة: ٢٠١٣).
٢	وَسَعَلَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾	الجزء المرسل {القرية} يراد بها أهلها، وعلاقته المحلية (علي الجارمي ومصطفى أمين، ٢٠٠٧). يتكرر الجاز المرسل في هذه الآية الكريمة، فسؤال القرية عبارة عن سؤال أهلها مجازا في القرية لإطلاقها عليها بعلاقة الحالية والمحلية، وحاصل المعنى: "أرسل من تتق به من أهل القرية، وأسألم عن القصة، فعبّر بالقرية عن ساكنيها". الإيجاز {وَأَسْأَلَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ} فهذا محذوف فيه الضمير وتقديره "وأسأل القرية ومن في العير".
٣	بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ	حذف المسند إليه في {فَصَبْرٌ جَمِيلٌ} والغرض تكثير الفائدة، أي "فأمرني صبر جميل" (الهاشمي: د.س).
٤	عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾	التمني {عَسَى اللَّهُ...} يعبر "عسى" إذا كان الأمر المحجوب مما يرجى حصوله كان طلبه ترجيا (علي الجارمي ومصطفى أمين: ٢٠٠٧).
٥	يَتَأَسَفَى عَلَى يُوسُفَ	النداء {يَا أَسَفَى} والغرض منه الحزن والضجر (عزيز حمزة: ٢٠١٣). {أَسَفَى عَلَى يُوسُفَ} جناس اشتقاق، هو لفظ أسف ويوسف (عزيز حمزة: ٢٠١٣).
٦	تَاللَّهِ تَفْتُوهُ تَذَكَّرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٤﴾	في الآية إيجاز حذف، لأن المعنى {تَاللَّهِ لَا تَفْتُوهُ تَذَكَّرُ يُوسُفَ} فحذف حرف نفي (علي الجارمي ومصطفى أمين: ٢٠٠٧). ومن الأغراض التقرير في قول {تَاللَّهِ تَفْتُوهُ تَذَكَّرُ يُوسُفَ} وهذا القسم يتضمن

خبراً بحيث يتضمن حذف النص لأنه لا يأتي إلا  
بإثبات.

يجري الخبر الذي يرمز إلى صدق يعقوب عليه السلام  
ورسوخ إيمانه التي هي من صفات الأنبياء وذلك في  
قوله تعالى { إِنَّمَا أَشْكُو بَثِّي وَخُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ  
اللَّهِ مَا لَا تَعْلَمُونَ }، وتضمن الخبر هنا الحصر الذي  
هو نوع من الخبر والذي يعني أن يعقوب في قوله لا  
أشكو إلى أحد منكم إنما أشكو إلى ربي دائماً  
وداعياً له وملتحناً إليه فخلوي وشكايتي (عزيز حمزة:  
٢٠١٣). القصر في { إِنَّمَا أَشْكُو بَثِّي وَخُزْنِي إِلَى  
اللَّهِ }.

٧  
إِنَّمَا أَشْكُو بَثِّي وَخُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ  
اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢١٣﴾

{ إِذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ } الصيغة  
الصريحة للأمر أي فعل الأمر إذ ورد جمعا مع  
الجماعة المخاطبة للطلب وهو من الإنشاء الطلبي.  
وتجلى الاستعارة في هذه الآية في قوله: { وَلَا تَيَأَسُوا  
مِنْ رُوحِ اللَّهِ } أي لا تقنطوا من فرجه تعالى وتيسيره  
وتنفيسه، وأصل معنى "الروح" بالفتح "التنفس"،  
يقال: أراح الله الإنسان إذا تنفس، ثم استعير للفرج،  
وفسر "الروح" بالرحمة على أنه استعارة من معناها  
المعروف؛ لأن الرحمة سبب الحياة كالروح،  
وإضافتها إلى الله لأنها منه سبحانه وتعالى (أبو  
موسى: د.س).

٨  
يَبْنَئِي أَدْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ  
وَلَا تَأْيَسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنَ  
رُوحِ اللَّهِ إِلَّا الْكُفْرُونَ ﴿٢١٤﴾

### التاسعة: الحوار بين يعقوب وأبنائه في سورة يوسف: ٩٤-٩٨

الرقم	الآيات	التحليل البلاغي
١	إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تَفْنِي دُونَ ﴿٢١٤﴾	الخبر الإنكاري، أي إني لأجد ريح يوسف لولا أن تسفهوني وتسخرها مني، وتزعموا أن هذا الكلام صدر مني من غير شعور (نخبة من العلماء: ١٨٤ هـ).
٢	تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٢١٥﴾	وهذا كلام خبري بالقسم و "إِنَّ" و لام الابتداء، تأكيداً وتعجباً من أن يعقوب لم يزل مصراً على زعمه

<p>بأن ابنه يوسف حي، ولم يهتد بعد إلى صواب الرأي، ويقنع بأنه قد ذهب دون عودة. وضرب الخبر هنا إنكاري، فائدة لازم الفائدة.</p>	<p>أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣١﴾</p>	<p>٣</p>
<p>النداء في { يَا أَبَانَا } يخرج عن معناه الأصلي إلى معنى التحسر. إنشاء طلبي { اسْتَغْفِرْ لَنَا } وهو الأمر للالتماس. والخبر في { إِنَّا كُنَّا خَاطِئِينَ } لإظهار التحسر.</p>	<p>يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٣٢﴾</p>	<p>٤</p>
<p>فائدة الخبر { سَوْفَ اسْتَغْفِرُ لَكُمْ رَبِّي }.</p>	<p>سَوْفَ اسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٣٣﴾</p>	<p>٥</p>

#### العاشرة: الحوار بين يوسف وأبوه في سورة يوسف: ٩٩-١٠٠

التحليل البلاغي	الآيات	الرقم
<p>{أَدْخُلُوا مِصْرَ} الصيغة الصريحة للأمر أي فعل الأمر إذ ورد جمعا مع الجماعة المخاطبة للطلب وهو من الإنشاء الطلبي. ويتضح المجاز المرسل جليا في هذه الآية في قوله: {أَدْخُلُوا مِصْرَ} والمعلوم أنهم لا يستوعبون مصر كلها، وإنما يدخلون جزءا منها، فعبّر بالكل وأراد الجزء، فعلاقة هذا المجاز الكلية، ويسمى إطلاق الكل على البعض.</p>	<p>أَدْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿١٠٠﴾</p>	<p>١</p>
<p>نداء يوسف لأبيه { يَا أَبَتِ } لغرض التعظيم إبانة قدر وعظم منزلة المنادى، لأن يوسف ينادي أباه فيقرن الباء “يَا أَبَتِ” لتقدير الأبوة التي يكنها الولد لوالده (عزيزة حمزة، ٢٠١٣، ص. ١٩٤). وقوله { يَا أَبَتِ } هو دليل على أدب يوسف واحترامه وحبه الكبير لأبيه (عزيزة حمزة: ٢٠١٣). هذه الآية من { هَذَا تَأْوِيلُ رُؤْيَايَ ... الخ } هي الكلام</p>	<p>يَتَأْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ﴿١٠١﴾</p>	<p>٢</p>

الخبري، فائدة إظهار الفرح بمقبل الشمامة بمدبر مثل  
 "جاء الحق وزهق الباطل" (الهاشمي: ١٩٩٩).

فائدة الخبر.  
 إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ  
 الْحَكِيمُ

٣

الحادية عشر: الحوار بين إبراهيم وأبوه في سورة مريم: ٤١-٤٨

الرقم	الآيات	التحليل البلاغي
١	يَتَأْتِبِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿١١﴾	لطف الخطاب، يبدأ إبراهيم خطابه لأبيه بلين وأدب جميل واستعطاف يبدأه بنداء الأبوة. وهذا الأسلوب والتقدير ينتبه العقل من غفلته ويصحو الضمير من غفوته ويستيقظ الحس من رقدته لمن السمع هو شهيد.
٢	يَتَأْتِبِ إِيَّيَّ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿١٢﴾	النداء للاستعطاف والتوسل إليه، وهناك التنبيه والتنبية في الأمر.
٣	يَتَأْتِبِ لَا تَعْبُدِ الشَّيْطَانَ ﴿١٣﴾	النداء للاستعطاف والنهي للإرشاد.
٤	إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿١٤﴾	الخبر للإرشاد، أي أن الشيطان كان للرحمن مخالفا مستك برا عن طاعة الله (نخبة من العلماء: د.س).
٥	يَتَأْتِبِ إِيَّيَّ أَخَافُ أَنْ يَمْسَكَ عَذَابٍ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿١٥﴾	ذهب السكاكي إلى أن قول {يَأْتِبِ إِيَّيَّ أَخَافُ أَنْ يَمْسَكَ عَذَابٍ مِّنَ الرَّحْمَنِ} بالتنكير دون "عذاب الرحمن" بالإضافة إما للتحويل أو لخلافه والظاهر أنه لخلافه وإليه ميل الزمخشري؛ فإنه ذكر أن إبراهيم عليه السلام لم يخل هذا الكلام من حسن الأدب مع أبيه، حيث لم يصرح فيه أن العذاب لاحق له لاصق به، ولكنه قال {يَأْتِبِ إِيَّيَّ أَخَافُ أَنْ يَمْسَكَ عَذَابٍ مِّنَ الرَّحْمَنِ} فذكر الخوف والمس ونكر العذاب (الخطيب القزويني: ٢٠١٠). هذا القول من المسند إليه.
٦	أَرَاغِبُ أَنْتَ عَنِ الْهَيْبَةِ يَتَاتِرَاهِمُ ﴿١٦﴾	الهمزة للاستفهام والتقدم في {أَرَاغِبُ أَنْتَ} حيث قدم الخبر في الآية وهو "راغب" لأنه محط الاهتمام والعناية أو محط الإنكار والتعجب. فوالد إبراهيم يرى أن آلهته لا ينبغي أن يرغب عنها. بخلاف ما لو قال:

