



**PROCEEDING BOOK OF
THE FIRST INTERNATIONAL CONFERENCE ON
CULTURE, RELIGION, AND EDUCATION
(THE 1ST INTER-CULTURE)**

**Theme:
“Islamic Education in Disruptive Era”**

**The 1st - 2nd of August 2019
at Madrasah Mulnithi Azizstan (MMA) Pattani, Thailand Selatan**

**Publisher:
Learning Center
Postgraduate of UIN Alauddin Makassar**

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“Islamic Education in Disruptive Era”

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THE 1ST INTER-CULTURE
Islamic Education in Disruptive Era

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PREFACE

There is no perfection without being given by Allah, the Lord of the world, all the powers and efforts are coming from Him. May the abundance of His grace and gifts remain poured out to accompany our entire daily activities series, including in compiling proceedings entitled, "The First International Conference on Culture, Religion, and Education (The 1st Inter-Culture)" and finally can be well completed.

This first proceeding book was deliberately compiled for the needs of scientific publications of students who are taking the Postgraduate Program (Master and Doctoral Programs) at the UIN Alauddin Makassar in collaboration with the Thai Student Association in Makassar (TSAIM) held at the Madrasah Mulnithi Azizstan (MMA) Pattani, Southern Thailand. Alhamdulillah, the presence of this international proceeding book has received a very good response from various parties, especially students who are in the process of completing their master program.

The proceedings on the theme of "Islamic Education in Disruptive Era" is the the topic umbrella of the studies that are complemented by the discussion on culture, religion, and Islamic education. It is hoped that these writings will become a reference and contribute greatly to the scientific study of Islamic education, including the development of Islamic education in the disruptive era.

In the preparation of this proceeding book, many parties have helped. Although it has been compiled as it is in the hands of the readers currently, it is not free from various mistakes and shortcomings. For that, we would like to please the readers to provide corrections for the coming improvements.

Thailand, August 9th 2019

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WELCOME SPEECH

The First International Conference on Culture, Religion, and Education 2019 (INTER-CULTURE 2019) participated by post graduate students, educators, academicians, social workers, policy makers and other religion practitioners to send original research abstract/full paper, quantitative, qualitative, and mixed methods formatted according to the given writing guidelines. All presented papers are published in proceedings and the selected papers will be published in national (in Indonesia, Malaysia, and Thailand), as well as international journals indexed by SCOPUS.

The theme refers to interdisciplinary studies that cover culture, religion, and education. The scope covers (1) Cultural Studies such as Islamic History and Culture in South East Asia, Social, Political, Dynamics of contemporary cultures in South East Asia; (2) Religion Studies such as Inter-Religion Relationships in Minority and Majority Societies and Social, Cultural, and Political Conflict Resolution in South East Asia; (3) Islamic Education Studies such as Islamic Education in Boarding School and Higher Education in South East Asia, Media and Technology in Islamic Education, and Curriculum Development for Islamic Education.

Hopefully, there will be coming second inter-culture event that involve the countries in South East Asia to produce the scientific projects Culture, Religion, and Education, especially Islamic education. At the end of this foreword, thanks for the participation of many people especially for the Indonesian scholars who have come to Southern Thailand in doing the International conference.

Thailand, August 1st 2019

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KEYNOTE SPEAKERS

Prof. Dr. Achmad Abubakar, M.Ag.

(UIN Alauddin Makassar)

The Innovation of Teaching Ulumul Qur'an in Islamic Higher Education

Dr. Jarinee Maha

(Islamic Educational Expert in Pattani, Thailand)

The Instructional Strategies of Elementary Islamic Education in
Thailand

Prof. Dr. Muhammad Yaumi, M.Hum, M.A.

(UIN Alauddin Makassar)

Trends and Issues of Digital Literacy in Indonesian Islamic Higher
Education

Dr. Hussam Dueramae

(Islamic Education Practitioner in Thailand)

Model of Islamic Institution Organization in Moslem Minority Society

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EVALUATION OF ISLAMIC EDUCATION PROGRAMS ON ISLAMIC WOMEN CENTER FOUNDATION MAKASSAR

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Abstract:

This study aims to evaluate Islamic education programs at Islamic Women Center that can provide constructive educational information as a consideration or reference for making policies and decisions regarding educational programs that will and are currently underway for the Makassar Islamic Women Center foundation. The research method used is evaluation research. The program evaluation model used in this study is the CIPP Model (Context, Input, Process, and Product)). CIPP evaluation model is a continuous system to identify important aspects of the organization/foundation that must be monitored to provide input that can help the staff/management of the foundation in running the program in accordance with the planned goals in order to develop and improve the program.

Keyword:

Evaluation, Islamic Women

EDUCATION in Islam is a process of human empowerment towards maturity, both in a sense, mental and moral, to use its human functions and carry out the duties of caliph on earth as the manager of the universe. Education as a human effort is a medium in improving the quality of human resources. Besides, it cannot be denied that the progress of a nation can be seen from success in the world of education.

Education is not just a process of intellectual enrichment, but also grows the seeds of human adab to germinate the noble qualities of humanity (Sagala, 2016). Education can be a basic principle of human development, especially in the intellectual field when education aims to achieve mature personality and pay attention to the birth of superior spiritual tendencies. Otherwise, humans will lose fitrah and character (al-Qarashi, 2013).

In this regard, women as the first school for their children are expected to play a big role in making changes in a better direction. But on the other hand, the belief in that has placed women in a noble position and at the same time 'vulnerable.' In the ideal sense, the role of women as educators of their children, which fosters and shapes superior and noble characters, is worthy of being given high appreciation. However, on the practical side, this role could also place women as weak subordinates if they fail in the educational process. Therefore, the concept of women's education is important to be studied and formulated so that every woman can gain sufficient understanding and knowledge as an educator.

Women's education views men and women as equals. Both have "human characteristics", and in "humanity" they have no difference. No party has the right to

claim that they are the most superior. The evaluation of both honor and dignity is based solely on "piety". This description is Revelation, which is the standard of Islam as a cultured sky religion.

So it is important for a woman to understand the concept of humanity. What are independent women to be? (self building or character building). The output of understanding about humans is the character of building because this character will be the ingredient for producing. The formation of this character (self building) refers to the book Ayatullah Ibrahim Amini. He talks about human traits. How the characteristics of the Qur'an can be intake. In his book, he talks about human character related to morals while other books are only on characters related to skills. Through the above concept, the Islamic Women Center Foundation created a program, namely the "Madrasah Ibu", a program specifically for mothers and adult women who live in Bung, Makassar.

Madrasah Qur'an mother pattern of Islamic formation for beginner mothers (adolescent women, adult women, grandmothers or for converts) are arranged systematically, and gradually in accordance with the level of learning ability and continues continuously.

In the Madrasah Ibu program, there are several other programs including the learning to read the Qur'an program (recognizing and reciting the hijaiyah letters correctly), the Mother Education Package program in which mothers are given women's daily jurisprudence material and family health education, and mothers introduced several types of services through song methods. Hijaiyah letter learning is focused on pronunciation of the letters correctly. Studying the Qur'an is carried out twice a week which is every Monday and Saturday at the Islamic Women Center secretariat, while the Mother Education Package is held twice in one month.

In order to know the process of women's education has been running according to the program and has achieved the goals efficiently and effectively, or the process of women's education does not work according to the program and does not achieve the expected goals, then an activity called evaluation is needed. Program evaluation is a systematic and sequential process for collecting, describing interpreting and presenting information to be used as a basis for making decisions, formulating policies, and preparing subsequent programs (Ibrahim, 2013).

From the statement above, it is important to carry out program evaluation activities. Both completed and ongoing programs can be a reference in policies that will be decided by the foundation, improvements to ongoing programs and know the extent to which the program objectives are expected to be achieved. In this evaluation study researchers used CIPP Model evaluations (Daniel Stufflebeam's). CIPP Model (Context, Input, Process, and Product) is an evaluation model where evaluation is carried out as a whole as a system. Quoting Stufflebaem's opinion that the important purpose of evaluation is not to prove, but to improve. In this case, it is expected that the program evaluation can provide improvements to the programs that are running, which have been completed and in the upcoming program.

This writing aims to find out how the process of evaluating Islamic education programs at the Islamic Women Center Foundation.

DISCUSSION

Program Evaluation

Evaluation plays a number of key functions in policy analysis. First, and most importantly, evaluations provide valid and reliable information about policy performance. Second, evaluation contributes to clarification and criticism of the values underlying the selection of goals and targets.

Program evaluation is the first step in supervision, which is collecting the right data so that it can be continued with the provision of appropriate guidance. Program evaluation is very important and useful, especially for decision makers. The reason is that by inputting the program evaluation results, the decision makers will determine the follow-up of the program that is being or has been implemented.

Program evaluation is the process of identifying, clarifying, and applying strong criteria to determine the value of a program that is evaluated (worth or benefit) based on the specified criteria (Arikunto & Jabar, 2008). Program evaluation is also an activity to determine the level of success or achievement of the objectives of a program that is described as activities carried out based on planning (Arikunto, 1999).

From the theory above, it can be interpreted that evaluation is a process of providing information that is used as material for consideration to determine prices and services (the worth and merit) of the objectives achieved, design, implementation and impact to help make decisions, help accountability and improve understanding against phenomena. In this case, it can be understood that evaluation can be used as consideration in making decisions and determining policies.

CIPP Evaluation Model

Remembering that a program is a series of activities as a form of implementation of a policy, program evaluation is basically an evaluation of the implementation of a policy.

Isaac, as quoted by Fernandes, distinguishes program evaluation models based on their orientation, namely: (1) goal-oriented models; (2) decision-oriented models; (3) an activity-oriented model and the people who handle it; and (4) models that are oriented to the influence and impact of the program (Wirawan, 2016).

This CIPP model was developed by Stufflebeam et al. (1967), which stands for:

C: Context evaluation

I : Input evaluation

P: Process evaluation

P: Product evaluation (Jaidun, 2010)

The CIPP model has four continuous elements. First, context evaluation mainly leads to the identification of the strengths and weaknesses of the organization and to providing input to improve the organization. The main objective of context evaluation

is to assess the entire state of the organization, identify its weaknesses, inventory its strengths that can be used to cover its weaknesses, diagnose problems faced by the organization, and find solutions. Context evaluation also aims to assess whether the objectives and priorities that have been set meet the needs of the parties being targeted by the organization. A need is formulated as a discrepancy view of reality with expected conditions (ideality). In other words, context evaluation relates to the analysis of problems of strengths and weaknesses of certain objects that will or are running. Context evaluation provides information for decision makers in planning a program to be carried out. In addition, the context also means how rational a program is.

Second, input evaluation is especially intended to help determine programs to make the changes needed. Input evaluation looks for obstacles and potential resources available. The main objective is to help clients examine alternatives that are related to the needs of the organization and the goals of the organization. In other words, input evaluation serves to help clients avoid futile innovations and is expected to fail or at least waste resources. Identify and assess the capability of the system, alternative procedures design strategies for implementation strategies, financing and scheduling Islamic education programs. Input evaluation is useful for guiding program strategy selection in specifying procedural designs. Information and data collected can be used to determine sources and strategies within existing limitations.

Third, process evaluation basically checks the implementation of a predetermined plan. The aim is to provide input for managers or managers and their staff about conformity between the implementation of plans and schedules that have been made previously and the efficient use of existing resources. If the plan needs to be modified or developed, process evaluation provides instructions. There are still other noteworthy goals, namely periodically assessing how far the program participants receive and their success in carrying out their roles; and provide a complete record of the implementation of the plan and its comparison with its original objectives, including identifying problems both procedures for managing events and activities. Every activity is monitored, like changes that occur honestly and carefully. Recording of daily activities is so important because it is useful for decision makers to determine follow-up improvements.

Process evaluation can review the organization's plans and previous evaluations to identify important aspects of the organization that must be monitored. Here what must be remembered is that process evaluation primarily aims to ascertain the process. Deviations from the original plan are explained. The main function of process evaluation is to provide input that can help organizational staff run the program in accordance with the plan, or maybe modify plans that turn out to be bad. In turn, process evaluation becomes a vital source of information for interpreting the results of product evaluation.

Fourth, product evaluation is a collection of descriptions and "judgment outcomes" in relation to context, input, and process, then interpreted the price and

services provided. Product evaluation is an evaluation measuring the success of achieving goals. This evaluation is a record of achievement of results and decisions for improvement and actualization. Product evaluation activities are measuring and interpreting the results that have been achieved. Measurements are developed and administered carefully and thoroughly. The accuracy of the analysis will be the material for drawing conclusions and submitting facilities according to the standards of eligibility. Broadly speaking, product evaluation activities include activities to determine the operational objectives of the program, measurement criteria that have been achieved, compare them between the reality of the objective formulation field, and arrange interpretations rationally.

Product evaluation or results are directed at things that show changes that occur in raw input. This product evaluation is also to help the next decision (Arikunto & Jabar, 2008). Product evaluation can be more clear by asking a number of questions; What results have been achieved? What is done after the program runs? Product evaluation in this study is the Madrasah of the Qur'an.

More explanation is in the following table:

Table of Context Evaluation, Inputs, Processes and Products (Mahmudi, 2011)

	Context Evaluation	Inputs Evaluation	Processes	Products
Aims	Determine the context of the foundation, identify program objectives and assess their needs, identify opportunities to meet their needs, diagnose. problems that underlie those needs, and assess whether the objectives set are responsive to those assessed needs	Identify and assess system capabilities, alternative strategies programs, design procedures for implementing strategies, budgets, & program schedule	Identify or predict, during the process, design procedure errors or their implementation; provide information to make decisions that have not been programmed; and record and assess procedural events and activities	Collect descriptions and assessments of program results; associating them with purpose, context, input, and process; and interpret the value and benefits of the program
Method	System analysis, surveys, document analysis, hearings, interviews, diagnostic tests.	Inventory and analyze HR and material resources, solution strategies, feasibility & finance; and other methods such as direct library research of the program, forming a review team, using tests.	Monitor potential procedural barriers and be aware of unexpected obstacles, look for specific information about programmed decisions, describe the actual process, and interact with the management of the foundation and observe their activities.	Determine and measure the results criteria; collect assessments of the results of the parties involved in the program; & analyze qualitatively and quantitatively

<p>Related to decision making to change the process</p>	<p>To make decisions about the parties being targeted by the program, about the objectives of the program in relation to meeting needs or utilizing opportunities, & about objectives in relation to problem solving, for example to plan changes; & provides a basis for assessing program results</p>	<p>To choose supporting resources, solution strategies & procedure designs, for example to make changes in an orderly manner; and provide a basis for assessing program implementation</p>	<p>To implement and improve program design and procedures, for example to oversee the process; & provide notes about the actual process for interpreting program results</p>	<p>To decide whether to continue, stop, modify the program, or refocus on changes; & provide a clear record of the impact (which is in accordance with the original intent or purpose, positive or negative).</p>
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From the table above, it can be seen a series of ongoing CIPP evaluations to identify important aspects of the organization/foundation that must be monitored to provide input that can help staff/management of the foundation in running the program in accordance with the planned goals.