<p>"أَأَنْتَ زَاغِبٌ عَنْ آلِهَتِي؟" فيكون الإنكار والتعجب على الفاعل (www.entsab.com) مأخوذ في ١٣-٠٨-٢٠١٦).</p>	<p>٧ لِيَنْ لَمْ تَنْتَه لَأَرْحَمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿٥٦﴾</p>
<p>قدر الزمخشري قوله تعالى {وَأَهْجُرَنِي مَلِيًّا} معطوفاً على محذوف يدل عليه قوله {لَأَرْحَمَنَّكَ} أي فاحذرني واهجرني؛ لأن {لَأَرْحَمَنَّكَ} التهديد والتقريع (الخطيب القزويني: ٢٠١٠). هذا القول من الأمر (إنشاءي).</p>	<p>٨ سَلَّمَ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾</p>
<p>خبر بمعنى الدعاء. فكان لطف الخطاب وحسن الجواب وأدب الكلام شعار الحوار في البدء والختام وأثناء الكلام.</p>	<p>٩ وَأَعْتَرَلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي</p>
<p>أي أجتنبكم وأتبرأ منكم ومن آلتكم التي تعبدون من دون الله (ابن كثير: ١٩٩١). هذا الخبر للتوبيخ.</p>	<p>١٠ عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾</p>
<p>التمني {عَسَى الله...} يعبر "عسى" إذا كان الأمر المحجوب مما يرجى حصوله كان طلبه ترجيحاً (علي الجارم ومصطفى أمين: ٢٠٠٧).</p>	

### الثانية عشر: الحوار بين أخت موسى وأمها في سورة القصص: ١١

التحليل البلاغي	الآيات	الرقم
<p>الأمر للإرشاد. أمر الله تعالى أم موسى أن تلقيه في اليم ولا تخاف، فامتثلت أمر الله، ثم قالت لأخته: اتبعي أثر موسى كيف يصنع به؟ ففتبت أثره فأبصرته عن بعد، وقوم فرعون لا يعرفون أنها أخته، وأنها تتبع خيره (نخبة من العلماء: ١٤١٨هـ).</p>	<p>١ قُصِّيهٖ ﴿٥٦﴾</p>	

### الثالثة عشر: الحوار بين بنت صاحب مدين وأبوها في سورة القصص: ٢٦

التحليل البلاغي	الآيات	الرقم
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النداء للاستعطف والأمر للالتماس. قالت إحدى بنات صاحب مدين (نخبة من العلماء: ١٤١٨هـ). لأبيها: يَا أَبْتَ اسْتَأْجِرْ مُوسَى لِيُرْعَى لَكَ مَا شِئْتِكَ.	يَتَأَبَّتِ اسْتَعَجِرُهُ ط	١
بر والتعليل، أي إن خير من تستأجره للرعي القوي على حفظ ماشيتك، الأمين الذي لا تخاف خيائته فيما تأمنه عليه (الألوسي: ١٩٨٥).	إِنَّ خَيْرَ مَنْ اسْتَعَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿١٦﴾	٢

الرابعة عشر: الحوار بين لقمان وابنه في سورة لقمان: ١٣-١٩

الرقم	الآيات	التحليل البلاغي
١	يَبْنِي لَّا تُشْرِكْ بِاللَّهِ ط	إنشاء طلبي فائدة الإرشاد. بدأ بالتحذير له من الشرك الذي هو نهاية القبح والشناعة واعطا ناصحا مرشدا (علي الصابوني: د.س).
٢	إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٧﴾	التعليل للنهي.
٣	يَبْنِي إِنْهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ط	التمثيل {إنها إن تك مثقال حبة من خردل فتكن في صخرة} مثل ذلك لسعة علم الله لإحاطته بجميع الأشياء، صغيرها وكبيرها، جليلها وحقيقتها فإنه تعالى يعلم أصغر الأشياء في أخفى الأمكنة. التتميم {فتكن في صخرة} تم خفائها في نفسها بخفاء مكانها وهذا من البديع (علي الصابوني: د.س).
٤	إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٨﴾	المبالغة (علي الصابوني: د.س).
٥	يَبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ط	أمر بمعنى الإرشاد. المقابلة {وأمر بالمعروف} ثم قال: {وانه عن المنكر} فقابل بين اللفظين (علي الصابوني: د.س).
٦	إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٩﴾	التعليل للأمر.
٧	وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرْحًا ط	{ولا تصعر خدك للناس} أي لا تمل وجهك عنهم تكبرا عليهم (علي الصابوني: د.س). النهي بمعنى الإرشاد. {ولا تمش في الأرض مرحا} أي لا تمش متبخترا متكبرا (علي الصابوني: د.س). وكذا الإرشاد.

٨	إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٨﴾	تعليل للنهي أي لأن الله لكره المتكبر الذي يرى العظمة لنفسه ولتكبر على عباد الله المتبختر في مشيئته والفخور الذي يفتخر على غيره.
٩	وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ ج	الأمر بمعنى الإرشاد.
١٠	إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٠﴾	الاستعارة التمثيلية {إن أنكر الأصوات لصوت الحمير} شبه المتكبرين الرافعين أصواتهم بالحمير، وأصواتهم بالنهيق، ولم يذكر أداة التشبيه بل أخرجه مخرج الاستعارة للمبالغة في الدم، والتنفير عن رفع الصوت (علي الصابوني: د.س).

#### الخامسة عشر: الحوار بين إبراهيم و ابنه إسماعيل في سورة الصافات: ١٠٢

الرقم	الآيات	التحليل البلاغي
١	يَبْنِي لِيْ أَرْيَ فِي الْمَمَامِرِ أَنِّي أَدْنَحُكَ	النداء للاستعطاف والخبر لإفادة المخاطب.
٢	فَأَنْظُرْ مَاذَا تَرَى	الأمر بمعنى الالتماس. من الرأي على وجه المشاورة، أي ما ذا تبصر من رأيك وتبديه (الزخشي: ٢٠٠٦).
٣	يَتَأَبَّتْ أَفْعَلُ مَا تُؤْمَرُ ه	نداء إسماعيل لأبيه حين استجاب عليه {يَا أَبَتِ} وغرض النداء هنا التعظيم إبانة قدر وعظم منزلة المنادى، لأن إسماعيل ينادي أباه فيقرن الياء "يَا أَبَتِ" لتقدير الأبوة التي يكنها الولد لوالده. الأمر {أَفْعَلُ مَا تُؤْمَرُ} للإرشاد على أبيه. أي امض لما أمرك الله من ذبحي (ابن كثير: ١٩٩١).
٤	سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿٤﴾	الخبر لازم الفائدة. أي سأصبر واحتسب ذلك عند الله (ابن كثير: ١٩٩١).

#### السادسة عشر: الحوار بين الابن وأبوه بغير اسم في سورة الأحقاف: ١٧

الرقم	الآيات	التحليل البلاغي
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١ {أَفِ لَكُمْ أَتَعِدَانِي أَنْ أُحْرَجَ وَقَدْ خَلْتُ الْقُرُونُ مِنْ قَبْلِي} اسم فعل مضارع بمعنى أتضجر والفاعل ضمير مستتر تقديره أنا. {أَتَعِدَانِي} استفهام انكاري.

٢ {وَيْلٌكَ ءَامِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ} {وَيْلٌكَ} تكون وي كلمة يقولها المنتدم ويقولها المندم غيره ومعنى كأن التحقيق. وقيل "هلكت" والمراد حثه على الإيمان www.almaany.com مأخوذ في ١٣-٨-٢٠١٦.

{آمِنٌ} الأمر للارشاد والتوبيخ. {إِنَّ وَعْدَ اللَّهِ حَقٌّ} الخبر بمعنى الوعد. الوعد من أغراض الخبر كما في معجم البلاغة العربية، (بدوي طبانة: ١٩٨٨).

٣ مَا هَذَا إِلَّا أَسْطِيزُ الْأَوَّلِينَ ﴿٧﴾ الخبر للانكار.