Islamic Education

The word education in Arabic is 'tarbiyah', which means educating and caring for a child (Muhaimin, 2009). Indeed, in Islamic education science books, they have introduced at least three words related to Islamic education, namely *al-tarbiyah*, *al-ta'lim* and *al-ta'dib*. Further explanation of those words related to education includes:

First, tarbiyah comes from the word *rabaa*, *yarbu*, *tarbiyatan*, which has an added meaning (*zad*) and develops (*numu*) (Nata, 2016). In the Qur'an, this understanding is contained in the surah ar-Rum/30: 39, which means:

"And whatever you give for interest to increase within the wealth of people will not increase with Allah . But what you give in zakah, desiring the countenance of Allah - those are the multipliers."

Based on the verse, *al-Tarbiyah* can mean the process of growing and developing what is in the participants' learning either physically, psychologically, socially, or spiritually.

Second, the word tarbiyah comes from *rabaa*, *yurbi*, *tarbiyatan* which has the meaning of growing (*nasyaa*) and being large or mature (Haryanti, 2013). Tarbiyah can also be interpreted as "the process of transforming science from educators (*rabbani*) to students so that they have a high attitude and enthusiasm in understanding and realizing their lives, so that they form piety, noble character and personality" (Mudzakkir, 2006). By referring to this second word, tarbiyah means the effort to reduce and mature learning participants for physically, socially, and spiritually.

Third, the word tarbiyah comes from the word *rabba*, *yarubbu*, *tarbiyatan* which implies correcting (*ashlaha*), mastering affairs, maintaining and caring for, beautifying,

giving meaning, nurturing, possessing, regulating and preserving its existence (Nata, 2016). By using this third word, *tarbiyah* means the effort to maintain, nurture, care for, improve and regulate the lives of the learning participants in order to be better in their lives.

Al-Ta'lim word is the plural form of *ta'alim*. The word comes from *'allam, yua'llimu, ta'liman*. Yunus briefly interpreted *al-ta'lim* as something related to teaching and training. Meanwhile, Ridha interpreted *al-ta'lim* as the process of transmitting various sciences to the soul of an individual without certain restrictions and conditions (Haryanti, 2013). Meanwhile, Shihab, when interpreting the word *yuallim* as contained in QS al-Jumu'ah/62: 2, means teaching, which is essentially nothing but filling the minds of children learning with knowledge related to the realm of metaphysics and physics (Nata, 2016).

From some of the opinions above, the word *al-ta'lim* in the sense of teaching, which is part of education, is widely used for non-formal educational activities, such as those currently developing, namely there are *taklim* assemblies commonly carried out by mothers in the village, there are *taklim* assemblies in the elite community, in offices, hotels, and places of religious studies.

The word *al-ta'dib* comes from the word *addaba, yuaddib, ta'diban*, which means civilized, polite, manners, manners, morals, morals, and ethics. The word *al-ta'dib* in the sense of education, as mentioned above, is the word chosen by *al-Naquib al-Altas* (Nata, 2016). In this connection, he interpreted *al-ta'dib* as recognition, which was gradually instilled in humans about the right places and everything in the order of creation, thus guiding towards the recognition and recognition of the strength and majesty of God.

At present, the term that is popularly used by people is *tarbiyah* because according to *Athiyah al-Tarbiyah*, it is a term that covers the entire educational activities. Education is an effort that prepares individuals for a more ethically perfect life, systematic in thinking has the sharpness of institution, is active in creation, has tolerance to others, has competence in expressing oral and written language, and has several skills.

Understanding of education with all its totality in the context of Islam inherently in the connotation of the terms "*tarbiyah*", "*ta'lim*", and "*ta'dib*" must be understood together. The three terms contain very deep meanings concerning humans and society and the environment which in relation to God are related to one another: informal, formal and non-formal.

Education in the sense of educating according to Hoogveld is to help children so that they are capable enough in carrying out their life duties. Another expert, an educational figure who is no stranger to the Indonesian nation, namely Ki Hajar Dewantara argues that educating is guiding all the natural forces that exist in children so that they as human beings and as members of society can achieve the highest safety and happiness (Komaruddin, 2010).

The term education itself has two meanings, general and special. In general, education views comprehensively, incorporating all desired or not actions that help develop physical, intellectual, ethical, and emotional strengths. Meanwhile, specifically education means the exchange of generations of cultural and educational backgrounds. Some education experts limit the notion of education, namely the various efforts and efforts of adults to educate the reasoning of youth and regulate their morals (Qarashi, 2003).

From the above understanding, it can be understood that education is a conscious activity to develop optimally human potential to run their lives towards a better direction and can face all challenges.

Islam itself is a religion that *rahmatan lil alamin* (mercy for all nature), brings salvation to the life of the world and the hereafter.

Islam in terms of language comes from the word *aslama, yuslimu, islaman*, which means submission. The word *aslama* comes from the word *salima*, which is peaceful, safe, and prestige. Such understanding of Islam is in line with the aim of Islamic teachings, to encourage people to obey and submit to God, so that safety, peace, and security are realized. It is also in line with the mission of Islamic broadcasting, which is to create peace on earth by inviting humans to obey and submit to God. Islam with such a mission is Islam brought by all the prophets, from Adam as. until Muhammad. In the Qur'an, it is explained:

“Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.”

(QS. Ali Imran/3: 67)

According to Muhaimin, the essence of Islamic education is divided into two, namely: first, Islamic education is an educational activity held with the desire and intention to embody Islamic values, and second, Islamic education is an educational system developed from and encouraged by teachings and values of Islam (Muhaimin, 2009).

From the above understanding, the first understanding focuses on the aspects of customer and Islamic education programs and the second is more on the spirit and spirit aspects of Islam in every activity.

Islamic education has 3 (three) stages of activity, namely: (1) *Tilawah*; reciting the verse of Allah, (2) *Tazkiyah*; purify the soul, (3) *Ta'limul kitab wa sunnah*; teaches al kitab and al hikmah. Religious education can turn the ignorant community into a good people. Islamic education has the characteristic of forming a complete and comprehensive understanding of Islam, the maintenance of what has been learned, the development of the knowledge acquired and in order to remain on the rails of sharia. The results of Islamic education will shape a calm, intelligent mind and strong physical and charitable mind. Integrated Islamic education in education is ruhiyah, fikriyah and amaliyah (activity). Islamic values instilled in individuals need further stages and are developed in empowerment in all sectors of human life. The potential developed is then directed at realizing the potential in various lives. Education taught

by Allah SWT. through His Messenger sourced from the Qur'an as a reference and approach so that with tarbiyah will form a society that is aware and makes God as a god alone. Then their lives will be saved in the world and the hereafter. The results of the knowledge obtained are great pleasures, namely in the form of knowledge, self-esteem, strength, and unity.

In this case, the Islamic education program at the Islamic Women Center foundation that is ongoing is Mother's education. The Islamic Women Center is an organization that is engaged in education trying to educate the nation's life and improve people's welfare, build a whole human being, especially in the mental spiritual field, so as to make the quality of Indonesian people who have faith, knowledge, and charity.

Madrasah Ibu in the Islamic Women Center foundation is one of the activities of the Mother and Family division. September 2016 is the beginning of the activities of the Madrasah Ibu. The participants were mothers in the RW 1 in Tamalanrea Jaya Village, Tamalanrea District, Makassar.

It was conducted twice a week, Monday and Saturday, from 15.30 to 17.30 local time. With learning material recognize and recite the hijaiyah letters correctly, women's daily fiqh introduce several types of salawatan.

Hijaiyah letter learning is focused on pronunciation of the letter correctly. The jurisprudence lessons are associated with the daily activities of mothers with many examples of their daily lives and referenced to the understanding of correct jurisprudence.

In general, at the beginning of learning, all mothers in Madrasah generally cannot yet read and write the Qur'an. It is still difficult to read with makhraj and lafaz al-Qur'an correctly.

The right method is needed in the teaching and learning process. There are two methods used, namely the Iqro' method and the Behavior method. Iqro' method is one method that is suitable and in line with mothers who are still minimal with learning Tajweed quran, which is by inserting one verse with another verse according to the Iqro' method. For example in the word Allah and al-Shamad, here enter the letter *ha* to the letter *sha* because of the law of the mosque. Behavior Method is a behavioral approach method for Madrasah participants. With this method, it is expected that each participant will experience a change in self-character, namely the spirit of tolerance and a way of life from being passive to being active and productive.

One method of approach is the salawatan method. Through the tone of salawatan, it can provide stimuli of excitement and motivation or enthusiasm, and build self-confidence, while the lyrics of salawatan can deliver mothers in the use of the language of the Quran with the correct makhraj.

CONCLUSIONS AND SUGGESTIONS

Conclusion

The evaluation of educational programs in the Islamic Women Center foundation using the CIPP evaluation model is a more complete evaluation model because it includes formative and summative evaluations. Evaluating contexts, inputs, processes and products can be practiced in the framework of decision making (formative role) and presentation of information about accountability (summative role). The program evaluation can show the program's contribution to the achievement of the foundation's goals and make a decision whether the program needs to be continued, improved or stopped. The implementation of Islamic education must be the basis for choosing learning resources as material to be taught. Then in Islamic education, the right delivery strategies or methods are needed so that goals can be achieved.

Suggestion

It can be a reference and consideration in determining the ongoing program policies and subsequent programs.

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LEARNING OF KITAB KUNING IN MODERN ISLAMIC BOARDING SCHOOL (Between Originality and Contextualization of Materials)

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Abstract:

Islamic boarding schools are typical Indonesian educational institutions that have a fundamental role in the effort to transmit Islamic knowledge, maintain Islamic traditions, and print (candidates) scholars who are ready to plunge into the midst of the ummah. For that big role, religious material is taught in Islamic boarding schools, almost all of them are excavated from the kitab kuning. The development and progress of the era that is so fast makes learning the classic heritage book faced with the choice between efforts to maintain the originality of the book material on the one hand, and efforts to contextualize the content on the other side. This study is descriptive explorative which analyses the challenges of modern Islamic boarding schools in aspects of the kitab kuning learning program, which are faced with these two choices. This paper also seeks to offer solutions that can be used as alternatives, to deal with the challenges above.

Keywords:

Learning, Modern Islamic Boarding School, Kitab Kuning

SPEAKING about kitab kuning comprehensively cannot be separated from the discussion of pesantren or Islamic boarding school and its history in Indonesia, although Bruenseen assumes that the presence of kitab kuning in Indonesia is earlier compared to the presence of pesantren itself (Bruinessen, 1999). Islamic boarding schools are unique educational institutions and have a very old age, even the history of education in Indonesia notes that this boarding school is the oldest form of educational institution in Indonesia (RI, 2004). Most pesantren researchers, such as Karel Steenbrink, Martin Van Bruinessen, and others agree that pesantren are traditional Indonesian education institutions. They are only different in seeing the process of the birth of educational institutions which are now increasingly loved by the community. Their differences can at least be grouped into two:

First, this group argues that Islamic boarding schools are Islamic educational institutions born after interacting with pre-Islamic culture, in this case the Hindu-Buddha. Among those included in this group are Nurcholis Majid. Islamic boarding schools are Indonesian civilization artifacts that were built as traditional, unique, and indigenous religious education institutions (Madjid, 1997). The existence of Islamic boarding schools as artifacts of civilization is believed to have a strong correlation with history and culture that developed at the beginning. So that the presence of Islamic boarding schools is a product of history born of Hindu-Buddhist culture that has been Islamized with all forms of adjustment and change.

Second, this group argues that the birth of Islamic boarding schools in Indonesia is the result of adoption from Middle Eastern educational institutions. In other languages, Islamic boarding schools are rooted in the Islamic tradition itself. This second group doubts the truth of the opinions of the first group as explained. Bruinessen as a Western scholar who wrote a book *Kitab Kuning: Pesantren and Tarekat*, explained that Islamic boarding schools have similarities to the model of the education system in al-Azhar Cairo. Furthermore, Bruinessen also rejected the opinion that the existence of Islamic boarding schools coincided with the existence of Islam in the archipelago. According to him, this opinion is an extrapolating opinion because the presence of Islamic boarding schools in Indonesia was only around the 18th century and developed later in the 19th century. Among the indications that used by Bruinessen was the absence of the term *pesantren* in the works of Nusantara *calcal satra*, although in the 16th and 17th centuries there were teachers who taught religion in mosques and palaces (Bruinessen, 1999).

The growth and development of Islamic boarding schools has a very strong and inseparable relationship with the history of the presence of Islam in Indonesia. Islamic education in Indonesia starts when people who enter Islam want to know more about the contents of the religion they have just embraced, both in terms of *aqeedah*, *syariah/fiqh*, and morals, including how to read the Quran. The desire to know and deepen the religion has encouraged the growth and development of Islamic boarding schools, which are places to continue studying religion after passing education in *surau*, *langgar*, or mosque. This *pesantren* education model developed throughout Indonesia with varied names and patterns. On Java called *pesantren*/Islamic boarding schools, in Aceh known as *rangkang*/hornbills, in West Sumatra known as *surau*, and the name that is popular now is Islamic boarding schools (RI, 2004).

Apart from differences of opinion about the origin of the boarding school, since the beginning of its growth, in addition to being a medium of education for *santri*, Islamic boarding schools also have a main function which in general cannot be separated from three things:

First, prepare the *santri* as prospective scholars to explore the science of religion or better known as the term *tafaqquh fi al-diin* as mandated by the Qur'an QS al-Taubah/9: 122:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Translation:

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

Second, propaganda spreads religion/transmission of Islam as in QS Ali Imran/3: 104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Translation:

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

Third, it is as a bastion of the traditions of the ummah in the field of morals which are aspects of the teachings where the main tendencies of the Prophet. Sent to the earth. As mentioned in the hadith.

حدثنا إسماعيل بن أبي أويس قال حدثني عبد العزيز بن محمد عن محمد بن عجلان عن القعقاع بن حكيم عن أبي صالح السمان عن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : إنما بعثت لأتمم صالح الأخلاق

Meaning:

“In fact, I was sent only to perfect morality.” (HR. Bukhari No. 273)

In line with the main function of the boarding school, the material taught in Islamic boarding schools is almost all excavated from the kitab kuning (RI, 2004). This kitab kuning is religious moral values which refer to the Qur'an and hadith and the behavior of the scholars.