## القيم التربوية في الحوار بين الآباء والأبناء في القرآن الكريم أ- ناحية المادة الدراسية

بلغت الآيات التي ذكر فيها الحوار بين الآباء والأبناء في القرآن الكريم في ستة عشر موضعا، تناولت عددا من الموضوعات التالية التي تصير موادا دراسية في العملية التربوية سواء كانت بين الآباء والأبناء أو بين المدرس والطلاب، وهي:

١. الدعوة إلى التوحيد، وهو الموضوع الأكثر تناولا فيها، وكذا موضوع أساسي للقرآن الكريم عموما، ولكنه استحوذ على النسبة الأكبر بين المواضيع في الحوار بين الآباء والأبناء، حيث بلغ عدد المواضيع التي تناولته ستة مواضع، بنسبة الثلث من مجموع عدد الحوارات، وذلك في الحوار بين إبراهيم ويعقوب عليهما السلام وبنبيهم في سورة البقرة: ١٣٢-١٣٣ (...يَنْبِئُ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ ...) و (...مَا تَعْبُدُونَ مِنْ بَعْدِي ...) و (...نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ)، والحوار بين إبراهيم عليه السلام وأبيه في موضعين، في سورة الأنعام: ٧٤ (...أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً...) و (...إِنِّي أَرْنُكَ وَقَوْمَكَ فِي ضَلَالٍ مُبِينٍ) والحوار بين نوح عليه السلام وابنه في سورة هود: ٤٢-٤٣ (...يَنْبِئُ أَرْكَبَ مَعْنَا وَلَا تَكُن مَعَ الْكَافِرِينَ) و (...سَقَاوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ) و (...لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ)، والجزء الأكبر من الحوار بين لقمان وابنه (، والحوار بين الابن الكافر ووالديه. فينبغي في

العملية التربوية أن تلقى المواد الدراسية عن توحيد الله ومعرفة صفاته. تبرز أهمية التوحيد في الحياة البشرية من أوجه متعددة، يتأكد بها أهمية العناية بتربية الناشئ عليها منها قبول العمل، والثبات الخلقي، والاستخلاف، والتمكين للمؤمنين، وولاية الله وهدايته للمؤمنين، والعزة والرفعة، والنصر، والأمن والطمأنينة. وإن للتوحيد آثارا تربوية على حياة وسلوك الإنسان، وتكون هذه الآثار بحسب القوة الإيمانية التي يحملها الفرد بين جوانحه وهي: ضابط للقلق النفسي، وضابط للدوافع النفسية، والثبات على المبدأ، وتحقيق التأخي الاجتماعي.

٢. الوعظ حول العبادات والأخلاق، في موضع واحد، جاء في بقية الحوار بين لقمان وابنه الذي احتوى موضوعا آخر. فينبغي في العملية التربوية أن تلقى المواد الدراسية عن العبادات والأخلاق. فإن للعبادات آثارا عظيمة ومن أهمها المجاهدة وقوة الإرادة، وتربية التعاون والترابط، وتربية الفضائل، ووقاية من الانحرافات. وكذا قد اهتم الإسلام بالأخلاق الفاضلة، فكان هدفا من أهداف البعثة النبوية التي جاءت لإتمام مكارم الأخلاق، ووضعت لها الضوابط التي إذا تمسك بها الأفراد والجماعات فازوا ونجوا من التيارات الهدامة.

٣. التوبة، في موضع واحد، وحصلت في الحوار بين إخوة يوسف وأبيهم، الذي بينوا فيه توبتهم إلى الله تعالى مما فعلوا بأخويهم وأبيهم. فينبغي في العملية التربوية أن تلقى المواد الدراسية عن التوبة. لأن الإنسان محل الخطأ والنسيان، قد يرتكب الذنوب والمعاصي إلى الله ورسله وخلقته في حياته. لذلك كانت التوبة عملا لتمحو تلك الذنوب.

٤. الاعتراف بنعمة الله تعالى وشكره عليها، في موضع واحد، وحصل في الحوار بين يوسف عليه السلام وأبيه بعد التقائهم. فينبغي في العملية التربوية أن تلقى المواد الدراسية عن الشكر. لأن الله خلق الإنسان وأنعمه كثيرا، إن يعد الإنسان نعمة الله لا يحصها. ولاسيما قد ذكر القرآن بأن يشكر الإنسان على الله ربه و والديه.

### ب- ناحية الطريقة التربوية

يتنوع استخدام الأساليب أو الطرق في الحوار بين الآباء والأبناء في القرآن الكريم، وفق ما يقتضيه الموقف الحوارية، في الموضوع أو الهدف المرجو من الحوار أو ما يناسب الطرف الآخر، ويحتاجه للوصول إلى النتيجة المطلوبة سواء كانت الإقناع أو تقريب وجهات النظر. وقد احتوت آيات الحوار على عدد من الأساليب والطرق التربوية، وتكرر استخدامها في أحيان كثيرة، وفيما يلي عرض لأهم هذه الأساليب والطرق والتعريف والفائدة المرجوة منها.

## ١. النصح والمشاورة

كان النصح والمشاورة من الموضوعات في الحوار بين الآباء والأبناء في القرآن الكريم التي تقع في ثلاثة مواضع، وهي الحوار بين يوسف عليه السلام وأبيه عندما قص الرؤيا عليه، وفي الحوار بين بنت صاحب مدين وأبيها، وفي الحوار بين إبراهيم عليه السلام وإسماعيل. وهو من الطرق التربوية التي يقوم بها الآباء والمدرسون لتربية الأبناء والطلاب.

## ٢. الاستفهام أو السؤال والجواب

الاستفهام هو طلب الفهم، وقد يخرج عن معناه الحقيقي-وهو طلب الفهم-فيكون استفهام العالم بالشيء مع علمه به (لغرض). والأغراض التي يخرج إليها الاستفهام كثيرة منها: الإثبات والتقرير والأمر والإنكار والتحذير والتعجب (أحمد المطلوب: ١٩٩٦).

من أمثله: استفهام إخوة يوسف من أبيهم عن سبب منعه إرسال يوسف معهم: يَتَأَبَّانَا مَا لَكَ لَا تَأْتَمُنَّا عَلَىٰ يُوسُفَ (يوسف: ١١). واستفهام إبراهيم من أبيه منكراً فعله: اتَّخَذَ أَصْنَامًا ۗ إِلَهَةً (الأنعام: ٧٤). وفي استخدام هذا الأسلوب في الحوار بين الآباء والأبناء إشارة إلى الإنكار أو إثارة للانتباه، فلا تشغل الحواس بغير المستفهم عنه. وفيه تشويق نحو أهمية الجواب، وإن كان معلوما سلفاً لدى الأب أو الابن.

## ٣. الحججة

الدليل أو البرهان هو ما دل به على صحة الدعوى (ابن منظور: ٢٠٠٠). وهي أسلوب للإقناع سواء كانت محسوسة أو عقلية والغالب في الحوار بين الآباء والأبناء كانت محسوسة، لكون الحججة الحسية أكثر إقناعاً، فهي أقرب لسمع وبصر المخاور. ومثاله استدلال إبراهيم عليه السلام على بطلان عبادة الأصنام، بأن يحتج من صنع أيدي أبيه وقومه، كما استدل بعدم سماعها أو رؤيتها فقال: يَتَأَبَّتْ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (مريم: ٤٢)، كذلك الاستدلال بالقميص في الحوار بين أبناء يعقوب وأبيهم عليه السلام: يَتَأَبَّانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَعِنَا فَأَكَلَهُ الذِّئْبُ ۗ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ (يوسف: ١٧)، والاستدلال بشهادة العير وأهل القرية على صدق ما أخبروا به أبيهم: وَسَلِّ الْفَرِيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا (يوسف: ٨٢).

#### ٤ . النداء

وهو التصويت بالمنادى ليقبل أو هو طلب إقبال المدعو إلى الداعي (أحمد مطلوب: ١٩٩٦). وقد يأتي مصدرا في أول الآية أو خلالها. ويكون النداء للبعيد، وقد ينادى القريب إذا كان ساهيا، أو غافلا-تنزيلا له منزلة البعيد-، وقد ينادى القريب الذي ليس بساه، ولا غافل، إذا كان الخطاب المرتب على النداء في محل الاعتناء بشأن المنادى. ومن أغراضه أن يكون النداء للتأسف أو للتلهف أو للتنبيه أو للتحزن أو للتكريم والتلطف (الزركشي: ١٩٨٨).

وقد حصل النداء في آيات الحوار بين الآباء والأبناء مصاحبا لوصف البنوة مصغرا، أفرادا وجمعا، كذلك مصاحبا لوصف الأبوة، أفرادا وجمعا، ومن الأمثلة على ذلك: يابني: يَبْنِيَّ (البقرة: ١٣٢)، يابانا: يَتَابَنَا (يوسف: ٩٧)، يا بني: يَبْنِيَّ (لقمان: ١٣)، يا أبت: يَتَأَبَّت (الصفات: ١٠٢). بالإضافة لنداء الأسف، مرة واحدة من يعقوب عليه السلام في قوله: يَتَأَسَفُنِي عَلَى يَوْسُفَ (يوسف: ٨٤) دلالة على التعجب، لأن الأسف لا ينادى، والأصل أن النداء للأشخاص (الحازمي: ٢٠٠٥).

واستخدام النداء في الحوار مع حضور المنادى مستعمل مجازا في طلب حضور الذهن لوعي الكلام، وله أهمية خاصة في حوار الأب مع الابن، فالنداء كما جاء في آيات الحوار، اكتفى بأداة النداء (يا) مع لفظ البنوة مصغرا، دلالة على المحبة وإخلاص النصح، وتنبهها على شدة قرب مكانة الابن من الأب، وقد اختلفت أغراض التصغير-كلمة بني- بحسب موضوع الحوار، فمرة يكون للتكريم والتلطف-كما كان من لقمان مع ابنه-، ومرة يكون لإظهار الحزن-كما كان من نوح مع ابنه-، وقد يكون لإظهار الشفقة والرحمة-كما كان من إبراهيم عليه السلام مع ابنه. وفي المقابل فإن أهمية النداء المصاحب للفظ الأبوة، وإن كان هو المعتاد في خطاب الأبناء مع الآباء، إلا أنه لم يأتي في حوار الأبناء مع الآباء-في آيات الحوار- جافا معتادا حتى وإن كان مع الأب الكافر، بل دل سياق الآيات على صدوره من الأبناء بنبرة الصوت التي تناسب موضوع الحوار، وبما يوافق الغرض من النداء، كالاتعطف والتوسل في حوار إبراهيم عليه السلام مع أبيه، والتوقير في حوار يوسف عليه السلام مع أبيه. ويلاحظ أن النداء قد يتكرر في الموقف الحوارى الواحد أكثر من مرة كما حصل في حوار لقمان مع ابنه، وحوار إبراهيم عليه السلام مع أبيه، وفي ذلك دلالة على فرط النصيحة وشدة الحرص، وإعادة تنشيط السامع.

## ٥. التدرج

يقصد به الارتقاء التصاعدي في إكساب الفرد معالي الأمور؛ لأن النفوس تنفر عن ترك المألوف، وتستصعب الإمام بكل الأمور دفعة واحدة (الحازمي: ٢٠٠٥). يكون التدرج في عرض الموضوع إذا احتوى على أكثر من جانب، ومثاله حوار لقمان مع ابنه حيث انتقل متدرجا من الحديث عن توحيد الله وبر الوالدين إلى الحديث عن العبادات ثم الأخلاق كما يكون التدرج في استخدام الأساليب إذا تنوعت خلال الموقف الحوارى الواحد، ومثاله الحوار بين الابن الكافر ووالديه: البدء بإظهار الشفقة والرغبة في النصح للابن، ثم الاستغاثة بالله تعالى لتذكير الابن بعظمة من عصى، ثم التخويف والدعاء بالويل، ثم بيان السبب، وتعليل أمر الابن بالإيمان. وفي استخدام أسلوب التدرج هيئة لنفس الطرف الآخر في الحوار لتلقي ما يطرح عليها، فالنفوس تختلف في سرعة انتقالها عما كانت عليه، والتدرج في عرض الفكرة سواء في إزالة ما يضادها أو ترسيخها أدعى لقبولها.

## ٦. التعليل

وهو أن تقصد إلى حكم فتراه مستبعدا لكونه قريبا أو عجيبا أو لطيفا أو نحو ذلك، فتأتي بصفة مناسبة للتعليل فتدعي كونا علة للحكم لتوهم تحقيقه؛ فإن إثبات الحكم بذكر علته أروج في العقل من إثباته بمجرد دعواه (أحمد المطلوب: ١٩٩٦).

ومن أوضح الأمثلة على ذلك ما جاء في الحوار بين لقمان وابنه، فكل أمر أو نهي كان معللا للابن، بذكر السبب الدافع للأمر أو النهي، بما يدفع الابن إلى القول، أو الفعل، أو الإقلاع، أو الترك والنفوس تنبعث إلى فعل الأمور المعللة، حيث تعرف بالتعليل حكمتها وغايتها والمصلحة منها، وقد جاءت حوارات الآباء مع الأبناء في غالبها معللة. وجاء التعليل ملازما في حوار الابن الموجه للأب خاصة؛ احتراماً لحق الأبوة الذي يلزم الابن بالتلطف في خطاب الأب والتوسل إليه بتعليل الطلب وإن كان على حق.

## ٧. التوكيد

هو أن يرد اللفظ لتقرير المعنى الحاصل قبله وتقويته. ويدخل التوكيد في الكلام لدفع الشكر وتقوية المعنى، وكلما عظم الاهتمام بالأمر كثر التأكيد، فيزداد وينقص بحسب زيادة أهمية المعنى أو قلة ذلك، ويستخدم في الكلام إذا كان المخاطب محتاجا لذلك ولا يلزم أن يكون منكرا (عثمان السبت: ١٤٢١هـ).

وللتوكيد أدوات خاصة كاللام ونون التوكيد، ومنه التوكيد اللفظي ومنه المعنوي (الزركشي: ١٩٨٨)، ويحصل التأكيد كذلك باستخدام بعض الأساليب الأخرى كالتعليل وأخذ الموثق والقسم وتكرار بعض الكلمات.

ومن أمثلة التوكيد: بأدوات التوكيد: إِنَّ اللَّهَ أَصْطَفَى لَكُمْ الدِّينَ (البقرة: ١٣٢). ومن أمثلة التوكيد بتكرار الكلمات قول: تَعَبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِنَّهَا وَاحِدًا (البقرة: ١٣٣). ثم قوله: إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (يوسف: ٤) ليوسف عليه السلام وهو مهم في بث الفكرة وتقويتها وإثارة اهتمام النفوس (أبو موسى، د.ت.، ص. ٦١) ويستخدم أيضا عند إحساس المحاور بحصول الشك في نفس الطرف الآخر، فيلجأ إلى التوكيد في موضوع الحوار ليزيل هذا الشك، وقد استخدمه أبناء يعقوب عليه السلام، لتأكيد صدقهم في عدة مواقف حوارية، وإن كان غرضهم سيئا أحيانا.

#### ٨. الموثق والإشهاد

الموثق: هو الاسم من الميثاق، والميثاق: عقد مؤكد يمين وعهد (الراغب الاصفهاني: ١٩٩٢) ، وقد طلبه يعقوب عليه السلام من بنيه في حوارهم معهم، لما سأله أخذ أخيهم بنيامين، فقال: لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنْ رَبِّ اللَّهِ لَتَأْتِنِي بِهِ (يوسف: ٦٦)، وأراد عليه السلام أن يخلصوا له بالله تعالى، وجعل الحلف به سبحانه موثقا منه؛ لأنه مما تؤكد العهود به وتشدد (الألوسي: ١٩٨٥).

والإشهاد: هو أن يعتمد الأب على الله فيوكل أبناءه، وما أتوه من موثق إليه تعالى فهو الشاهد عليهم فإن وفوا ميثاقهم جازاهم خير الجزاء، وإن أخلفوه عاقبهم. كما فعله يعقوب مع أبنائه بعد أن أتوه الموثق: 'اللَّهُ عَلَيَّ مَا نَقُولُ وَكَيْلٌ' (يوسف: ٦٦).

وطلب الموثق من الأبناء من الأساليب النافعة في دفع الابن لتحمل مسؤولية التكليف، إذا كان مجردا عن اليمين-القسم-، وفي حال كونه مصاحبا لليمين، فلا يستخدم إلا في مراحل متأخرة، كما فعل يعقوب عليه السلام حيث لم يطلبه في المرة الأولى حين سأله أبنائه أخذ يوسف عليه السلام معهم.

والمقصود منه تأكيد ثقة الأب بالله تعالى أمام أبنائه، وحث الأبناء على استحضار مراقبة الله تعالى لهم في كل وقت، لكونه هو الوكيل على ما اتفقوا عليه، فهو مطلع وراقب عليهم في كل زمان

ومكان. والملاحظ أن هذا الأسلوب أتى ثمرته مع أبناء يعقوب عليه السلام، حيث شعروا بمسؤولية هذا الموثق حين حبس أخوهم بنيامين في أرض مصر، مما دفع الأخ الأكبر أن يقول: أَلَمْ تَعَلَّمُوا أَنَّ أَبَائَكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوثِقًا مِّنَ اللَّهِ (يوسف : ٨٠).

## ٩. ضرب المثل

المثل: إبراز المعنى في صورة حسية تكسبه روعة وجمالا، وتجعله أكثر إمتاعا للعقل وإمتاعا للأذن سواء ورد هذا التمثيل بطريق الاستعارة، أو بطريقة التشبيه، أم بطريقة الكناية. وقرن الضرب بالمثل فقيل: "ضرب المثل" اصطلاحا، فيكون معنى ضرب المثل هو صوغه وإنشاؤه وابتكاره (أبو حسين: ١٩٩٩). والمقصود من ضرب المثل: ربط المعاني إردة أو الجديدة التي لا سابق خبرة للسامع، بأمر آخر مما يقع في خبرته، وبعملية قياس عقلي بسيطة سريعة، يمكن أن يصل المعنى المراد بكل سهولة ويسر (إسماعيل علي: ٢٠٠٢). ومستخدم هذا الأسلوب في الحوار يؤثر في قلب وعقل الطرف الآخر من خلال الوقوف على وجه الشبه، كمقدار الصغر-مثقال الحبة- في حوار لقمان مع ابنه، أو قباحة الفعل-كصوت الحمير- في نفس الحوار؛ وبذلك يتضح موضوع الحوار ويصل المقصود.

## ١٠. القسم

هو الحلف واليمين (عثمان السبت: ١٤٢١هـ)، ومنه ظاهر ومضمر، وفائدته تحقق الجواب عند السامع، وتأكده، ليزول عنه التردد فيه (الزركشي: ١٩٨٨). ففيه تأكيد للخبر، فإن لم ينجح القسم أحيانا في حمل المخاطب على التصديق، فإنه كثير ما يوهن في النفس الفكرة المخالفة، ويدفع إلى الشك فيها. وقد استخدم في الحوار بين الآباء والأبناء في القرآن الكريم خمس مرات فقط، ثلاث مرات من أبناء يعقوب عليه السلام في قولهم: تَاللَّهِ تَفْتَوُا تَذَكَّرُ يُوْسُفَ (يوسف: ٨٥)، وقولهم: تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ (يوسف: ٩٥)، وقولهم: فَأَرْسِلْ مَعَنَا أَحَانَا نَكْتَلْ وَإِنَّا لَهُ لَنَحْفُظُونَ (يوسف: ٦٣)، والرابعة من آزر أبي إبراهيم عليه السلام: لَئِن لَّمْ تَنْتَهَ لِأَرْحَمِنَاكَ (مریم: ٤٦)، والخامسة قول لقمان لابنه: بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (لقمان: ١٣) (الزركشي: ٢٠٠٩).