The kitab kuning are taught in boarding schools intensively both in salafi pesantren and in pesantren that have implemented classical or madrasa models. The kitab kuning is considered as standard books and standard references in Islamic scientific disciplines, both in aqeedah, syari'ah, history, and morals. As a classic book, of course the presence of the book was once a solution to the problems that emerged in his day. And of course the books are intellectual inheritance that is indeed feasible and should be preserved (Haedari & et al., 2004). Even so, the existence of the kitab kuning as a classic work that is present in the modern world also invites a different perspective.

This difference in perspective can be seen in three groups, namely: First, the group that says that kitab kuning is a reference and religious documentation that must be accepted without reserve because it is final. Secondly, the opposite group actually rejects the Kitab kuning. They say that the kitab kuning is dominated by the thoughts of scholars who sometimes are rarely given theorems of the Qur'an or hadith. In addition, the material has been missed because it was compiled in the past even very classic. Thus, for them the kitab kuning is not able to deliver modern humans to a more advanced life. The third group is a group that tries to find a more complex solution to the kitab kuning because the issue of that book is indeed complicated and touches many sides. Among the complicated side that needs to be

addressed is the contextualization of the book of yellow, or the shorter efforts to study the text and context of the kitab kuning must be done so that not all are fanatically accepted without criticism and vice versa do not stay away because the reason has left behind and lost its urgency.

Based on the background above, the main problem in this study is how to look at and critically review the kitab kuning material taught in pesantren, and the learning method. In order for the discussion in this study to be more systematic, the authors divide this discussion into three subproblems, namely: 1) What are the characteristics of the kitab kuning in modern pesantren ?, 2) What is the material and methods of kitab kuning learning in modern pesantren ?, 3) How to contextualize material and the kitab kuning learning method in modern boarding schools?

RESEARCH METHODS

Research in terms of its place is divided into two, namely field research and library research (Mardalis, 1993). This research is characterized by literature (library research), in the sense that all of the data comes from written materials published in the form of books, papers, newspapers, and magazines. In addition to patterned literature, this research is also qualitative in nature because what is produced is descriptive data (Moleong, 1995).

Considering that this research is pure literature, the way it works is qualitative descriptive (Moleong, 1995). Data that has been obtained from a source, processed and analyzed using content analysis (Muhadjir, 1996) as a method of study and analysis of data systematically and objectively (Kerlinger, 1973). After all the data needed has been collected, then the next step is to analyze all the data carefully and critically by inductive thinking and conclude by drawing some conclusions.

Drawing conclusions was done by deductive, inductive, or comparative. Deductive conclusions begin by analyzing general data then making specific conclusions. On the contrary, inductive conclusions start from data that is of a special nature then concluded with general results (Suriasumantri, 1996). Whereas comparative conclusions were made by comparing several opinions, data, and theories so a new concept appears.

Data collection was done through searches on kitab kuning material taught in Islamic boarding schools. Because of the large number of kitab kuning being studied in Islamic boarding schools, the authors only focus on kitab kuning of fiqh material. Because this research is classified as pure library (library research), the data is collected by quoting and adapting the main literature discussed then conducting critical analysis by comparing it with contemporary fiqh which has a correlation with the problems discussed, both in the form of books, articles and other sources that are considered representative, both primary and secondary.

DISCUSSION

Characteristics of Kitab Kuning

Kitab kuning according to some observers, it is not clear where it came from. Moreover, there is no dictionary or encyclopedia that describes the concept. There is a suspicion that the term arose from Westerners who mentioned the book studied by Muslims in Indonesian pesantren, Bruinessen is one of them. Azizi in Nasuha (2015: 78) explains that a Professor of Islamic Thought in Chicago USA once mentioned the term *al-Auraq al-Shafra'* which refers to the kitab kuning. Some Nahdhiyin figures call it the term *al-kutub al-mu'tabarah*.

The kitab kuning meant in this paper is a book which is often also referred to as a bald book which does not have *harakat* or *syakl*. General notions circulating among observers of pesantren, kitab kuning is religious book in Arabic or Arabic letters, as products of past scholars' ideas written in a typical pre-modern format, before the 17th century AD (Nasution, 1985). We can find the Kitab kuning with such understanding in Islamic boarding schools with various themes and taught in stages. The theme is jurisprudence, aqeedah, morals, interpretations, interpretive sciences, hadith, hadith sciences, etc. to medical science (*thibb*).

The term kitab kuning is actually meant in Arabic-language books of medieval Islamic heritage that are still used by pesantren until now. The kitab kuning is generally not supplemented with *harakat* (*syakl*) and is then known as kitab gundul' (Haedari & et al., 2004). Thus the kitab kuning can be recognized by its distinctive features, namely: books written in Arabic; generally written without *syakl*/lines, some even without punctuation such as dots and commas; contains Islamic scholarship; the writing method is considered ancient, and even considered to have no relevance to the present; generally studied in boarding schools; and printed with yellow color paper (Hasan, 1986).

The character of the kitab kuning like this begins to disappear with the publication of these books with a more elegant format and layout. By printing on white paper and bound in lux, the current appearance of the kitab kuning eliminates the "classic" impression. But this change is not substantive because it is still printed without *syakl* which requires the reader to have scientific abilities, at least *nahwu* and *sharaf* in addition to mastering Arabic vocabulary.

The kitab kuning as described is a translation work on the Qur'an and hadith or intellectual work that takes the legitimacy of the two sources of the teachings. The field of study of kitab kuning covers not only the field of worship, but also about jurisprudence, tawheed, interpretation, hadith, morality and other religious fields. The kitab kuning also covers history, literature, civilization, philosophy, mysticism, politics, and social institutions including knowledge of methodologies such as *manthiq*, *ushul fikih*, *ushul tafsir*, *nahwu* and *balaghah* (Nasuha, 2015). Thus, the study material in kitab kuning can be calcified into two types, namely the kitab kuning group containing the theme of the teachings and groups containing themes not teachings.

The kitab kuning which contains the theme of the teachings of shari'a includes: basic teachings, namely the Qur'an and hadith and the teachings that arise from the interpretation of the cleric against that basic teaching. While the kitab kuning which contains non-teaching themes includes concepts or theories that originate outside Islam but belong to the Islamic community. Like scientific methodologies in education and communication, technology engineering and so on (Nasuha, 2015).

The existence of kitab kuning in Islamic boarding schools can be seen from the five elements of the pesantren as mentioned by Dhofier, namely; Kiai, santri, mosques, huts, and the teachings of kitab kuning (Dhofier, 1982). The packaging is a characteristic that distinguishes between pesantren and other educational institutions. As an institution of study and development of Islamic sciences (*al-ulum al-syar'iyah*), pesantren make the kitab kuning an inherent characteristic and identity that cannot be released. Even as explained by Bruinessen (1999: 17), the presence of Islamic boarding schools would instead transmit traditional Islam as contained in the kitab kuning.

Materials and Learning Methods of Kitab Kuning in Islamic Boarding Schools

From the many materials, especially the title of kitab kuning in pesantren, the author only focuses on fiqh material and is more specific to the *marhalah fiqh wustha* (MTs and MA). The reason for choosing a fiqh study is that this is the most prominent branch of science practiced and most often used (Bruinessen, 1999). Fiqh has a very intensive and urgent role, containing various concrete implications for religious practices and daily behavior of individuals and society. So that the presence of this knowledge is expected and indeed so reality can answer the problems of life that continue to change so quickly.

As we know that the fiqh term contains an understanding of the scriptural text, loaded with factors that influence its appearance. Terminologically, the majority of Sunni Muslim scholars are defined fiqh as "the understanding or knowledge of the syara law" about the actions of the mukallaf people which are extracted (*al-muktasab, al-mustanbat*) from detailed arguments (Khallaf, 1978). Thus fiqh is a product of ijtihad (intellectual/scientific activity) of jurists post the Prophet by referring to the texts conveyed by the Prophet Muhammad, both in the form of revelations and the words and traditions of the Prophet.

Another reason for choosing fiqh as the object of research is that fiqh studies, especially in the field of mu'amalat, are the most extensive, dynamic dimensions of Islamic law and continue to move in a process that will not stop in line with the inevitability of changes in human life itself. From the presence of the schools of jurisprudence, we can observe that fiqh is a response and answer to the problems that arise in its time. The rule that describes this is "the law revolves following the existence and absence of *illat*", another rule "changes in law are determined by changes in time, place, and circumstances" (al-Jauziah).

Jurisprudence contained and integrated in the kitab kuning of pesantren is a formulation and product of ijtihad of the ulama of his time. The distance of time, coupled with the reality that continues to develop with all its dynamics and problems,

demands the preservation of the book of yellow not only in its existence but also preserving the material relevance aspects of real life in society. This consideration is not without reason, interpreter expert, Shihab (2010: 461-462) said that:

If our clerics who lived in the past, lived in our present time, experienced what we experienced, and followed the development of science and technology as we followed it, then surely the opinions they put forward first - little or many - would be different from what they have stated or scratched in their works, just like the one experienced by Shafi'i whose opinion when he arrived in Egypt (*Qaul Qadim*), is different from his opinion when in Iraq (*Qaul Jadid*), even though the deadline between the two opinions was very short, no more than ten years. "

This preservation effort is an attempt at contextualization, so the sacredness of the kitab kuning which gives the impression of being an antique object that has a very long distance from reality must be sought to be part of the reality itself. The first step in this effort is to critically research the kitab kuning materials in the pesantren today.

The transformation of the Islamic orientation of Islamic boarding schools (especially fiqh) is urgent to do, if not, the pesantren is feared to give birth to generations that are suitable for birth in the past. There is a concern as exemplified by Hasan (1989: 29) that people can become more familiar with the camels with all the details of their zakat until Ibn Labun, rather than solve the problem of clove zakat and tiger shrimp mining.

Another important thing to study critically is the education system and the kitab kuning learning method in the pesantren. The learning method in question is traditional learning methods that become the trade mark of pesantren, namely: sorogan method, bandongan, deliberation/*bahtsul masa'il*, memorization, demonstration/practice, and *hiwar/muhadathah* (RI, 2003).

The pattern of education held in Islamic boarding schools is quite diverse, along with developments that occur in the body of the pesantren which in turn impacts on the diversity of the types of pesantren. Specifically, it can be explained that the development of pesantren also occurs because of the presence of Islamic boarding schools with madrasa and school systems. These changes and developments directly or indirectly also affect the method, intensity, and portion of kitab kuning learning in boarding schools.

In summary, it can be explained that since the beginning of its growth, with its distinctive and varied forms, Islamic boarding schools have continued to develop, except that significant developments occur when there are intersections between Islamic boarding schools with madrasa or school systems or also known as classical systems. The contact between Islamic boarding schools and madrasah began at the end of the 19th century and became more apparent in the early 20th century. The development of the pesantren system into the madrasa system is influenced by the madrasa system that has developed in the Middle East (RI, 2004).

Broadly speaking, boarding schools - after coming into contact with the madrasa system - can be grouped into three strata of educational models, namely:

1. First, traditional Islamic boarding schools

Traditional Islamic boarding schools are also called salaf pesantren. Islamic boarding schools of this model are more focused on studies and deepening of the book of calcine/kitab kuning and *bahtsul masa'il*. The culture and paradigm of the santri in terms of their mindset seem primitive, classic, and exclusive.

2. Secondly, Modern Islamic Boarding Schools

This pesantren is also called khalaf boarding school. Unlike the salaf pesantren which are only focused on exploring kitab kuning, pesantren, this model besides studying the ancient books also follows the times and advances in technology.

3. Third, Mixed or Combined Islamic Boarding Schools

The distinctive feature of this combination of pesantren is the existence of two combinations of the teachings of the book of kuning and the development of a modern curriculum. The difference between this pesantren and the modern pesantren that stands out is the existence of kiai as a central point. Kiai in combination pesantren still occupy a central position in addition to traditional values that are still held firmly, whereas in modern pesantren it does not position it as a central position.

Actually, salaf pesantren and modern pesantren with the above understanding are very few in number. Islamic boarding schools which claim to be salafiyah pesantren generally also hold tiered education even though they do not use the term madrasa. On the other hand, the khalafiyah/modern pesantren in general also held classical book study education. That is because the kitab kuning characterizes even elements that cannot be separated from pesantren. Thus it can be said that generally, Islamic boarding schools in Indonesia are boarding schools that are among salafiah and khalafiah pesantren (RI, 2004).

If the existence of pesantren is linked to the national curriculum, then boarding schools can be classified into four types:

First, Islamic boarding schools that hold formal education by implementing a good national curriculum that only has religious schools (MI, MTs, MA and Islamic Higher Education) and those who also have public schools (elementary, middle, high school and public universities), such as Al-Ikhlas Islamic Boarding School Addary DDI Takkalasi, Pesantren DDI Mangkoso, Pesantren Rahmatul Asri Enrekang, Pesantren Tebuireng Jombang, and Pesantren Syafi'iyah Jakarta.

Second, Islamic boarding schools that hold religious education in the form of madrasas and teach general sciences even though they do not apply the national curriculum, such as the Gontor Ponorogo Islamic Boarding School and Darul Rahman Jakarta.

Third, Islamic boarding schools that only teach the science of religion in the form of diniyah madrasas, such as the Lirboyo Kediri Islamic Boarding School and the Tegalrejo Islamic Boarding School.

Fourth, the Islamic boarding school is only a place of recitation like the Daruttauhid Islamic Boarding School which is cared for by K.H. Abdullah Gimnastiar.

The different types and classifications of pesantren as above can lead us to the reality that the focus, patterns, and quality of kitab kuning learning in all pesantren are not uniform. The portion and quality of kitab kuning learning will depend on the pattern and type of boarding school. For traditional Islamic boarding schools that do not teach the national curriculum, the study of kitab kuning must be more intensive and have more portions. The opposite will happen in classical Islamic boarding schools, especially if you accept the national curriculum, the portion of the kitab kuning will be reduced and it will certainly affect the quality of the santri's mastery of the kitab kuning.

Traditional Islamic boarding schools have plenty of time to trace the basic principles laid down by the predecessors contained in the classical books, in understanding the Qur'an. That is because the kitab kuning in the pesantren is not "disturbed" by general books and skill coaching. Quraish Shihab saw that ideally for the rear generation, the basic principles laid down by the ulama should be of concern. They have compiled an understanding methodology that - for the sake of the continuity of science - must not be ignored, even though it may be refined or revised. Ignoring their methodology - which is contained in the kitab kuning - means the same as starting from zero, and this is contrary to the nature of science, even inhibiting progress. Science does not teach prosecutors to start from scratch, but instructs the prosecutor to see past products to be used in present life (Shihab, 2010).