## ١١. الأمر أو النهي

الأمر هو الصيغة الطالبة للفعل مطلقا من المخاطب (الحسيني: ١٩٩٨). والنهي هو طلب الكف عن الفعل على وجه الاستعلاء والإلزام (أحمد المطلوب: ١٩٩٦). وقد تتطلب مصلحة الحوار الأمر أو النهي، غير أن تأتي بمعنى الطلب غير الملزوم، والمهم في الحوار بين الآباء والأبناء، أو جاءت مرتبطة بالتعليل غالبا، لكون ذلك أقرب لاستجابة الحوار. فمن أمثلة الأمر قول نوح لابنه: **يَبْنِيَّ آزَكَبَ مَعَنَا (هود: ٤٢)**، وقول لقمان لابنه: **يَبْنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَاتَّقِ الْمُنْكَرَ (لقمان: ١٧)**. من أمثلة النهي قول يعقوب ليوסף عليها السلام: **يَبْنِيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ (يوسف: ٥)**، وقوله لبقية أبنائه: **يَبْنِيَّ لَا تَدْخُلُوا مِن بَابِ وَاحِدٍ (يوسف: ٦٧)**، وقول لقمان لابنه: **يَبْنِيَّ لَا تُشْرِكْ بِاللَّهِ (لقمان: ١٣)**.

## ١٢. أسلوب تقبيح الفعل السيئ في نظر المحاور لدفعه نحو تركه

وهو إظهار الفعل في صورة يستنكرها قلب وعقل الفاعل وتشمئز منها نفسه، من خلال الاستدلال على خطئه، بحجة عقلية، أو حسية، أو تشبيهه بأمر من الأمور المستقبحة. ومثاله: الحوار بين إبراهيم عليه السلام وأبيه، وقوله: **إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا (مریم: ٤٤)**. وقول لقمان لابنه: **إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (لقمان: ١٩)** وهو أسلوب غير مباشر يعتمد على نفرة النفوس بفطر من القبيح، وميلها نحو الجميل من الأقوال والأفعال، وتظهر فائدته مع الأب، حفاظا على المساس بمشاعره، ومع الابن حفاظا لكرامته، وإشارة إلى البعد عن الفعل وعن غيره من الأفعال التي تماثله في السوء.

## ج. ناحية المعاملة والاتصال

تميز الحوار بين الآباء والأبناء بقيامه على أسس متينة للتعامل والاتصال بين الآباء والابن أو المدرس والطلاب. وتلك الأسس ما هو خاص بالأب يقع عليه الجانب الأكبر في تحقيقها ومنها ما هو خاص بالابن وهو المسؤول عن وجودها ومنها ما هو عام مشترك يلزم حصوله من الأب والابن معا.

### ١- أسس خاصة بالأب

أ) حفظ كرامة الابن: من أعظم مقاصد القرآن الكريم ما يتعلق بتقرير وحفظ كرامة الإنسان عموما، حيث يقول تعالى: **وَلَقَدْ كَرَّمْنَا بَنِيَّ آدَمَ وَحَمَلْنَاهُمْ فِي الْوُجُوهِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنْ**

الطَّيِّبَتِ وَفَضَّلْنَهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾ (الإسراء : ٧٠)، وفي الحوار بين الآباء والأبناء، نجد أن الكرامة أساس تقوم عليه أغلب الحوارات، فقد ظهر من الآيات حفظ الآباء لكرامة الأبناء حتى مع عصيانهم، كما فعل يعقوب عليه السلام مع أبنائه، وكذلك حفظها حتى مع كفرهم كما فعل نوح عليه السلام مع ابنه، لأن فيها دافع نحو الاستجابة والقبول.

ب) الإحاطة بالابن: تصوغ شخصية الابن عدد من المؤثرات، وتحيط ظروف مختلفة، تشكل تفكيره وتتحكم في فهمه وتصرفاته. والأب الذي يحرص على فهم الابن لا بد أن يكون محيطة بكل هذه الأمور التي تؤثر فيه، ليتمكن من التعامل معه وفق خلفيته وما يتطلبه الموقف، ولعل أوضح مثال لهذا الأب هو يعقوب عليه السلام، فقد كان حوار مع أبنائه على اختلافهم (صالح وعاص)، دليلاً على إحاطتهم، فقد عامل كلا منهم بما يناسبه، متفهماً الفروق بينهم وحاجة كل منهم.

ج) عدم الاستهانة بالابن: على الأب في جميع أحوال الحوار مع الابن أن يظهر تقديره له، وتزداد الحاجة لذلك في حال تفوق الابن عليه في العلم؛ لأن إحساس الابن ذا التقدير يدفعه نحو الرغبة الدائمة في الحوار مع الأب، وقد دفعت استهانة آزر بما عند إبراهيم عليه السلام من العلم وعدم استجابته لدعوته، إلى ترك إبراهيم عليه السلام له والبعد عنه.

## ٢- أسس خاصة بالابن

أ) الطاعة في الحق: من واجب البر أن يطيع الابن أباه في كل ما يأمر به، إلا أن يأمره بمعصية، ففي هذه الحالة يجب عليه عدم الطاعة، ومن ذلك ما حصل في حوار إبراهيم عليه السلام مع أبيه حول الأصنام التي يعبدها، حيث لم يستجب لأمر أبيه بعبادة. وفي المقابل ضرب إسماعيل عليه السلام أروع الأمثلة لطاعة الأب في الحق-الذي هو أمر من الله تعالى-، مع شدة الأمر الذي طلبه أبوه وهو ذبحه.

ب) الاستجابة السريعة: من الأمور التي تدل على وصول الحوار للنتيجة المطلوبة الاستجابة السريعة من الابن، وقد تكون بالقول أو الفعل أو ما معاً، والأخيرة هي أعلاها رتبة وأفضلها وقفاً في نفس الأب، ومن أعظم الأمثلة على ذلك ما كان من إسماعيل عليه السلام، عندما استجاب لأبيه قولاً: يَتَّابِتْ أَفْعَلٌ مَا تُؤْمَرُ (الصفات: ١٠٢) واستجاب فعلاً كما يدل قوله

تعالى: فَلَمَّا أَتَمَّ وَأَتَمَّ وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ (الصفات: ١٠٣)، ومن الأمثلة: ما كان من أخت موسى حينما أمرت أمها بتتبع أثره ففعلت.

ج) التواضع للأب: قد يصل الابن لدرجة من المنزلة أو العلم تفوق الأب، وفي هذه الحال على الابن أن يسلك التواضع مع الأب، فهو وإن كان من لوازم البر، إلا أنه في الحوار أدعى لقبول ما جاء به الابن، وقد كان إبراهيم عليه السلام شديد التواضع مع أبيه على شدة ما كان من أبيه من استكبار، وصدود، وكفر بالله تعالى؛ رغبة في استجابته لدعوة التوحيد.

### ٣- أسس عامة مشتركة بين الأب والابن

أ) التنوع في الخطاب وفق ما يحتاجه الموقف الحواري، فهذا إبراهيم عليه السلام يقف موقفين مختلفين موقف الابن المؤمن مع الأب الكافر، وموقف الأب المؤمن مع الابن المؤمن، فيتنوع خطابه معهما وفق ما يناسب كلا منهما.

ب) الجمع بين إقناع العقل واستثارة الوجدان، كما فعل لقمان في حوار مع ابنه، فهو إلى جانب إثبات قدرة الله تعالى من خلال ضرب المثل الحسي، استثار عاطفة البنوة من خلال ندائه بيا بني، دلالة على التحجب له والتلطف.

ج) التمسك بلين الكلام والقول الحسن، حتى مع الابن الكافر، أو الأب الكافر، فأشد ما ينتهي إليه الحوار مع الأب الكافر الافتراق على طيب، في حين قد تنتهي بعض الحوارات الأخرى -غير الحوارات بين الآباء والأبناء- في القرآن باللجاج أو بالمواجهة، كما في الحوار بين موسى وفرعون.

د) اختيار الألفاظ الأكثر مناسبة للمقام والموضوع، والأكثر وقعا في النفس: قول الأب لابنه "أوصيك بكذا" كما في الحوار بين إبراهيم ويعقوب عليهما السلام وبنيهما أكثر تقبلا عند الابن وأقرب إلى استجابته، من قوله "أمرك بكذا"؛ لأن فيها معنى الحرص المصحوب بالتودد. قول إبراهيم عليه السلام لأبيه: فَاتَّبَعَنِي أَهْدِكَ صِرَاطًا سَوِيًّا (مریم: ٤٣). أتى بلفظ المس الذي هو ألطف من المعاقبة. ومن اختيار اللفظ المناسب للحوار ما عبرت به أم موسى عند طلبها من ابنتها البحث عن أخيها بالقصص وهو تتبع الأثر، ولم تقل انظري أين يذهب؛ لأن تتبع الأثر يكون أشد في الطلب والبحث.

هـ) استخدام كلمات معينة في الحوار، ومن أهمها كلمة بني؛ فلم يرد تسمية الابن باسمه إلا من آزر لابنه إبراهيم عليه السلام.