The study of pesantren residents against the classic kitab kuning does not mean that they want to bring the past to the present or bring the santri now to the past, but it is a form of appreciation and for maintaining continuity and scientific continuity. Shihab sees that we must respect the past scholars because they have contributed to giving us their experiences and thoughts, at least to be material for reflection. But of course, that respect does not mean sacralising their opinions, or assuming that everything they have revealed is true and all they reveal is the truth. The principles and formulas that are most appropriate in this regard and which should be held are:

المحافظة على القديم الصالح والأخذ بالجدید الأصلح

Meaning:

"Maintain past ones that are still relevant and take new ones that are better."

The thought presented by Shihab is expected to be an excavation of classical books and contemporary books. In the opinion of the author, the pesantren that can do this optimally are salafi/traditional boarding schools because they have a sufficient portion of time. Thus, pesantren became a place for *tafaqquh fi al-din* and the emergence of prospective scholars can be expected from these traditional model

Islamic boarding schools because they are able to combine classical and contemporary scientific heritage even though it must be admitted that it is not easy.

As for modern boarding schools that have been integrated with the national curriculum and classical models, it is necessary to look for other models and strategies for the effectiveness and efficiency of the kitab kuning learning process in this model boarding school. The search for a new format that fits the model is urgent because Islamic boarding schools have become the pesantren that is in great demand by the public in the current era of globalization (Haedari & et al., 2004). The lack of time allocation portion for the kitab kuning at this modern boarding school can be balanced by utilizing and maximizing the sorogan and wetonan recitation models to cover it. The real conditions between the differences in salafi/traditional pesantren and modern pesantren as mentioned above also mean that the expectations of santri mastery of kitab kuning between each pesantren also cannot be equated.

Efforts to Contextualize Materials and Learning Methods of Kitab Kuning in Modern Islamic Boarding Schools

Nasuha identified three groups who gave comments/attitudes about kitab kuning, namely:

First, this group says that kitab kuning is a reference and religious documentation that must be accepted without reserve because it is final. This can be seen from the attitude of certain followers of the jurisprudence towards the fiqh texts that they adhere to. Likewise it can be seen in the *kalami* sect adherents to the thoughts of the faith of imam they adhere to. Their fanatical attitude is very strong and does not want to be criticized. If criticized by commenting that the kitab kuning is the result of ulama's thoughts and not something that is not *qath'i*, they will defend by saying that the kitab kuning texts were compiled by the great scholars and role models who could not mislead the ummah, even difficult to match.

The fanatical thinking and attitude of the supporters of this group departs from the three underlying ideas, namely: (a) the orientation of their thinking which focuses on applied science mainly fiqh and tauhid. For them, learning the knowledge is not to be discussed but to be known, practiced and interpreted. Such beliefs result in their weak scientific creativity in the application of fiqh and other religious sciences; (b) all the knowledge taught is not taught by using *mabda'* in accordance with the philosophy of science (ontology, epistemologi, and axiology) but through the method of translating words (at Wetonan) which are applied to all levels from junior to senior and carried out to seek blessings; (c) subject matter is usually limited to certain books which are considered *mu'tabarah* according to certain thoughts, theological, fiqh schools, and others.

The second group is the opposite group who actually reject the kitab kuning as a priori. They say that kitab kuning is dominated by the thoughts of scholars who sometimes are rarely given theorems of the Qur'an or hadith. In addition, the material has been missed because it was compiled in the past even very classic. Thus, for them

the kitab kuning is not able to deliver modern humans to a more advanced life. It could be that this attitude is because they are unable or not yet immersed in the contents of the kitab kuning that they mean in depth. Of course this attitude will lead to the silting of the Muslim religious knowledge. In fact, if they saw historical records, they would find that Muhammad Abduh, known as the twentieth-century mujaddid, suggested that Muslims explore the classical *al-Muwafaqat* book by Imam al-Syathibi. Likewise Rashid Ridha when writing *al-Manar* also quoted many thoughts of *Tafsir Ibn Kathir*, and Buya Hamka cited many of Imam al-Gazali's classical thoughts in his book *Tasawuf Modern*.

The third group is a group that tries to find a more complex solution to kitab kuning because the issue of kitab kuning is indeed complicated and touches many sides. Among the complicated side that needs to be addressed is the contextualization of kitab kuning, or the shorter efforts to study the text and context of kitab kuning must be done so that not all are fanatically accepted without criticism and vice versa do not stay away because the reason has left behind and lost its urgency.

The thinking of the third group is what inspired the author to focus on doing this research. It must be admitted that the conditions used when the kitab kuning were born were very different from now, from where the problem began to appear. A quick glance suggests that in certain objects, there is a distance between the kitab kuning material taught in pesantren on the one hand and the reality of society on the other. In other languages, there is no synchronization of book-based science with real reality in society. Herein lays the urgency of research and critical studies of kitab kuning material and its teaching methods, as an effort to contextualize existing kitab kuning material and to be taught in boarding schools.

There are fears of some figures if the santri with classical material and the kitab kuning learning model in the pesantren that is happening now is only able to interpret, able to understand the text (*mufradat* and number) contained in the book without the ability to combine with the present conditions which have even changed very much will appear classical students born in modern times. In other words, the synchronization of book-based scholarship with the reality and real needs of Muslims in the field makes the contextualization of kitab kuning as a separate problem and an effort to find a solution which is absolutely necessary.

This condition is a challenge for various parties, especially those involved directly in boarding schools. Concern is very justifiable, but it does not mean without answers. Thus, at least what needs to be investigated is how much the material content of the books is indeed far away and is no longer suitable to be taught because it is not in accordance with the current conditions. The answer to this question is urgent to note so that there is no accusation that the presence of kitab kuning is evenly incompatible and even accused of being the cause of the backwardness of the people or the least developed alumni of the pesantren.

To answer the challenges as above, one separate concept and formula is needed, which of course is not as easy as turning the two palms. Moreover the pesantren are

faced with various obstacles and challenges both internally and externally. However, it must be admitted that the scientific tradition of the pesantren which rests on the kitab kuning is a uniqueness and privilege of the pesantren (Haedari & et al., 2004). What is alleged about the kitab kuning of the pesantren, which is said to be the cause of the freezing of the people, should not dwarf the guts of the santri in their scientific transformation as KH. Sahal Mahfudh hopes (1999: 39). It is precisely our hope that from the abundant kitab kuning-based scientific tradition, the academic quality of the pesantren can continue to be developed.

The author saw that the great expectations of the great scholars as above can be sought with the initial steps in the form of: First is research and elaboration of kitab kuning material taught in boarding schools. This effort is expected to have clear and measurable data, how much the contents of the kitab kuning are essential or substantive and still in accordance with current conditions, and how much is less or even inappropriate. The next hope is how much material that is already inadequate in accordance with the present conditions is to be replaced with contemporary material and books so that the material and time allocated in a limited way to this modern boarding school can be overcome.

As a boarding school coach, the author observed the development of pesantren alumni in the last few years, especially those who are members of the whatsapp group of pesantren alumni and include some of their teachers in the group. Dialogues with scientific nuances cannot be separated from their interactions in the virtual world. The interesting thing is the questions from the group's alumni to their teacher. So many questions they asked the teacher. Their questions seem to depart from the present problems that they encounter in society, starting from the problem of jurisprudence to the faith that they might not have gotten discussion and legal certainty when studying at the pesantren.

Second, it is developing material and learning methods. The potential of santri alumni of modern pesantren does not mean being forced to master classical books and modern books are closed because they are shifted by a curriculum book that is taught intensely in a class. According to the author, the sorogan method can actually be developed and maximized for those students who tend and are talented to master the religious sciences that are identical to the kitab kuning. Or in other words, the sorogan method can be used as an intensive form of learning for santri whose talents and interests are Islamic sciences, or for those who are prepared to become future scholars.

Usually, students who have talent and tendencies like this are not many in number but they ever do not exist. It is they who are expected to become candidates for scholars who have deep potential in the efforts of *tafaqquh fi aldin*. The continuity between classical books and contemporary books can be taught to them in the sorogan method. Therefore, this sorogan method needs to be developed and maximized just like other forms of learning methods.

The author thinks that the recitation of the kitab kuning in the form of wetonan or bandongan in modern pesantren can be used to include contemporary books. Usually, the recitation of this form makes the classic book an object of reading which in one and every time encounters, the discussion of one material is never complete. The recitation which is usually held between the Maghreb and the Isha can actually be maximized – at least – as a preliminary introduction or basic knowledge of the kitab kuning solution to the current problems. From these considerations, the recitation material, the book chosen, and the present teaching methods (wetonan and bandongan) that exist today need to be updated with contemporary books. How the classical heritage learning method is fully utilized because the method has succeeded in printing scientists and experts born from the womb of the pesantren. The hope of this method will present candidates who are experts in their respective fields, but still be able to know the principal issues that they have learned in the study of wetonan or bandongan.

CONCLUSION

1. Characteristics of Kitab Kuning can be seen from the general understanding circulating among observers of pesantren. Kitab kuning is religious book in Arabic or Arabic letters, as products of past scholars thought written in a pre-modern format, before the 17th century with its trademark, namely: a) Book written in Arabic; b) generally written without *syakl*/lines, some even without punctuation such as dots and commas; c) contains Islamic science; d) the writing method is considered old-fashioned, and even considered to have no relevance to the present; e) generally studied in Islamic boarding schools; f) printed in yellow colour paper.
 2. Kitab kuning material (mainly *fiqh*), which is contained and integrated in the kitab kuning of pesantren, is the formulation and product of *ijtihad* of the scholars of his time. The distance of time, coupled with the reality that continues to develop with all its dynamics and problems, demands the preservation of kitab kuning not only in its existence but also preserving the material with relevance aspects of real life in society. The pattern of education held in Islamic boarding schools is quite diverse, along with developments that occur in the body of the pesantren which in turn impacts on the diversity of the types of pesantren.
 3. Contextualization of material and kitab kuning learning methods can be done by a) research and elaboration of kitab kuning material taught in boarding schools, and applying *almuhafazah ala al-qadim al-salih, wa al-akhzu bi al-jadid al-ashlah*; b) developing material and methods of learning in a way, maximizing the sorogan method for students who are gifted and prepared as prospective scholars, and maximizing the wetonan method for santri in general with basic material that is of the nature as simple answers to contemporary problems.
- Wallahu A'lam*

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**PATTERN OF CHARACTER DEVELOPMENT THROUGH *PALU KANA*
MAPANDE PROGRAM AFTER EARTHQUAKE AND TSUNAMI IN PALU
INDONESIA**

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Abstract:

The Palu Kana Mapande Program (PKM) is a form of character building for students in Palu City. This PKM program was motivated by the government of Palu to build the young generation into a generation that has noble character, has a good personality, self-control, and has intelligence. PKM was done in three steps, namely the planning, implementation, and decision processes. The implementation of learning is completed in the curriculum and teaching materials that have been prepared. PKM implementation program is carried out on the ability of students to read and write the Qur'an, habituate noble morals, perform prayers, memorize daily prayers, and tartil juz 30. The supporting factors are enthusiasm of students, exemplary teachers, replacing those who need helps, education services, parents, and management team collaboration. The inhibiting factors are lack of time allocation after the earthquake and tsunami, students and teachers were still traumatized and defeated, limited facilities and infrastructure (emergency schools), worries about unstable natural conditions, and low teaching staff. The implications of this study required the participation of schools, teachers, and parents to further encourage and hone the potential of students, resulting in a generation of strong and Islamic characters.

Keywords:

Character Building, Palu Program, Mapande, Earthquake and Tsunami

IMPROVING the quality of education for the Indonesian people is a problem that has always received absolute attention for the implementation of community development. This can be seen from the orientation of Indonesia's national development which prioritizes the development of the Indonesian community as a whole, and this has an impact on the position of the development of education in a very important position. In Law Number 20 of 2003 concerning National Education System chapter II article 3, it is stated that national education functions:

Developing abilities and forming dignified national character and civilization in order to educate the nation's life, aiming at the development of potential students to become human beings who believe and fear the Almighty God, are noble, healthy, knowledgeable, capable, creative, independent, and become citizens democratic and responsible country (Ministry of National Education, 2003).

The function of national education mentioned above illustrates that character education based on faith and piety to God Almighty is the essence of Indonesian

human education. As a manifestation of the ideals of national education, the Indonesian government launched the development of national culture and character beginning with the declaration of "National Character and Cultural Education", as a national movement in early January 2010. Since 2010 character education has become a national level discussion to date, especially related to educational issues (Mu'in, 2011).

Character education in schools currently refers to the 2013 curriculum. The 2013 curriculum is a curriculum that was born from an inevitability of education in Indonesia. The friendly and polite character of the Indonesian people has been greatly eroded due to the influx of negative external cultures. The birth of the 2013 curriculum was based on the birth of Government Regulation Number 13 of 2015 concerning the Second Amendment to Government Regulation Number 19 of 2005 concerning National Education Standards. The issuance of PP number 13 of 2015 resulted in changes to graduation standards, content standards, process standards and educational assessment standards. In accordance with the PP, the 2013 Curriculum emphasizes the internalization of attitude values, both spiritual attitudes (*hablun min Allah*) and social attitudes (*hablun min al-nas*).

In line with this, the government of Palu City created and implemented the Palu Kana Mapande (PKM) program since 2017, to educate the younger generation and provide the widest possible access to the underprivileged people in education in the area. This PKM program is motivated by the desire of the Palu City government to build the young generation into a generation that is noble, has a good personality, has intelligence and skills.

Seeing the current phenomenon, children have started sucking Fox glue, stealing, bullying in their friends, brawls, or smoking. Symptoms of moral deterioration are currently really worrying. Honesty, truth, justice, help, and compassion have been eroded by various forms of fraud, fraud, oppression, which are very detrimental. There is fighting and slander, taking people's rights at will, corruption, robbery and other deviant acts (Nata, 2008). Another fact, according to Wibowo (2013: 2), is that drug trafficking is increasingly prevalent among the younger generation. The act of brawls, beatings, theft, anarchic gang groups and robberies carried out by teenagers. The threat as the nation's next generation is a concern for all parties, including the community, parents and the government in the city of Palu, Central Sulawesi Province.

Efforts to prevent the crisis of Islamic values towards students and to support the achievement of the goals of Islamic learning that are still minimal from time efficiency and quality in the Elementary School environment, there is a need for fostering religious character for students carried out in schools. Given the importance of religious education, the government issued a policy on additional hours of religious instruction in all elementary schools, both public and private in the city of Palu. Additional religious lessons are known as the Palu Kana Mapande program (Palu Must Be Smart).

The Palu Kana Mapande program was implemented to realize the vision of the Palu City Government to instill religious values, which need to be developed in education in the form of additional religious lessons for all fifth grade students in both public and private elementary schools in Palu City (Palu, 2018). Internalization of religious values from an early age is expected to be able to increase spiritual potential and form faithful and pious students to the Supreme God and have a noble character, character, integrity, civilization and culture.

Religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings, which are carried out at least through subjects in all paths, levels, and types of education. Additional hours of religious studies are not only given to students who are Muslim, but also non-Muslim students in the Elementary School. The government budgeted around 4.4 billion rupiah for the implementation of the PKM program which was carried out and directly controlled by the Education and Culture Office of the City of Palu. The addition of religious study hours for class V students by the government issued a Decree concerning the establishment of a management team consisting of directors, general coordinators, regional coordinators, chief management, deputy chairmen, secretaries, fields, and members.

Primary school as a general education institution provides religious lessons with limited time for each class. The Palu Kana Mapande (PKM) program is a solution to further strengthen and deepen students' understanding of religious values that must be integrated in every learning activity. Therefore, attention to providing additional hours of religious instruction to these students is based on the view that religion has a very important role in human life.

The implementation of the PKM program after the earthquake and tsunami was carried out even though in emergency schools or emergency classes. Disaster is an event or series of events that threaten and disrupt the lives and livelihoods of the people, caused by natural factors and / or non-natural factors, as well as human factors, resulting in human casualties, environmental damage, property losses and psychological impacts. Furthermore, it was explained that there were three main systems that suffered losses.

The consequences of disasters are (physical environment) physical environment, socio demographic (social population) and built environment (Mileti & Gottschlich, 2001). The earthquake and tsunami in Palu occurred on Friday, September 28 2018 with a magnitude of about 7.4 SR with a depth of 10 km. The earthquake was centered in Sirenja Subdistrict, Donggala Regency and resulted in a local tsunami as high as 6 meters high in Palu City and the coast of Palu Bay.

The earthquake occurred on the island of Sulawesi in Indonesia, at 18:02 local time resulted in a tsunami. Severe damage in the central western part of Sulawesi Island, including two coastal cities overlooking Palu Bay, namely Palu City, the capital of Central Sulawesi Province, and Donggala Regency. In international journals written by Mikami, et al. (2019) that:

According to the Indonesian National Disaster Management Agency (2018), this event caused 2101 fatalities (1727 in Palu, 171 in Donggala, and 203 in other municipalities) and 1373 were missing/buried, as of November 20, 2018.

Based on these data that the victims of the 2018 Palu earthquake and tsunami caused 2,101 fatalities consisting of 1,727 in Palu City, 171 in Donggala, and 203 in other cities and 1,373 lost or buried. The earthquake and tsunami devastated the city of Palu and its surroundings, causing educational facilities and infrastructure to be badly damaged and even lost, teachers and students were forced to flee to locations that were considered safe. As a result of the earthquake, and the tsunami affected the learning activities. Based on the description above, the study of the implementation of PKM after the earthquake and tsunami in Palu became interesting to discuss.

The main problem in this study is how the mechanism of implementing character building through the post-earthquake PKM program, and the tsunami in Palu City. Based on the subject matter, the purpose of this study is to map the mechanism for implementing character building through the PKM program after the earthquake.

Itself Character Building

Guidance needed by students varies such as fostering religious attitudes, social attitudes, and skills development. Islam strongly recommends that fostering someone with full policies in accordance with the conditions of the person being nurtured. Coaching is an activity carried out to improve existing ones, both through maintenance and guidance on what they already have, as well as getting new knowledge and skills. Coaching is an effort, action and activity that is carried out efficiently and effectively to get better results according to the Ministry of Education and Culture (2014: 37).

According to Fitri, (2012: 20-21) argues that etymological characters originate from the Latin character which means character, character, traits, psychology, character, personality and morals. In terminology, stated by Lickona (1991: 51) that the meaning of characters is "The inner disposition to respond to situations in a moral good way." Then he added, "Characteristic has three interrelated parts: moral knowing, moral feeling, and moral behavior".

Character is used to realize behavior that contains four characteristics, namely: actions that contain a hierarchy of values, tenacity in principle, internalization of rules as personal values that show autonomy, loyalty to selected commitments, and maturity.

Furthermore, the character has a number of similarities with morality, character and morals (Zubaedi, 2011). Character traits are the character or special character of someone to do courtesy and respect for others who are reflected in their behavior and life. Then, another opinion is that character is a mental or moral quality, morality or individual character, which is a special personality that becomes a driver or driver, and a differentiator between individuals and other individuals (Hidayatullah, 2011).

A person can be said to have character if the person has been able to absorb the values and beliefs desired by society, and is used as a moral force in living his life.

Furthermore, character is a way of thinking and behaving to live and work together, both within the family, society, nation and state, and is a characteristic of each individual. Greek philosopher, Aristotle, said that characters are formed from three kinds of interrelated parts, namely moral knowledge, moral feeling, and moral behavior. Good character consists of knowing goodness, wanting goodness, and doing good-habits of mind, habits of heart, and habits of doing (Lickona, 1991).

Character is a psychological, moral or character trait that characterizes a person or group of people. So coaching or character education can be interpreted as a system that values goodness for students, which contains components of knowledge, individual awareness, determination, and the willingness to implement values, both to God, oneself, and to fellow humans (Aunillah, 2011).

Character implies a moral standard and involves a value consideration. Character education is an education that is integrated with learning that occurs in all subjects, directed at strengthening and developing children's behavior as a whole. The assumption is that children are human organisms that have the potential to be developed. That character education is very urgent in its position because the Indonesian nation faces conditions that are not conducive to building a strong nation.

Basics of Character Building

The character formation directly exemplified by the Prophet Muhammad, is an essential manifestation of the character application desired by each generation. The example of the Prophet is a reference for the behavior of the Companions, Tabi'in and his followers. Al-Quran and hadith have conveyed the perfect character-building method to become a noble and cautious man.

The following is explained the basic character building, among others:

1. Surat Luqman/31: 13-14.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (13) وَوَصَّيْنَا الْإِنْسَانَ
بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14)

Translation:

- (13) And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah . Indeed, association [with him] is great injustice."
- (14) And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

2. QS al-Tahrim/66: 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ
لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Translation:

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.”

The above verse has the meaning of responsibility for educating the child to avoid fire problems, by directing, educating and helping children. Parents must support education which has the principle to run a life positively, live the teachings of Islam correctly (Muallifah, 2009). Furthermore, the concept of educating children in Islam has been started since the child in the womb, and has agreed to agree to nurture the development of children with halal and good food, inner complexity in a comfortable and pleasant household (Abdurrahman, 2013). Abdurrahman suggests that educating children seriously will ask for heaven, while underestimating it means hell.

3. QS Ali Imran/3: 104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Translation:

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

Based on the verse, it can be stated that fostering religious character is something that must be given to children in the family, school and community, so that later the child becomes firm when making and strengthening his belief in Allah Almighty.

4. Hadiths that can be made basic in making characters, include:

من كان يؤمن بالله واليوم الآخر ، فليقل خيراً أو ليصمت

Means:

"Who has faith in Allah and the last day, then say good or silent" (Narrated by Bukhari and Muslim).

The hadith means that a human being can as much as possible practice the ability to maintain and control oral. Another hadith is explained about exercising the ability to breed from all the problems found in this life as the Prophet said:

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه

Meaning:

"Not believing one of you to love his brother as he loves himself" (Narrated by Bukhari and Muslim).

Character building for children is very important. Parents as the first educators at home are needed for fostering children's character. Coaching can be done by being a good example for children, taking time to be together, at least choosing a conducive learning place.

Purpose of Character Development in Students

The purpose of human life, namely to achieve happiness in life in the world and the hereafter. As the word of Allah Almighty. QS al-Qashash/28: 77.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Translation:

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

The purpose of character education or coaching in schools is intended to facilitate students to develop characters, especially those that cover the graduate competency standards. According to Samani (2011: 42), universally various characters are formulated as shared life values based on pillars; peace, respect, cooperation (cooperation), freedom (freedom), happiness (happiness), honesty (honesty), humility (humility), affection (love), responsibility (responsibility), simplicity (simplicity), tolerance (tolerance) and unity (unity). In connection with this view, Muslih (2011: 81) assumes that character education aims to improve the quality of implementation and educational outcomes that lead to the achievement of the formation of character and noble character of students as a whole, integrated and balanced.

Character education aims to form a nation that has character, dignity, and is respected internationally. By that, it is necessary to apply correct character education, all elements of the nation must take part in building a whole national character. In an effort to shape the character emerged various values of character education including the values of honesty, discipline, tolerance, love for the motherland, and so on. This is relevant to character values in religious teachings (Rahmadi, 2010).

According to Saleh (2012: 78), character education is related to morals in the process of formation or moral change in students who can be actualized by applying the values of honesty, politeness, fairness, discipline, and responsibility. While the

regulations of the Ministry of Education and Culture (2016: 16) suggest that strengthening character education has the following objectives:

1. Develop a national education platform that places character meaning and value as the main soul or generator for the implementation of education.
2. Build and equip Indonesia's golden generation 2045 to face the dynamics of future changes with 21st century skills.
3. Restore character education as the spirit and foundation of education through harmonizing the heart (ethics and spirituality), taste (aesthetics), though thinking (literacy and numeracy), and sports (kinesthetic).
4. Revitalize and strengthen the capacity of educational ecosystems (principals, teachers, students, supervisors, and school committees) to support the expansion of the implementation of character education.
5. Building a network of community involvement (public) as a source of learning inside and outside the school.
6. Preserve the culture and identity of the Indonesian people in supporting the National Mental Revolution Movement (GNRM).

Character education or coaching has three main functions, namely:

1. As the formation and development of potential.
2. As improvement and reinforcement.
3. As a filter (Zubaedi, 2011).

Character education is a form of human activity in which there is an action that educates and is intended for the next generation. The purpose of character education is to form individual self-improvement continuously and train self-abilities in order to lead a better life.

Character Building in Schools

Character building is one of national education purposes. Article 1 of the 2003 National Education System Law states that among the objectives of national education is developing the potential of students to have intelligence, personality, and noble character.

Fostering the character of students through education, experience, life trials, sacrifices, and environmental influences and then internalizing the values in a person so that it becomes an intrinsic value that underlies attitudes and behavior. Repetitive attitudes and behaviors become habits and can be called characters.

Character building is an educational movement in schools to strengthen character through the process of forming, transforming, transmitting, and developing the potential of students by harmonizing their hearts (ethics and spirituality), taste (aesthetics), thinking (literacy and numeracy), and sports (kinesthetic) according to the philosophy of life of the Pancasila. That way, support for public involvement and collaboration between schools, families and the community is needed as part of the National Mental Revolution Movement (GNRM). Strengthening character education

refers to the five main values which include; (1) religious; (2) nationalists; (3) independent; (4) mutual cooperation; (5) integrity (Kemendikbud, 2017: 8).

Religious character is applied in the form of life by behaving well towards other parties (God Almighty, human beings, and the universe) and towards oneself. In this modern world, humans tend to forget the virtuous life, including virtuous self-oriented or self-centeredness, such as self control and moderation or self-control and patience; and other-oriented virtuousness towards others, such as generosity and compassion or willingness to share and feel good.

The nature of moral character is to develop children's moral intelligence (building moral intelligence), so as to be able to determine right and wrong, good and bad, which are reasonable and unnatural, which are appropriate or inappropriate, and that are appropriate or inappropriate for someone to do. The character of independence is a character that shows confidence and is responsible for determining attitudes in making decisions.

Character education teaches habits of thought and behavior that can help individuals to live and work as families, communities and the state, helping them to make accountable decisions (Khan, 2010). The strategy for implementing Character Education Strengthening (PPK) in educational units can be done through intracurricular, cocurricular, and extracurricular activities.

The Character Education Strengthening Movement (PPK) was developed and implemented using the following principles: a) Principles of universal moral values, b) Holistic principles, c) Integrated principles, d) Participatory principles, e) Principles of local wisdom, f) The skill principle of the XXI century, g) The principle of fair and inclusive, h) The principle is in line with the development of students (Kemendikbud, 2016: 12-15).

In connection with the above, character is the ability of individuals to overcome physical limitations and their ability to dedicate their lives to good values that benefit themselves and others (Albertus, 2015). That way, a strong character shapes individuals as agents of change for themselves and the surrounding community. The character coherently emanates from the results of thought, heart, sports, and the feeling and intention of a person or group of people.

Values in Strengthening Character Education

Education today is required to be able to change students in a better direction. Therefore, the Ministry of National Education has formulated 18 character values that will be instilled in students as an effort to build national character, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendship / communicative, love of peace, love to read, care for the environment, caring for the social, responsibility (Suyadi, 2013).

Republic of Indonesia Minister of Education and Culture Regulation Number 20 Year 2018 concerning Strengthening Character Education in Formal Education Unit Article 2 explains that 18 character values as referred to in paragraph (1) are

manifestations of 5 (five) main interrelated values namely religiosity, nationalism, independence, mutual cooperation and integrity integrated in the curriculum. The implementation of character strengthening that optimizes the function of the tripusat education partnership as referred to in article 5 is carried out with a class-based approach, school culture, and society.

The Directorate of First Continuing Education of the Directorate General of Primary and Secondary Education of the Ministry of Education and Culture in Mentoring Teachers of Traditional Private Schools (Islam) has inventoried the domain of Islamic character as character values that must be displayed, namely towards God, towards oneself, towards the family, towards other people, to society and the nation, and to the natural environment. The Character Education Values are an effort in building the nation's character through education both in schools or madrasas, as well as Islamic boarding schools.

RESEARCH METHODS

This research is a qualitative descriptive study. The approach used is a phenomenological approach to examine something through phenomena or symptoms that emanate from the object under study. The objects of this study were teachers and students in elementary schools who lost and were the worst from a number of schools affected by the earthquake and tsunami in Palu City, including SDN Balaroa, SDN Petobo, and SD Inpres Silae. Data collection through participant observation, in-depth interviews, and documentation studies. Data analysis techniques through data reduction, data presentation, and data verification. Testing the validity of data through source triangulation, technique triangulation, and time triangulation.

DISCUSSION

Palu Kana Mapande (PKM) Program

Palu Kana Mapande is a Kaili language in Palu City. Kana means "must" while mapande means "smart or smart". Palu Kana Mapande means Palu must be smart or smart. The government implements this program aimed at educating the younger generation and providing the widest possible access to the underprivileged people in the area with education.