- و) حق الحوار متاح لكل فرد في الأسرة، سواء الآباء أو الأبناء ذكورا وإناثا، الصالح والعاصي بل حتى الكافر.
- ز) أهمية الوقت والمكان في الحوار؛ لأن اختيار الوقت المناسب لموضوع الحوار أو المناسب لطرفي الحوار، واختيار المكان المناسب لموضوع الحوار أو لطرفي الحوار قريبا وبعدا، أدعى للتأثير والإقناع، وقد ظهرت أهمية الوقت من اختيار إخوة يوسف وقت العشاء للحوار مع أبيهم، ويدل على أهمية المكان ما حصل من يوسف عندما رفع أبويه على العرش، رفعا لشأن ما، وتقريبا لمكان ما منه.
- ح) العلاقة الوطيدة بين الآباء والأبناء، ضرورة حصول التقارب في وجهات النظر، أو قبول النصح والإقتناع، ومن الأمثلة على العلاقة القوية المؤثرة في الحوار، علاقة إبراهيم مع ابنه إسماعيل عليهما السلام، وعلاقة يوسف مع أبيه يعقوب عليهما السلام.
- ط) التنوع في أساليب الحوار بغية الإقناع أو تقريب وجهات النظر، ولأهمية هذه الأساليب أفردت عن الأسس كجزء مستقل من أجزاء منهجية في الحوار بين الآباء والأبناء.

### النتيجة

إن البحث عن القيم التربوية في الآيات القرآنية يجعل مبدأ رئيسيا لكشف الأصول التربوية من حيث المواد والمناهج وطرق التدريس. فأما القيم التربوية في الحوار بين الآباء والأبناء في القرآن الكريم بتحليل بلاغي فتدور حول المواد الدراسية والطرق أو الأساليب التربوية وأسس المعاملة والاتصال المناسبة في العملية التربوية. وهذه النتيجة تسهم المدرسين وعلماء التربية على كشف ما يتعلق بالتربية. لقد بين القرآن الكريم كل شئ عن التربية من الأغراض، ومواصفات المدرس الجيد والتلميذ، والمواد الدراسية، وطرق التدريس، ووظيفة الأسرة في التربية وأهمية البيئة المصطنعة في تربية الأولاد وغير ذلك. لقد اعتمد علماء التربية في عصرنا الحاضر إلى النظريات الغربية التي تبعد التلاميذ عن الأصول الديني. فيصبح التلاميذ بذلك صعيدين في الفكر والعلم والحضارة ولكن منخفضين في الشؤون الدينية. والقرآن الكريم ينزل الأصول الديني أولى من الصعيد العلمي والصعيد الفكري والصعيد الحضاري. لذلك، الرجوع إلى القرآن الكريم والحديث النبوي لترسيخ النظريات التربوية من الأمور اللازمة لدى المسلمين، ولا سيما لتكوين الأجيال الصالحين في الفكر والعمل والحضارة.

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## **ISLAMIC HIGHER EDUCATION IN THE ASEAN REGION: OPPORTUNITIES AND CHALLENGES**

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### **ABSTRACT**

This paper discusses the notion of Islamic Higher Education in ASEAN. It highlights the transformation of the ASEAN organization followed by the elaboration of Islamic Higher Education in the ASEAN Islamic Majority Nations of Brunei, Malaysia, and Indonesia. In these countries, some universities have emerged as exemplary institutions which are expected to uphold Islamic Higher Education. Opportunities and challenges of Islamic Higher Education among ASEAN countries are also discussed. Based on the investigation, it can be concluded that Islamic higher education has a proud tradition in Brunei, Indonesia and Malaysia and that now with the rising important of ASEAN there are ample opportunities for the development of IHE in ASEAN

Keywords: ASEAN, Challenges, Islamic Higher Education, Opportunities.

### **ABSTRAK**

*Artikel ini membahas pemikiran-pemikiran tentang Perguruan Tinggi Islam di negara-negara ASEAN. Artikel juga menggarisbawahi transformasi organisasi ASEAN yang diikuti dengan perkembangan Perguruan Tinggi Islam di kawasan mayoritas Islam seperti Brunei, Malaysia, dan Indonesia. Di negara-negara ini, beberapa universitas telah berdiri sebagai model perguruan tinggi yang diharapkan bisa meningkatkan Perguruan Tinggi Islam. Artikel ini membahas pula beberapa kesempatan dan tantangan di Perguruan Tinggi Islam di negara-negara ASEAN. Berdasarkan hasil kajian, dapat disimpulkan bahwa Perguruan Tinggi Islam di Brunei, Indonesia dan Malaysia memiliki kebanggaan atas tradisi mereka, dan Perguruan Tinggi Islam tersebut memiliki peluang untuk berkembang semakin besar seiring dengan perkembangan ASEAN.*

*Kata Kunci: ASEAN, Tantangan, Perguruan Tinggi Islam, Kesempatan*

## **INTRODUCTION**

In the 21<sup>st</sup> century, the Association of Southeast Asian Nations (ASEAN) is likely to grow into a political expression of identity for the member countries of Southeast Asia. Its presence and existence will be tested by time. To date, ASEAN comprises all countries in the region excluding Timor Leste. Those member countries joined the organization, and they represent very diverse nations.

Politically speaking, these countries are not concerned with the notion of unity when they joined the organization. It was the notion of mutual respect that brought them together in ASEAN with the emphasis on the maintenance of distinct political borders. This commitment is embodied in the motto of ASEAN: “One Vision, One Identity, One Community” which is shown on its official website (“Asean motto,” n.d.).

Historically speaking, the organization, in fact, came into existence since 1967 when Indonesia along with Malaysia, the Philippines, Thailand, and Singapore joined forces and established it. Brunei affiliated itself in 1984 and followed later. In the 1990s Vietnam, Laos, Cambodia, and Myanmar also integrated and became part of the organization. Other promising candidates for membership include Papua New Guinea and Timor Leste. They are currently observer states and especially Timor Leste is making steps that will eventually lead to full membership.

Timor Leste has spent time in its effort to join the ASEAN organization. It has been working to establish diplomatic links with Brunei Darussalam since 2014 (“Asean,” n.d.). In line with this, Brunei also did the same in the state of Timor Leste (“Asean,” n.d.). This is just one example of the diplomacy preceding entry into the ASEAN group. It, therefore, seems only a matter of time before Timor Leste will officially integrate into ASEAN and join the real Southeast Asian member countries (POCS, 2012).

ASEAN is expected to help and support its’ members in facing the chance and the challenge in global era. Higher education matter is one of the problem. Every country in ASEAN should be able to face globalization era which change rapidly. In this paper, it would be explored about the recent development in ASEAN organization, minority and majority Muslim country in ASEAN, the chance and challenge in Islamic higher education in ASEAN through the literature review.

## **DISCUSSION**

### **Cooperation Redefined**

In the beginning of this millennium the cooperation among ASEAN member countries was lifted to a whole new level. This was marked by the ASEAN Charter of 2008 which has brought formal agreement with various

implications for the signatory member states. These states agreed to cooperate more closely and to build various cooperations in many aspects including: political, legal and institutional bodies (Anindhitya, n.d.).

The ASEAN charter 2008 had a major impact. One element is that the member countries should create more options for cooperation which are tangible in nature to ordinary people. To exemplify, the member countries are committed to remove the tourist visa requirement for traveling in the ASEAN region. This decision was signed on 25 July 2006 (Johan, 2016). This program has resulted many advantages. Removing visa requirement makes it easier for people from Southeast Asia to travel in the various countries of the region and boosts tourism development in member countries. In the past 10 years since the signing of the agreement, the number of tourists and other linkages has increased as this market of 625 million people kept growing in importance. In this community of 625 million people one country represents a sizable piece of this 'opportunity' pie. Among the member countries of ASEAN, Indonesia has the largest population consisting of 255 million people.

### **Islamic Majority Nations in ASEAN**

With regard to Islamic religion adherence among ASEAN member countries, the nations that adhere to Islam are in fact quite limited. There are three countries specifically which have a Muslim population majority residing in their region: Indonesia, Malaysia and Brunei. These Muslim-dominated nations have the implementation of the Shafi'i school of Sunni jurisprudence in common. Among the three nations, Brunei has the highest level of allegiance to the Shafi'i school of thought as it was formally encoded in the Bruneian constitution. The influence of the Shafi'i school of thought is strong and it is used in many regions with sea lanes which helped it spread across Southeast Asia and elsewhere. In other words, its strength and influence can be found all around the Indian Ocean from Somalia to Sumatra.

### **Islamic Minority Nations in ASEAN**

Unlike Islam in Malaysia, Indonesia and Brunei, Islam in the remaining countries of ASEAN is the religion of a minority of the population. Islam with a small number of adherents can be found in the following nations: Myanmar, Singapore, the Philippines and Thailand. This situation can be traced back historically. The spread of Islam all over the Southeast Asian nations is discussed in history books. It is also part of ASEAN heritage that many sultanates sprouted up all over this area and played a significant role in spreading Islam. These old kingdoms with their Islamic traditions formed the root for the existing Islamic communities in the region today.

In addition to the countries mentioned above, history has recorded that Islam also took root in other countries of the region including East Timor, Vietnam, Myanmar and Laos. In East Timor, there exist small numbers of Muslims today (POCS, 2011). In South Vietnam, Champa once was a strong power that had embraced Islam. Likewise the Rohingya in Myanmar form another Islamic people and all these are part of that diverse community of Southeast Asia. People who descended from the Cham minority are still present today in Cambodia and Vietnam. Even today in Phnom Penh one can hear the call to prayer and in Ho Chi Minh City there are several mosques that are being visited frequently by many Muslims. The only country where very few Muslims live today seems to be Laos.