The government's attention, based on the view that religion has a very important role in human life. Religion is presented as a guide to life. The internalization of religious values from an early age to each generation is expected to increase spiritual potential and shape students who are faithful, pious, noble, characterized, integrity, civilized, and cultured. Therefore, this program was born as a commitment of the Palu City government to realize its vision to make Palu City a "service, cultured and civilized city based on piety faith in Allah Almighty."

The Palu City Government maximizes the implementation of religious education for all religions in all private and public elementary schools (SD) in eight sub-districts in Palu City. The Mayor of Palu made a program in an effort to maximize

religious education. The government has budgeted 4.4 billion rupiah for the implementation of the program in all elementary schools (SD) that will be implemented and directly controlled by the Education and Culture Office of the City of Palu.

Palu Kana Mapande Program Objectives

The program aims to help develop the potential of students towards the formation of religious attitudes, knowledge, and skills. Preparing children is able to develop the attitudes, knowledge, and religious skills that they already have through their advanced education programs. The addition of religious study hours is for the formation of morality and character of students, increasing knowledge about religion, and training students to recognize, write and read the Qur'an.

Palu Kana Mapande (PKM) is a program that has been included in the budget and activity shopping list of the Palu Education Office since 2017. The Palu Kana Mapande program which is one of the strategic programs of the Palu City Government aims to encourage students especially at the elementary school level to be able reading, and writing the Qur'an. In addition, it aims to shape the moral and character of students, increase knowledge about religion.

The pattern of guidance through PKM is given to children as the nation's next generation. This is of course very reasonable, where the formation and formation of children's character and personality is largely determined by the value of religion itself. Given the importance of religious values that should be imprinted on children, it becomes our concern so that the development of religious character is carried out seriously and continuously because that childhood becomes the beginning that really determines the formation of his personality.

Material Study of Palu Program, Kana Mapande

Character education in Palu City began to be integrated in the curriculum in almost all levels of education. PKM is a program that has been included in the budget and activity shopping list of the Palu Education Office since 2017. The implementation of this program refers to the BTQ curriculum which is a guideline in implementing the program. The Head of the Palu City Education Office assigns 330 educators to carry out learning that is distributed to all elementary schools in Palu City. It consists of 295 people for Islam, 30 Protestant religions, 2 Catholics, 2 Hindus and 1 person for Religion Buddha.

The core competencies expected from the PKM program are the fulfillment of the learning achievement targets of fifth grade elementary school students with character, faith and piety, and noble character. Its basic competency is forming students who make the Qur'an as the main reading, appreciate, and practice it, and make it a guideline as a guide in individual, social, and civilized life on the basis of faith and piety to Allah Almighty.

The addition of religious study hours to elementary school students, especially class V through the Palu Kana Mapande Program (PKM) aims to:

1. Fostering and developing the ability of students to be able to read the Qur'an properly and correctly;
2. Helps develop the potential of students towards the formation of religious attitudes, knowledge, and skills, through approaches that are tailored to the environment and background of the development of students, based on the guidance of the Qur'an and the Sunnah of the Prophet;
3. Prepare children to be able to develop the attitudes, knowledge, and religious skills that they already have through their advanced education programs (Arif, 2017: 3).

The description of the Palu Kana Mapande (PKM) program curriculum content can be seen in the following table:

No.	Lesson Materials	Sub Lesson Materials
1.	Rubaiyat material	Introduction to Huruf Hijaiyah Reading Word Reading Sentence Reading al-Quran (Juz 30)
2.	Worshipping practice	Assisiting ways of water oblution <i>Thaharah</i> (Bersuci) Assisiting on performing praying
3.	Etiques/Characther	Etiques and daily praying Inspired stories
4.	Writing (<i>Kitabah</i>)	Writing single arabic letter Writing word and sentence
5.	Tahfidz	Memorizing short surah (minimum QS al-Naas - QS al-Takatsur)

Based on the table above, students take part in learning activities based on the material set by the school. after following the learning moral and character can be formed, have knowledge of religion and train students to know, write and read the Qur'an.

Palu Learning Mechanism Where Mapande Post-Earthquake and Tsunami

PKM learning mechanism in Palu City through 3 stages, namely planning, implementation and assessment.

1. Planning is the beginning of the process of implementing rational activities. In the learning process, the teacher who is also an educator holds the main position and role. Teachers must take students to actively participate in learning activities and develop all their pedagogical potential in achieving learning goals. One factor that can bring success, is that before entering the classroom, the teacher always makes learning plans. Planning is designed in the form of syllabus and lesson plans that refer to content standards. Planning includes the preparation of learning implementation plans, preparation of media and learning resources, assessment tools, and learning scenarios.

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2. The implementation of the PKM program after the earthquake and tsunami used the UNICEF aid tent installed on the school grounds. Learners learn without using simple tables, chairs and media. This activity took place around 2 to 3 months after the earthquake. With these conditions learning is not normal. Students only accept lessons start at 10:00 to 11:00 a.m. Learning is adjusted to the situation and conditions in each location, such as in the emergency class, on the school yard and at the evacuation site. At that time the psychological recovery of teachers and students was very important. Learning is interspersed with games and singing. The Ministry of Education and Culture works with several organizations and social institutions to provide early psychosocial support to help students and teachers recover quickly and return to school with security. after 6 months after the earthquake learning activities begin at 12.00-14.30. Before the learning begins students are required to perform the midnight prayer in congregation. This aims to train and provide understanding to students that the congregation is very important. After praying, the congregation continued with the class activities.
 3. Assessment is a form of evaluation given to students to know the level of mastery of learning methods. Assessment is carried out by referring to the rating format. The results of the assessment are given in the form of a TJPA certificate (Additional Hours of Religious Learning) when students are graduated. In the certificate listed the value obtained by students in categories A (very good), B (good) and C (sufficient). The certificate is a prerequisite for continuing education in junior high school.

CONCLUSION

The Palu Kana Mapande Program (PKM) is a solution to further strengthen and deepen students' understanding of the value of religious character integrated in learning activities. The mechanism of character building through the post-earthquake PKM program, and the tsunami consists of the planning, implementation, and assessment stages. Character building through the PKM program influences ability: read and write the Qur'an, berakhlakulkarimah, honest, discipline, respect for teachers and fellow students, carry out the practice of worship, memorize short suras and daily prayers, follow Musabaqah Tartil Quran (MTQ) and Musabaqah Hifdzil Quran (MHQ). Supporting factors, including the enthusiasm of students, the example of the teacher, the involvement of the government, the education office, parents and the collaboration of the management team. The inhibiting factors are the characteristics of different students, the lack of time allocation, the limited facilities and learning media, due to the earthquake and tsunami of students and teachers traumatized and depressed, the salaries of teaching staff are still low.

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METODE IJTIHAD FIKIH KONTEMPORER MAJELIS AGAMA ISLAM DI PATTANI THAILAND SELATAN

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Abstrak:

Penelitian ini menemukan bahwa urgensi ijtihad fikih kontemporer yang dilatarbelakangi perkembangan zaman, sosial, dan masyarakat, sehingga umat menghadapi masalah-masalah yang belum ada ketentuan hukumnya. Dengan demikian, membutuhkan penjelasan dan penetapan hukum dari lembaga yang berwenang sebagai *Ijtihad al-Jama'i* yang mencurahkan kemampuannya berijtihad. Dasar penetapan hukum di Majelis Agama Islam di Pattani bermazhab *Syafi'i*, bukan hanya berdasarkan kepada sumber yang *Muttafaq* saja, namun boleh berdasarkan pada dalil yang *Mukhtalaf* seperti: *masalah al-mursalah* dan *maqasid al-syari'ah*. Dengan dasar penetapan hukum tersebut selaras dengan metode ijtihad yang dikemukakan oleh Dr. Wahbah al-Zuhaili, yaitu metode *bayani*, metode *qiyasi*, dan metode *istislahi*. Oleh karena itu, kesesuaian metode ijtihad dalam penetapan hukum/fatwa pada Lembaga Majelis Agama Islam di Pattani didasarkan kepada tiga metode tersebut, karena memenuhi/melengkapi dalil-dalil yang digunakan dalam mazhab *Syafi'i* sebagai implementasi kesesuaian metode ijtihad fikih kontemporer di masyarakat Pattani.

Kata Kunci:

Ijtihad, Fikih Kontemporer, Lembaga Majelis Agama Islam

ISLAM membenarkan umatnya untuk berijtihad sesuai dengan kondisi sosial dan tuntutan zamannya masing-masing, demi meletakkan atau menetapkan aturan. Ijtihad sebagai sebuah pemikiran dalam pengembangan hukum, sangat dipengaruhi oleh kondisi sosial dan tuntutan zaman yang senantiasa berubah. Maka tidak tertutup kemungkinan hasil ijtihad pada masa lampau tidak sesuai lagi dengan zaman sekarang ini. Terhadap hal semacam inilah, terasa perlunya ijtihad sebagai pengembangan syariat Islam, guna menyesuaikan ajaran Islam dengan konteks zaman dan kemasyarakatan.

Dasar ijtihad itu merupakan usul syariat yang mempunyai landasan/sandaran yang sangat kuat secara *naqli* adalah al-Qur'an dan sunah. Sandaran ijtihad dari al-Qur'an disebutkan dalam firman Allah swt. QS al-Nisa'/4:59 yang berbunyi:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Terjemahnya:

Wahai orang-orang yang beriman, taatilah Allah dan taatilah Rasul (Muhammad), dan Uli al-Amri (pemegang kekuasaan) di antara kamu. Kemudian jika kamu berbeda pendapat tentang sesuatu, maka kembalikanlah ia

kepada Allah (al-Qur'an) dan Rasul (sunnahnya), jika kamu benar-benar beriman kepada Allah dan hari kemudian. Yang demikian itu lebih utama (bagimu) dan lebih baik akibatnya.

Sebenarnya, masalah ijtihad telah ada dan telah dilakukan oleh Rasulullah saw., walaupun ijtihad Rasulullah merupakan hasil rujukan dan wahyu, karena ada keizinan Allah secara global. Bila ternyata ijtihadnya salah, maka Allah membenarkan ijtihadnya, dan jika ijtihad yang dihasilkan oleh Rasul adalah benar, maka Allah yang mengukuhkannya secara terinci. Selain dari itu, yang tidak kalah pentingnya adalah pengakuan Rasulullah saw. yang memilih otoritasnya. Di samping sebagai utusan Tuhan, juga bertindak sebagai manusia biasa.

Kandungan al-Qur'an yang memberikan penekanan untuk senantiasa menyelesaikan permasalahan kehidupan berdasarkan al-Qur'an dan Hadis dengan melihat kondisi umat Islam, yang semakin berkembang dan kompleks permasalahan yang dihadapi, maka dibutuhkan adanya dinamika perkembangan dalam hal produk hukum.

Dalam tataran praktik, ijtihad dapat dilakukan dalam dua hal, yaitu: *Pertama*, Ijtihad Individual (*Ijtihad Fardi*) yaitu ijtihad yang dilakukan secara mandiri oleh seseorang yang mempunyai keahlian dan hasil ijtihadnya belum mendapat persetujuan dari ulama dan mujtahid yang lain. Ijtihad individual ini diakui dalam Islam dan merupakan hak setiap muslim yang memiliki keahlian dalam menganalisis dan mengkaji suatu masalah secara mendalam. *Kedua*, Ijtihad Kolektif (*Ijtihad Jama'i*) yaitu ijtihad yang dilakukan secara bersama atau musyawarah terhadap suatu masalah dan pengamalan hasilnya menjadi tanggung jawab bersama, atau bisa juga dikatakan ijtihad yang dilakukan oleh seorang mujtahid dan hasilnya mendapat persetujuan ulama lain (Haddade, 2012).

Permasalahan yang muncul dalam masyarakat umat Islam di Thailand pada umumnya, dan khususnya di daerah Thailand Selatan (Pattani). Adapun masalah tersebut bersifat klasik yaitu sudah ditentukan oleh al-Qur'an, Hadis, dan kitab-kitab klasik yang di kemukakan oleh Imam Mujtahid, dan masalah yang bersifat kontemporer, yaitu masalah yang belum ada ketentuan penetepannya, maka masalah yang muncul di lapangan adalah siapa yang bertanggung jawab dan menyelesaikan masalah tersebut?

Sebelum perang dunia ke-II, para pakar ulama dalam wilayah Pattani merasa sangat bertanggung jawab atas isu-isu yang muncul dan menimbulkan bermacam-macam perselisihan antar umat Islam di Pattani. Sedangkan pada waktu itu, belum ada suatu lembaga yang didirikan untuk menyelesaikan masalah yang timbul, khususnya dalam masalah *Ahwal Syakhsiyah*, karena tidak ada orang yang bertanggung jawab untuk menindaklanjuti masalah tersebut. Seperti *mufti*, dengan keadaan yang demikian para pakar ulama di Pattani bermusyawarah dan dapat mengambil keputusan, bahwa mereka harus mendirikan suatu lembaga sebagai wadah penyelesaian hal-hal mengenai agama, yang mana sekarang ini di kenal dengan nama Majelis Agama Islam.

Majelis Agama Islam di Provinsi Pattani adalah cabang Majelis Agama Islam yang dibina pada tahun 2483 B/1940 M. Yang mana pada waktu itu para alim ulama Pattani merasa bertanggung jawab atas perkara yang terjadi dalam wilayah Pattani, karena tidak ada suatu lembaga pun yang bertanggung jawab dengan urusan hal-hal tentang Agama Islam sebagai *Wali Amri, Mufti, dan Qadi* dalam provinsi ini.

Dengan demikian, para pakar ulama di wilayah Pattani dengan musyawarah dan menyatukan suara sepakat untuk mendirikan tempat penyelesaian urusan agama Islam dan sekaligus berfungsi sebagai *Qadi Syar'i* yang mengawali umat Islam di wilayah Pattani yang bernama "Majelis Agama Islam" (Sejarah Pattani, 2015).

Masyarakat umat Islam Pattani di Thailand Selatan, menganut *Mazhab Syafi'i*, sehingga dalam setiap urusan agama lebih mengutamakan pendapat ulama *Syafi'iyah* atau penetapan hukumnya dalam *Mazhab Syafi'i*. Namun jika mengalami kesulitan dalam menetapkan hukum suatu masalah, maka dilakukan *al-Ihtiyathi*, yaitu memindahkan penetapan hukum berdasar mazhab yang lain dengan kesesuaian kondisinya.