### **The ASEAN Motto and its Contemporary Hot Issues**

ASEAN is increasingly being more and more an organizational-political reality and it is warranted to take a closer look at how this fits the ASEAN motto: “One Vision, One Identity, One Community”. The motto is subject to many interpretations if ASEAN is seen from its rich diversity. In the same vein, it is worth quoting at length what the former Secretary-General of ASEAN, Dr. Surin Pitsuwan, stated in a lecture at the University of Brunei Darussalam when in January 2016 he delivered his personal insights as a key figure in Asia concerning the importance of ASEAN and connectivity:

*“I think the word connectivity means more than just physical infrastructure. I think connectivity with a global scene, mindset, regional processes of change, of integration, of evolution - all these things need to be communicated to the younger generation everywhere.”*

*“It is imperative to look at the potential, the opportunities and the challenges that the ASEAN platform provides for an “integrated, contemporary role” of the unique cultures for the region and the world. It is a big question, but I think it is the right question,” “Next year is our 50th anniversary, but we have a long way to go into the future, and we have to manage our diversity.”*

Referring to the speech delivered by Dr Surin Pitsuwan, the term ‘diversity’ has several interpretations. In this context, he saw diversity as prevalent in all aspects: governance, socio-cultural aspects and the economy. Just as the ASEAN community is built on these three pillars of cooperation: Political-Security, Economic, and Socio-cultural (Pitsuwan, 2016).

### **ASEAN's Three Pillars**

Dr Surin Putsiwan went on to explain that the socio-cultural pillar is paramount to strengthen the ASEAN Community. This consists of unifying a joint ASEAN identity with a sense of membership in a single ASEAN community. "If socio-cultural is not solid, the other two pillars cannot make it," (Pitsuwan, 2016).

ASEAN's "One Vision, One Identity, One Community" in the complete diversity of ASEAN is not that easy to achieve. The mosaic of ASEAN as one simply because of the diversity that comes naturally to the region is an issue most scholars of Southeast Asia see as a challenge. Yet the reality of ASEAN cannot be ignored. ASEAN despite not being political in nature in the sense that it would interfere in member states, seems very political as it has an organizational-political vision that is clearly there, self-defining and being implemented through intergovernmental cooperation.

The one community can, to an extent, be created by artificially drawing borders around the countries of ASEAN or Southeast Asia but this leaves much to be desired as for matters such as 'feeling' Southeast Asian. This one identity as Southeast Asian or ASEAN citizen seems to be based on fostering a feeling of a togetherness of people from the region in this ASEAN zone. As I recall the words of the Secretary-General in the lecture: "ASEAN does not ask one to give up his/her identity but simply to add another layer as ASEAN person".

### **ASEAN and Future Member Countries**

The idealistic concept of ASEAN is not impossible to achieve but the degree to which it will be implemented and internalized by the population of the different member nations of ASEAN is of course the major question. Too many variables play a role and this makes such a prediction very hard. ASEAN emphasizes youth and future. An ASEAN identity without Timor Leste seems to create an odd artificial distinction between the concepts of 'Southeast Asia' and 'ASEAN' that will however most likely resolve itself with membership but has not yet at this stage. It would greatly help ASEAN if this happened as it would formalize ASEAN as the political expression of Southeast Asia as a political entity.

In fact, the ASEAN concept plus three where Korea, Japan and China seem interested in ASEAN is also a very complicated format that may very well be short lived as there seems no historical or political Southeast Asian 'identity' behind it. In the past Southeast Asia has always been to an extent identified by what it was not. Southeast Asia was halfway between India and China. Wedged between South Asia and East Asia, this group of very diverse nations formed Southeast Asia and in that space ASEAN grew today. Islam

formed a large part of that joint identity yet represents only one of the layers of the cake or only one group of similar stones in the whole mosaic of ASEAN. Despite Islam not being prevalent to the same degree in all parts of the region, it still maintains enough linkage potential to fully take advantage of this future mobility that the new ASEAN policies promise.

### **ASEAN and Islamic Higher Education**

In this complex constellation of political identity and issues aimed at the future and youth of ASEAN, Islamic education, and its development is but one of the networks that were originally part of this complex Southeast Asia. These networks, despite being themselves wider in scope than Southeast Asia itself, do form an element of uniqueness in Southeast Asian identity and have never really ceased to exist over the centuries.

Colonialism, Nationalism, and the modern nation-states all ended up doing little to stop the contacts between Muslims in Southeast Asia and beyond. Whenever attempts were made, Islam proved too resilient to be bottled up inside of the individual nation-state and by doing so it typified that Southeast Asian identity concept of diversity is yet somehow creating unity.

ASEAN is more and more becoming an organizational-political reality and also the mobility of people, news through internet access and individual travel are also more and more part of reality today. Considering this context and the introduction above, the issue which occurs concerning Islamic education is clear. Will ASEAN offer opportunities to Muslims and Islamic higher education (IHE)? or will ASEAN present a challenge to IHE?

One of the aspects that most countries are concerned about is education. ASEAN and its member countries are committed to work on producing results on this aspect. In this paper the cooperation in regards to Islamic education will be analyzed in those ASEAN member countries where the Muslim population forms the majority. Brunei, Malaysia and Indonesia all represent a population consisting of a majority of Muslims in each respective country. These countries also in common that they work toward developing Islamic higher education and ASEAN clearly impacts higher education through the potential of cooperation it brings to Southeast Asia.

IHE is rooted in tradition, national heritage and has popular support as many students are enrolled in the institutions of IHE. IHE can be traced back to a historical tradition of education in some ASEAN countries. IHE has therefore proven itself and became part of the national heritage that became a source of pride for that particular country. This created a situation where today IHE has since long been an influential part of the national heritage of a country like Indonesia, Malaysia and Brunei. Also, IHE also gained public support from the society in these particular countries where it

is seen as very crucial in developing and contributing positively to the country's human development.

There are many major factors, which have supported IHE to be able to become a successful international model. One of the greatest factors is a linguistic similarity. The linguistic similarity is shared among the Malay countries of Malaysia, Indonesia and Brunei. This has assisted IHE in disseminating knowledge and science for youths for many decades. In those countries, IHE has contributed significantly to their human development. The shared Malay language is one of the greatest assisting cultural tools that support Islamic education in those countries.

Brunei, Malaysia, and Indonesia represent Muslim majority nations that have historically developed IHE in their respective countries as part of their national heritage and cultural identity. It is widely known that there are opportunities for Islamic universities in Indonesia, Malaysia, and Brunei to work together because of these past achievements nationally. In trying to make use of their expertise in IHE, these countries can teach students more than only the text of the Holy Quran. Their expertise and efforts provided many lessons which can now be learned and transmitted to future generations of students.

Possible cooperation of these three ASEAN countries in their close interaction on IHE will produce new research and more knowledge. This cooperation will no doubt produce many advantages for IHE institutions in these respective countries. The interaction will boost and strengthen Islamic universities' vision and mission regarding their knowledge development and research efforts. These promising advantages can be achieved by the three countries if they collaborate on agreed objectives and goals. The number of exchanges of students and lecturers between the different institutions is already quite numerous as the Malay language facilitates this uniquely well.

In the following section, this paper is going to elaborate on Islamic Higher Education (IHE) in each country separately. Malaysia, Brunei, and Indonesia will each be featured each with their own example of Islamic Higher education based on a representative university for that country.

### **Brunei's IHE**

In Brunei Darussalam, the Sultan Omar Ali Saifuddien, Centre for Islamic Studies, claims itself to be one of the youngest members of the University Brunei Darussalam academic community (Saifuddien, n.d.). We can read how it sees itself:

“It takes pride in being born with a praiseworthy mission to thrive as one of the world's leading graduate centers for the study of Islam and contemporary issues. Its historical establishment was announced by

His Highness the Sultan and Yang Di-Pertuan of Negara Brunei Darussalam, Sultan Hassanal Bolkiah Mu'izzuddin Waddaulah in his royal speech (*titah*) on 30<sup>th</sup> September 2010 at the UBD's 22<sup>nd</sup> Convocation. SOASCIS is now a steadily growing graduate center with an international image and outlook that has the appeal of attracting students from many parts of the world to pursue Master's and Doctoral studies on various aspects of Islam and contemporary issues. The Centre is also attracting academics from various Muslim and non-Muslim countries to join either its academic staff or its pool of researchers employed under the various schemes of Visiting Fellowships that it is offering." (Saifuddin, n.d.).

Some Indonesian scholars are lecturers as well as students in the University of Brunei Darussalam. Brunei goes even further in Islamic learning and has even founded in 2007 specific university for Islamic learning. *Universiti Islam Sultan Sharif Ali* offers a whole range of programs related to Islamic learning (Saifuddin, n.d.). In its official website the mission of the university is displayed as follows:

"*Universiti Islam Sultan Sharif Ali* - better known as UNISSA - is a "pure Islamic University" of international standard that offers a variety of programs across disciplines based on Al-Quran and *al-Sunnah*. Established in 2007, it attests to the commitment of His Majesty the *Sultan and Yang Di-Pertuan* of Brunei Darussalam in upholding Islam through education, in this blessed land of Brunei Darussalam and towards the development of the *ummah* in general. As the second state university, UNISSA strives to produce Muslim scholars and intellectuals who contribute to the development of the *ummah* and the state, in support of the efforts of Brunei Darussalam towards becoming a *dhikir* nation with continuous blessings from Allah." (Saifuddin, n.d.).