Dalam perubahan sosial juga harus menekankan perkembangan fikih Islam, karena fikih tetap berubah mengikut pada suasana dan tempat masing-masing. Oleh karena itu, Majelis Agama Islam berwenang penuh dalam menganalisa, mengklasifikasi baik fikih yang bersifat klasik maupun fikih yang bersifat kontemporer demi keharmonisan hukum. Implementasi ijtihad dalam penetapan hukum sangat penting untuk memperoleh hasil fikih kontemporer yang mempunyai kesadaran dan ketaatan bagi umat masyarakat Pattani di Thailand Selatan.

Berdasarkan kenyataan tersebut, maka diperlukan adanya daya upaya yang terus menerus dari ulama dan lembaga yang berwenang dalam mengeluarkan hukum Islam khususnya untuk melakukan ijtihad hukum kontemporer (baru) dalam rangka membuktikan dan menunjukkan keserasian hukum Islam untuk diterapkan dalam segala situasi dan kondisi, termasuk dengan keadaan di Pattani Thailand Selatan. Hanya saja dibutuhkan penyesuaian-penyesuaian yang secara teoritis, metodologis, dan praktis untuk dilakukan.

Dalam penetapan hukum yang bersifat kontemporer, sangat berpengaruh dalam kajian dengan menggunakan metode Ijtihad kontemporer. Ijtihad kontemporer merupakan keharusan bagi umat Islam karena mengingat dewasa ini sangat banyak muncul permasalahan yang belum tercatat dalam kitab-kitab klasik.

METODE PENELITIAN

Penelitian ini pada umumnya bersandar kepada sumber data tertulis, yang digunakan adalah *library research*, yaitu penelitian pustaka karena melalui buku-buku kepustakaan, dokumentasi-dokumentasi secara langsung tentang metode-metode ijtihad dalam perkembangan fikih kontemporer yang ada di dalam khazanah ilmu, dan implementasi lembaga-lembaga yang berwenang sesuai dengan kondisi dan situasi masyarakat Pattani.

HASIL PENELITIAN DAN PEMBAHASAN

Perkembangan keilmuan dan kemajuan ilmu pengetahuan dan teknologi semakin jelas terhadap kebutuhan. Di samping itu datang kemudahan, efektifitas, dan efisiensi pekerjaan dan urusan kemanusiaan, namun juga datang permasalahan-permasalahan baru yang sebelumnya tidak ada. Permasalahan tersebut meningkat tajam dan semakin kompleks yang perlu segera diselesaikan dan dipecahkan oleh lembaga yang berwenang untuk memecahkan permasalahan tersebut sesuai dengan aspirasi, kondisi, dan situasi masyarakat Pattani.

Kenyataannya, permasalahan kemasyarakatan yang dialami oleh umat muslim Pattani, malah tidak menjauhkan mereka dari agama, justru fenomena yang terjadi malah sebaliknya, yakni masalah tersebut mendekatkan mereka kepada ajaran Islam, untuk mencari jawaban masalah dari agama Islam. Masyarakat muslim Pattani, tidak semuanya memiliki pengetahuan keagamaan yang mendalam, meskipun semangat keagamaan mereka tinggi. Oleh karena itu, perlu segera ditanggapi oleh para ulama yang mempunyai kemampuan dan memiliki kapabilitas untuk memberikan solusi atas permasalahan yang dihadapi oleh masyarakat muslim Pattani.

Para ulama Pattani tidak boleh membiarkan umat Islam Pattani berada dalam kebingungan untuk menghadapi permasalahan yang mereka hadapi, apalagi membiarkan mereka terjerumus dalam kesesatan, karena memutuskan secara salah terhadap permasalahan mereka. Majelis Agama Islam di Pattani merupakan perkumpulan para ulama dan cendekiawan muslim yang memiliki tanggung jawab lebih besar daripada umat Islam Pattani untuk memberi jawaban dan menunjukkan jalan yang benar atas permasalahan yang dihadapi umat.

Permasalahan umat Pattani dianggap penting untuk dipecahkan dan diselesaikan, apalagi masalah-masalah yang bersifat kekinian atau kontemporer semakin kompleks yang dihadapi umat Pattani. Tugas MAI di Pattani bukanlah pekerjaan mudah yang dapat dilakukan setiap orang, melainkan pekerjaan sulit yang memikul resiko berat, kelak akan dipertanggungjawabkan kepada Allah swt. Hal ini karena tujuan pekerjaan itu adalah menjelaskan hukum Allah swt. dan akan dipedomani serta diamalkan.

Dalam memecahkan sesuatu masalah harus memenuhi metode dalam menetapkan hukum/fatwa yang didasarkan pada *nusus syar'iyah*, adanya kebutuhan, adanya kemaslahatan, dan adanya intisari agama (*maqasid al-syari'ah*). Oleh karena itu, dalam menetapkan hukum/fatwa harus tetap menjaga penggunaan *manhaj* yang telah disepakati oleh para ulama, sebagai upaya untuk tidak terjerumus dalam kategori menetapkan hukum/fatwa tanpa pertimbangan dalil-dalil hukum yang jelas. Tetapi disisi lain, juga harus memerhatikan unsur kemaslahatan dari penetapan hukum tersebut.

Keberadaan metode dalam penetapan hukum/fatwa di Pattani itu sangat penting, sehingga dalam setiap proses penetapan harus mengikuti metode tersebut. Sebuah hukum/fatwa yang ditetapkan tanpa mempergunakan metodologi, keputusan hukum yang dihasilkannya tidak mempunyai argumentasi yang kokoh. Oleh

karena itu, implementasi metode dalam setiap proses penetapan itu merupakan suatu keniscayaan. Dasar-dasar dan prosedur penetapan hukum/fatwa yang dilakukan oleh Majelis Agama Islam di Pattani sebagaimana yang dijelaskan di atas, bahwa masyarakat umat Islam di Thailand khususnya di Pattani Thailand Selatan bermazhab *Syafi'i*, yang merupakan mazhab yang paling besar di Asia Tenggara (Pitsuwan, t.th.).

Situasi kehidupan dan lingkungan masyarakat sosial itu selalu berubah dan berkembang maju mengikuti perubahan dan kemajuan yang ditimbulkan oleh hasil pemikiran intelektual dan aktivitas fisik manusia. Sehingga hal tersebut membuat manusia membutuhkannya, karena manusia selalu berada dan hidup beradaptasi dengan lingkungan sekitarnya serta kehidupan sosial tertentu. Dengan demikian, intisari nilai-nilai tradisi lama yang baik perlu dipelihara dan dilestarikan, namun jika ada sesuatu yang baru lebih mendatangkan kemaslahatan, maka ketentuan baru itu yang lebih *afdal* untuk diamalkan dan dikembangkan. Di sini juga menunjukkan, bahwa ada dua aspek, yaitu: kesinambungan dan perubahan berjalan secara bersama (Djalaluddin, 2009). Hal tersebut sejalan dengan apa yang diungkapkan oleh *Khalifah Umar bin al-Khattab* dalam Hasan Bisri (2003: 1),

المحافظة على القديم الصالح والأخذ بالجديد الأصح

Artinya:

Memelihara ketentuan (warisan lama) yang selama ini sudah baik (maslahat) dan mengambil ketentuan aturan baru yang lebih baik (lebih maslahat).

Kenyataannya kaidah ini mengisyaratkan selalu adanya perubahan di dunia ini. Dalam menghadapi perubahan tersebut, kaidah ini memberi isyarat untuk tetap memelihara maslahat yang lama. Apabila mengambil yang baru, maka harus yang lebih maslahat.

Kaidah ini bisa berlaku dalam segala bidang *ijtihadiyyah*, terutama dalam pemanfaatan ilmu dan teknologi, dan dalam perubahan-perubahan atau amandemen dari setiap peraturan yang berlaku (Djazuli, 2011).

Dengan masalah-masalah yang bersifat kontemporer yang agak sulit dalam penetapan hukumnya, namun hal tersebut membutuhkan kemaslahatan umat secara umum dan intisari agama *maqasid al-syari'ah*, peneliti ingin menawarkan metode penetapan hukum/fatwa selain dari dasar penetapan hukum yang dikemukakan oleh MAI di Pattani, adalah: *Metode Maslahah al-Mursalah* dan *Metode Maqasid al-Syari'ah* yang berperan penuh dalam pertimbangan penetapan kesesuaian dengan masalah-masalah yang dihadapi umat Pattani. Metode tersebut sebagaimana yang dijelaskan oleh Dr. Wahbah al-Zuhaili yang meliputi/memenuhi pandangan ulama-ulama mazhab *Syafi'i*.

Dalam suatu penjelasan tentang metode ulama *muta'akhirin* yang dimaksud ulama *muta'akhirin* disini adalah ulama yang hidup setelah abad ke-XX M. Secara teknik, metode ijtihad dibedakan oleh Ma'ruf al-Dawalibi dalam bukunya *al-Madkhal Ila 'Ilmi Usul al-Fiqh* menjadi tiga: *Pertama, Ijtihad al-Bayani; Kedua, Ijtihad al-Qiyasi;*

Ketiga, *Ijtihad al-Istislahi* (al-Dawalibi, 1959) dan pembagian ini diterapkan oleh Lembaga Tarjih Muhammadiyah sebagaimana disebutkan dalam buku Panduan Mukhtar Tarjih Muhammadiyah 1989 di Malang (Minhajuddin, 2012).

Metode ijtihad yang dimaksud dalam masyarakat Pattani adalah sistem pelaksanaan ijtihad yang meliputi prosedur kajian hukum untuk melahirkan pemikiran-pemikiran fikih, baik berupa analisa kebahasaan maupun analisa nalar. Yaitu metode analisa kebahasaan untuk memberikan penjelasan-penjelasan terhadap makna teks al-Qur'an dan hadis, yang tergabung dalam kelompok *Qawa'id al-Lughah (manhaj bayani)*, metode analisa nalar yang disebut *manhaj ta'lili*, dan metode analisa kemaslahatan yang disebut *manhaj istislahi* (al-Zuhaili, 1978).

1. Metode analisa bahasa (*ijtihad bayani*)

Metode ini mencakup semua kegiatan yang berkaitan dengan kajian kebahasaan (semantik), yaitu berupa kapan suatu lafal diartikan secara majas, bagaimana memilih salah satu arti dari lafal *musytarak* (ambiguitas), mana ayat yang umum, yang diterangkan (*'am, mubayyan, lex generalis*) dan mana pula yang khusus, yang diterangkan (*khas, mubayyan, lex specialis*) mana ayat yang *qath'i* dan mana pula yang *zanni*. Kapan suatu perintah dianggap wajib dan kapan dianggap sunnah, kapan larangan itu haram dan kapan makruh dan seterusnya.

Ruang lingkup pembahasan metode kebahasaan dalam kajian hukum mencakup empat pokok masalah, yaitu:

- a. Analisis makna sesuai bentuk kata
- b. Analisis makna kata sesuai maksud penggunaan kata
- c. Analisis makna ke-*dalalat*-an kata
- d. Metode analisis ke-*dalalat*-an kata

2. Metode analisis substantif (*qiyasi/ ta'lili*)

Metode analisis substantif atau *Metode/Manhaj ta'lili*, yaitu analisis hukum dengan melihat kesamaan nilai-nilai substantif (*illat*) dari persoalan aktual tersebut dengan kejadian yang telah diungkap oleh *nas*. Metode-metode yang digunakan adalah *qiyas* dan *istihsan*. Dengan demikian, *ijtihad qiyasi* termasuk bagian dari *ijtihad ta'lili*. Metode ini juga mencenderung dalam masyarakat yang bermazhab *Syafi'i* karena menggunakan *Qiyas* dalam menetapkan hukum/fatwa.

3. Metode analisis kemashlahatan (*istislahi*)

Metode ini adalah usaha untuk mengidentifikasi masalah-masalah yang tidak mempunyai *nas* khususnya sebagai rujukan. Dalam metode ini, ayat-ayat umum dikumpulkan guna menciptakan berbagai prinsip (umum), yang digunakan untuk melindungi atau mendatangkan kemaslahatan tertentu. Prinsip-prinsip tersebut para ulama usul fiqh membagi menjadi tiga tingkatan, yaitu; *daruriyat, hajiyyat, dan tahsiniyyat* (al-Syatibi, 1978).

Metode *Istislahi* adalah penalaran yang bertumpu pada ada kemaslahatan yang diambil dari ayat-ayat al-Qur'an dan hadis yang berisi prinsip-prinsip *maqasid al-syari'ah*. Analisis *istislahi*, dapat ditempuh lewat tiga pendekatan, yaitu:

a. Lewat *approach qawa'id al-fiqhiyyah* yang dikeluarkan dari ayat atau hadis yang bersifat umum, yang dipedomani oleh jumbuh ulama.

b. Lewat *approach masalah al-mursalah*.

Kemaslahatan membawa manfaat bagi kehidupan manusia, sedangkan *mafsadat* mengakibatkan kemudaratannya bagi kehidupan manusia. Apa yang disebut dengan *maslahat*, memiliki kriteria-kriteria tertentu di kalangan ulama, sebagai berikut:

- 1) Kemaslahatan itu harus diukur kesesuaiannya dengan *maqasid al-syari'ah*, dalil-dalil *qulli* (general dari al-Qur'an dan hadis) dan kaidah *kulliyah* hukum Islam.
- 2) Kemaslahatan itu harus meyakinkan, dalam arti harus berdasarkan penelitian yang akurat, hingga tidak meragukan lagi.
- 3) Kemaslahatan itu harus memberi manfaat pada sebagian besar masyarakat, bukan pada sebagian kecil masyarakat.
- 4) Kemaslahatan itu memberikan kemudahan, bukan mendatangkan kesulitan dalam arti dapat dilaksanakan.

Majelis Ulama Indonesia (MUI) dalam Musyawarah Nasional ke VII Tahun 2005, memberi kriteria *maslahat*, adalah:

- 1) Kemaslahatan menurut hukum Islam adalah tercapainya tujuan syariat (*maqasid al-syari'ah*), yang diwujudkan dalam bentuk terpeliharanya lima kebutuhan primer (*al-daruriyat al-khams*), yaitu: agama, jiwa, awal, harta, dan keturunan.
- 2) Kemaslahatan yang dibenarkan oleh syariat adalah kemaslahatan yang tidak bertentangan dengan *nas*.
- 3) Yang berhak menentukan *maslahat* dan tidaknya sesuatu menurut syariat adalah lembaga yang mempunyai kompetensi di bidang syariat dan dilakukan melalui ijtihad *jama'i* (MUI, 2005).

c. Lewat *approach maqasid al-syari'ah*.