### **Malaysia's IHE**

The second country with regard to IHE institutions to be discussed in this section is Malaysia. Malaysia is also committed toward achievement on the human development index especially in upholding and further promoting quality education. Consistent with this national mission, Malaysia maintains several universities which have been top destinations for international students including Bruneians and Indonesians to further their studies pursuing doctoral degrees in local Malaysian Islamic Universities. Among top universities, the International Islamic University of Malaysia is worth discussing as example of IHE in Malaysia.

The International Islamic University Malaysia has its core in Selangor, Malaysia. In Petaling Jaya and Pahang are its Centre for Foundation Studies and the medical branch. IIUM is sponsored by eight countries from the Organization of Islamic Cooperation (OIC) and the university was established in May 1983.

The University was founded on Islamic principles by what was then the Organization of the Islamic Conference. The Islamic values permeate into all disciplines, and the quest for knowledge is in the IIUM philosophy considered to be “an act of worship” (“Philosophy,” n.d.).

IIUM currently offers undergraduate and graduate degrees up to the Ph.D. level. There are 14 *kulliyah* (college or faculty in Arabic). Two prominent faculties are the Ahmad Ibrahim *Kulliyah* of Laws and the *Kulliyah* of Islamic Revealed Knowledge and Human Sciences. Many other programs related to economic and management and the exact sciences such as for instance various medical and technological disciplines are also offered.

Given the short description of IIUM as an example of a Malaysian Institute of IHE, it is clear that Malaysia has shown a major commitment to Islamic higher education. In addition, Malaysia has also spread its wings and engaged in collaboration on IHE with neighboring countries. The country has already made its links with places like Vietnam to train Islamic religious teachers. The country has tried to play an important role regarding IHE in the ASEAN region.

### **Indonesia's IHE**

Indonesia is one of the leading countries in ASEAN that also has a historical record and expertise in Islamic higher education. Going back to the foundation of *Pesantren* and *Madrasah* Indonesia has a long history of IHE. Recently the democratization process in Indonesia has contributed significantly in developing Islamic education (Haryanti & Firdaus, 2016). Haryanti of the State Islamic University of Sunan Gunung Djati (*Universitas Islam Negeri/UIN SGD Bandung*) writes that from the 1980s Indonesian Islamic education institutions such as *Madrasah* amalgamated the Indonesian national curriculum and Islamic education (Haryanti & Firdaus, 2016).

In Indonesia, the Minister of Religious Affairs is responsible for developing IHE in Indonesia. Indonesia possesses a myriad of IHE institutions either private or state controlled and there are many changes that occurred in Indonesia's IHE state institutions (Lukens Bull, 2016)

Ronald Lukens-Bull concluded that the Indonesian State Islamic Higher Education (*Perguruan Tinggi Agama Islam Negeri/PTAIN*) system came into being with as goal a progressive apolitical form of Islam and that by this very nature PTAIN faculty members have the potential to influence the

Indonesian Islamic community in their capacity of functionaries in the official state format of IHE in Indonesia (Lukens Bull, 2016). These institutions have shaped the Indonesian Islamic community and represent Indonesian Islamic expertise through their research.

PTAIN system has tried to function to the best of its capacity for the students learning in these institutions of IHE. There is great progress in its development to serve the students but PTAIN still has many challenges to overcome. A study in the UIN SGD Bandung examined the university management processes and activities from the viewpoint of implementation of knowledge management (Sulastri & Mohammed, 2016). The study found deficiencies that need to be addressed further as various knowledge management tools were not yet optimized but progress was clearly made in the implementation of knowledge transmission processes in UIN SGD Bandung (Sulastri & Mohammed, 2016).

The cases mentioned above of IHE in Brunei, Malaysia and Indonesia clearly show the achievements and deep commitment and engagement of these ASEAN countries with Islamic higher education as part of their identity. With ASEAN these many decades of expertise building can be more easily infused into a wider network of institutions of IHE. The way this blending of knowledge will play out in the various institutions of IHE in ASEAN nations will depend on the degree to which each country's local focus and achievements in IHE are absorbed by the other ASEAN nations and their institutions of IHE.

### **Opportunities for IHE among ASEAN Countries**

The development of Islamic education in ASEAN clearly holds several opportunities. These possible opportunities include exchange between the various countries of ASEAN to develop Islamic education and allow a deeper understanding and greater spread of Islamic education in the region of ASEAN.

We already see interest by potential students of Islam in the Muslim minority countries of ASEAN who are interested in tapping into the expertise that was built up by Indonesia, Brunei and Malaysia on IHE. In April 2015 the ambassador from Timor Leste visited UNISSA in Brunei to explore the opportunity of student exchanges between Brunei and Timor Leste for citizens who would like to learn Arabic as "with two percent of its population being Muslims who mostly speak Indonesian Malay" (Saifuddin, n.d.). This clearly illustrates again that this access to Malay as lingua franca of the region helps facilitate enormously the exchange of students in the region. As Timor Leste attempts to enter ASEAN these exchanges could bring the nation closer to those countries who would offer Islamic education. How

these relations will develop seems to an extent somewhat political as all three Muslim countries of ASEAN and their Islamic education centers basically compete for the same pool of students.

Indonesian Islamic Universities should continue to build links with various institutions and universities abroad in the whole of ASEAN because of the strength of Indonesia as major player in ASEAN and the Muslim world. The risk that students will see these very specialized institutions as limiting and not preparing people adequately for future professional life is also a challenge that has to overcome through internationalization and modernization based on the expanding knowledge-experience base of institutions of IHE. Therefore, it is important that through education and exchange in ASEAN as well as a broader development incorporating Islam and Islamic values in teaching, these universities also maintain competitive research and teaching profiles that prepare students for broader secular career choices. The youth is the future of ASEAN and it seems therefore only natural that Islamic higher education continues to implement better procedures in order to offer the very best in IHE for this ASEAN youth to be well equipped to the challenges of ASEAN in the 21<sup>st</sup> Century.

### **Challenges for IHE among ASEAN Countries**

One major issue with this whole process is of course that as ASEAN is working toward an ASEAN identity and because ASEAN also holds many non-Muslim members, the emphasis on Islamic education could be seen as dividing instead of unifying. The 'vision' of senior administrators in ASEAN seems to be that there is room for diversity and Islam is a major element in ASEAN as it has been historically but it is understood to be only part of the multi-faceted identity. However, there is also a more basic challenge that presents itself to the proponents of Islamic education. The education model here is that the knowledge drawn from the sacred Muslim text is spread and shared in the community to become accessible for all especially in an ASEAN context that by nature is so multi-faceted yet home to many Muslims. This in itself is already a challenge but it brings out a more fundamental second challenge. Islamic higher education can enrich ASEAN and there is a desire by various countries to learn from what can be provided.

Brunei, Indonesia and Malaysia are largely in competition here as they each have accomplished a lot in the field of IHE. Each of these countries has strong points and weak points to compete to provide education opportunities to the Islamic segment of the population of ASEAN. Although from the examples mentioned above Brunei is clearly trying to build itself as an Islamic society, the appeal of the country is somewhat limited if compared to the much larger neighbor Indonesia. Cooperation with the other nations through

exchange would be an ideal solution but the modalities of this cooperation would be something that in the future will become clearer. Islam is an identity marker of these three countries and the attempts to have other Southeast Asian Muslims come to these centers of learning is a quite complicated matter based on the national accent of IHE in each of these three nations.

Because of the increasing proximity of other people in ASEAN, opportunities for exchange are plentiful. Some links have been forged through years of exchange predating ASEAN. Most Cham related people in Ho Chi Minh City for instance had received their Islamic training in Kelantan, Malaysia and because of this spoke Malay (Dhont, 2015). Islamic Universities all over Southeast Asia should take advantage of these in the spirit of ASEAN and especially to counter a more negative result of increased mobility in the region. The ease of exchange in ASEAN has of course also caused networks of underground radical teaching to more easily abuse these facilities. The Muslim area in the Southern Philippines seems a case in point where networks have grown that spread beyond the local nation to the wider region. Even in Malaysia and Indonesia radical thought might and can also spread. It will therefore be even more important for voices from more erudite Muslim scholars and institutions of Islamic higher education to cooperation across national borders in order to guide Muslim students of ASEAN nations.

## **CONCLUSION**

In conclusion it seems clear that Islamic higher education has a proud tradition in Brunei, Indonesia and Malaysia and that now with the rising importance of ASEAN there are ample opportunities for the development of IHE in ASEAN. The Malay language acts as a great facilitator for exchange. The fact that these three ASEAN countries have Islamic religion in common as an important element of their own identity as well as many people in ASEAN indicates that the increased cooperation of ASEAN countries will enrich and add to the knowledge base of IHE through the increasing interaction on an international ASEAN framework level where national boundaries will become less obstructive to the spread of IHE knowledge. It is clear that in order to prevent radicalism to take root through the ASEAN network the more scholarly voices of Islamic institutions of Islamic higher education will be essential as they cooperate in ASEAN. To what extent the various strands of IHE (Bruneian, Malaysian and Indonesian) will blend and interact remains a process that will require further study as ASEAN facilitated interaction between institutions and students of IHE will continue to develop in the future. This new era of exchange in ASEAN offers many

opportunities for IHE universities in the three Muslim majority countries of ASEAN in the spreading of Islamic higher education expertise and in linking academically with other Islamic communities in ASEAN in order to deepen and develop Islamic education as part of the ASEAN vision of a Southeast Asian identity. The extent to which all this will be realized depends on the use the institutes of Islamic education will make of the opportunities of exchange and growth offered by ASEAN and future scholarship will be essential to gauge the success of these processes of ASEAN identity formation.

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