Para ahli usul telah konsensus (*ijma'*) bahwa tujuan pokok pengsyariaan hukum Islam adalah untuk kemaslahatan dan menghindarkan kerusakan atau menurut istilah Izzuddin Abdussalam dalam *Qawa'id al-Ahkam fi Masalih al-Anam* (Abdussalam, t.th.): *Dar'u al-Mafasid wa Jalb al-Masalih*. Hal ini direalisasikan dengan memelihara lima hal yang menjadi kebutuhan primer hidup dan kehidupan manusia, yaitu *agama, jiwa, akal, keturunan/kehormatan, dan harta*.

Dari dasar-dasar umum di atas, dapat menetapkan secara *istislahi* kebolehan sesuatu, karena masalah itu tidak dapat dikembalikan kepada suatu ayat dan hadis secara langsung (melalui penalaran *bayani* dan *qiyasi*), sebagai contoh:

Kebolehan penyerahan "organ tubuh" untuk dicangkokkan kepada orang lain; kebolehan "bayi tabung" sperma dan ovum dari pasangan suami istri yang sah; kebolehan menjual atau memanfaatkan "tai ayam", "tai kelalawar", "cacing" untuk pakan burung, ikan atau pupuk kandang misalnya, sepanjang bermanfaat dan tidak membahayakan, dan sebaliknya "cloning" diharamkan terhadap manusia dengan cara bagaimana pun yang berakibat pada pelipatgandaan manusia, karena hal itu akan menimbulkan kekacauan keturunan,

tapi *cloning* terhadap tumbuh-tumbuhan dan hewan hukumnya boleh saja (Minhajuddin, 2012).

Metode *Maqasid al-Syari'ah* Ibnu Asyur, yang dipaparkan oleh Abdul Wahid Haddade, bahwa kemaslahatan itu merupakan titik tolak dari basis teorinya. Kemaslahatan itu dibagi dalam tiga kategori dasar. *Pertama*, kemaslahatan berdasarkan pengaruhnya dalam meluruskan urusan umat, dibagi kepada tiga, yaitu: *Darūriyāt*, *Hājiyāt*, dan *Tahsīniyāt*. *Kedua*, kemaslahatan berdasarkan korelasinya dengan persoalan umum atau persoalan personal, dibagi kepada dua kategori, yaitu: *Kulliyah*, dan *Juz'iyah*. *Ketiga*, kemaslahatan berdasarkan tercapainya kebutuhan dalam rangka meluruskan urusan umat atau personal, dibagi tiga kategori, yaitu: *Qat'iyah*, *Zanniyyah*, dan *Wahmiyyah* (Haddade, 2013).

Hal yang pasti dipelihara dalam kemaslahatan primer itu adalah: memelihara agama, jiwa, akal, keturunan, dan harta. Dalam bentuk pengembangan yang dijadikan sebagai landasan utama dari *maqāsid al-syarī'ah* oleh Ibnu 'Asyur, yaitu: *Al-Fitrah* (fitrah), *al-Musawah* (egalitarianisme), *al-Samahah* (kemudahan), *al-Hurriyah* (kebebasan), dan *al-Haq wa al-'Adalah* (kebenaran dan keadilan).

Dengan demikian, metode ini sangat penting untuk dijadikan dasar penetapan hukum/fatwa dalam masyarakat yang berkembang sekarang. *Maqāsid al-Syarī'ah* tidak bisa juga dilepaskan dalam kajian substansi dan masalah, sehingga metode ini tidak boleh dipisahkan dari keduanya, dan sebagai metode yang bersangkutan dengan metode *qiyas* dan *maslahah al-mursalah*, untuk setiap penetapan hukum/fatwa memerhatikan kemaslahatan umat dan tujuan syara' (*maqāsid al-syarī'ah*), dan sebagai proses ijtihad akan menjadi efektif dan realistis yang intinya meraih kemaslahatan (*jalb al-maṣālih*) dan mencegah kemudharatan (*dar'u al-mafasid*).

Perintah untuk menuntut ilmu pengetahuan dan menguasai teknologi juga bertujuan untuk memberi kebahagiaan hidup bagi umat manusia. Oleh karena itu, ilmu pengetahuan dan teknologi sangat memberi manfaat dan kemaslahatan bagi kehidupan umat manusia yang dalam bahasa syariat dinamakan dengan *al-Maslahah*, dan *al-maslahah* itu adalah tujuan dari *maqāsid al-syarī'ah* (al-Syatibi, t.th.).

Dari penjelasan di atas, dapat ditarik sebuah kesimpulan bahwa aplikasi ijtihad fikih kontemporer yang berdasarkan *Ijma'*, *Qiyas*, *al-Maslahah al-Mursalah*, *Maqasid al-Syari'ah* sudah memuat metode ijtihad *Bayāni*, *Ta'fili*, dan *Istislāhi* dalam kajian masalah-masalah hukum Islam kontemporer, karena memiliki prinsip, teori, metodologi tertentu yang harus dipatuhi untuk mencapai hukum yang dikehendaki syariat dan tujuan-tujuannya.

Sesungguhnya ketiga metode ijtihad *bayāni*, *ta'fili*, dan *istislāhi* tersebut dalam kaidah dengan masalah sebagai tujuan syar'i merupakan pola dalam rangka memahami tujuan penetapan hukum Islam, yaitu kemaslahatan hidup dan kehidupan manusia. Dalam hal ini, penggunaan ketiga metode ijtihad di atas dapat diterapkan secara bersamaan, yaitu memahami *nas*, menelusuri *illat nas* dan memikirkan secara mendalam tentang kemaslahatan yang merupakan tujuan penetapan hukum Islam.

Di sinilah akan memunculkan sebuah asumsi bahwa hukum-hukum syariat itu penuh dengan hikmah, kemaslahatan, dan kemanfaatan dalam berbagai sendi kehidupan hamba-Nya.

SIMPULAN DAN SARAN

Simpulan

Penetapan dan kecenderungan peneliti tersebut berdasarkan pada kemaslahatan dan tujuan syara' untuk memperoleh kesesuaian, keselamatan, dan kemudahan dalam mengalami kesulitan hidup.

Oleh karena itu, dasar-dasar dan prosedur penetapan hukum/fatwa oleh MAI di Pattani yang diinginkan peneliti adalah sebagai berikut:

1. *Kitabullah* dan *Sunnah Rasullah saw.*
2. *Ijma'* dan *Qiyas, Maslahah al-Mursalah* dan *Maqasid al-Syari'ah.*
3. Ditetapkannya pendapat-pendapat atau metode-metode penetapan hukum/fatwa para imam mazhab lain, tetapi metode ini posisinya menempati *ihthiyati*,
4. Setiap penetapan hukum/fatwa dipertimbangkan sesuai dengan situasi dan kondisi di masyarakat Pattani.

Ini sebagai dasar penetapan hukum/fatwa alternatif secara tertulis yang ingin ditawarkan oleh peneliti yang bisa menjadi masukan dalam suatu kajian penetapan hukum Majelis Agama Islam di Pattani. Justru itu sangat dipertimbangkan terhadap masyarakat yang menghadapi perkembangan zaman.

Saran

Beberapa hal yang ingin diberikan sebagai rekomendasi/implikasi bahwa setiap perkembangan zaman membutuhkan penjelasan dan penetapan hukum dari ahlinya atau lembaga yang memenuhi syarat untuk menetapkan hukum seperti Majelis Agama Islam. Dalam menetapkan hukum menghindarkan dari segala pengaruh, hanya mendasarkan kepada *nas-nas* untuk memperoleh kemaslahatan umat dan menjauhi kemafsadatan. Tujuan syara' *maqasid al-syari'ah*, demi mencapai penetapan hukum yang mendekati umat Islam dari nilai agama dan memperoleh kesadaran dan ketaatan umat dalam beragama.

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**FAKTOR PENDUKUNG DAN PENGHAMBAT PEMBERDAYAAN ZAKAT
DI KALANGAN MASYARAKAT MUSLIM
(Studi Kasus di Masjid Darul Furqan Desa Gelong Air
Provinsi Pattani Thailand Selatan)**

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Abstrak:

Penelitian ini bertujuan untuk mengetahui faktor pendukung dan penghambat yang dialami dalam proses pengumpulan dan pendistribusian zakat di Masjid Darul Furqan Desa Gelong Air Provinsi Pattani, Thailand Selatan. Hasil penelitian menunjukkan bahwa pengumpulan zakat di Masjid Darul Furqan sudah tergolong baik namun belum sempurna karena bentuk dan cara manajemen yang digunakan tidak terlaksana dengan baik. Meskipun demikian setidaknya masih ada faktor yang mendukung proses pengelolaan zakat di Masjid Darul Furqan berupa al-Quran dan hadis, peraturan MAI, timbulnya kesadaran dari individu untuk mengeluarkan zakat, munculnya para intelektual muslim jenjang akademis. Namun, tetaplah memiliki faktor yang menghambat proses pengelolaan zakat di Masjid Darul Furqan yaitu sumber daya manusia kurang memadai, kekeliruan dalam meproporsikan dana, pendapatan 'amil zakat bervariasi tidak sebanding dengan jumlah dana yang terkumpul, kurangnya sosialisasi dan himbauan, lemahnya peraturan zakat berupa tidak adanya sanksi, kurangnya pemahaman masyarakat terhadap urgensi zakat, masyarakat mengeluarkan zakat kepada kelompok tertentu sehingga tidak mempunyai laporan.

Kata Kunci:

Faktor Pendukung dan Penghambat, Zakat, Lembaga Majelis Agama Islam

ZAKAT adalah kewajiban berdasarkan syariat Islam. Diwajibkan setiap muslim yang sampai pada *nisab* (batas minim dari harta mulai dikeluarkan) dan *hawul* (batas waktu 12 bulan/1 tahun) bahkan merupakan salah satu rukun Islam, rukun kemasyarakatan yang paling tampak di antara semua rukun Islam, sebab di dalam zakat terdapat hak orang banyak yang terpikul pada pundak masing-masing individu (Karim, 1999). Apabila pengelolaan zakat optimal tentu mempunyai pengaruh yang besar bagi kesejahteraan masyarakat. Zakat merupakan rukun istimewa yang Allah turunkan dan tetapkan sebagai rukun Islam yang secara langsung menyentuh penghidupan atau ekonomi umat Islam (Kurnia & Hidayat, 2008).

Zakat merupakan media sekaligus kewajiban bagi setiap muslim. Namun, begitu banyak mengandung makna dibalik kewajiban tersebut yang tidak diketahui manusia di antaranya dengan zakat mampu meminimalisir kemiskinan karena bahaya kemiskinan yaitu dekat dengan kekufuran,

kebodohan, kemerosotan akhlak, kekurangan keamanan masyarakat, dan perpecahan di kalangan umat (Hafidhuddin, et. al., 2008).

Zakat merupakan salah satu rukun Islam yang mempunyai keterkaitan dengan peranan pemberdayaan ekonomi umat, sebab zakat adalah satu-satunya rukun Islam yang berkaitan langsung dengan materi dan masyarakat. Haji pun bersentuhan dengan materi namun hanya sebagai sarana ibadah, tetapi zakat bukan hanya sarana ibadah melainkan esensi ibadah kepada Allah sekaligus yang bertujuan untuk membersihkan harta demi kesejahteraan ekonomi di tengah-tengah masyarakat (Yonata, 2010).

Tujuan zakat mampu dipahami dan diyakini apabila di dalam jiwa seseorang telah tumbuh beberapa nilai, seperti keimanan, kemanusiaan dan keadilan. Oleh karena itu, al-Qur'an menggunakan kata sedekah sebagai sinonim dari kata zakat. Karena makna sedekah merupakan manifestasi atas pengakuan dan membenaran yang melahirkan keyakinan, sehingga menimbulkan kesadaran untuk memberikan sebahagian dari harta yang dicintai dalam bentuk zakat. Hal itu dipandang logis dan wajar, bahkan merupakan keharusan (Qadir, 2001).

Di samping sebagai bentuk ibadah kepada Allah, zakat merupakan sarana pemerataan ekonomi umat Islam, pengikat kasih sayang antara orang kaya dan fakir miskin, mensucikan diri dari segala yang kotor, dan juga membantu terciptanya kemaslahatan umat Islam. Hal ini tercermin dalam aturan-aturan zakat dan pengalokasiannya. Sudah sepatutnya bagi setiap muslim untuk mengetahui dan memahami permasalahan zakat. Sebab, masih ada sebagian umat Islam yang kurang memahami tentang hukum zakat dan permasalahan yang terkait dengannya. Hal ini tentu akan berpengaruh dalam praktik pelaksanaannya.

Belajar dari sejarah, bahwa kewajiban zakat itu sejak masa Rasulullah saw. sudah diterapkan. Sebelum peperangan, sahabat berlomba-lomba mengeluarkan zakatnya termasuk di antaranya Abu Bakar, Usman, Ali, Abdurrahman bin Auf, dan sahabat lainnya bahkan secara tegas di masa khalifah yang pertama yaitu Abu Bakar memprioritaskan memerangi orang yang tidak mengeluarkan zakat karena menganggap tidak mematuhi ajaran Islam bahkan ada yang menganggap layaknya orang kafir.

Kekafiran manusia itu datangnya dari bumi (manusia) yang satu dengan manusia lainnya, bukan dari langit (Allah) karena sesungguhnya Allah Maha Agung lagi Maha Bijaksana. Sebagaimana yang dikatakan Imam Sadiq yang berkata, sesungguhnya Allah sudah menyediakan para *fuqara'* harta yang mampu mencukupi hidup mereka di dalam harta orang-orang kaya. Jika Allah tahu bahwa hal itu tidak mencukupi, tentu Allah akan menambahnya. Mereka menjadi *fuqara'* bukan karena tidak ada bagian dari Allah, tetapi karena orang-orang kaya tidak mau memberikan hak kepada para *fuqara'*. Apabila setiap orang kaya menunaikan kewajiban mereka, maka para *fuqara'* akan hidup dengan baik (Mugniyah, 1999).

Pengelolaan zakat oleh lembaga zakat apalagi yang memiliki kekuatan hukum formal akan memiliki beberapa keuntungan, antara lain: *Pertama*, untuk menjamin kepastian dan disiplin pembayar zakat; *Kedua*, untuk menjaga perasaan rendah diri para *mustahiq* zakat apabila berhadapan langsung untuk menerima zakat dari para *muzakki*; *Ketiga*, untuk mencapai efisien dan efektivitas serta sasaran yang tepat dalam penggunaan harta zakat menurut skala prioritas yang ada pada suatu tempat; *Keempat*, untuk memperlihatkan syiar Islam dalam semangat penyelenggaraan pemerintahan yang islami. Namun sebaliknya, jika zakat diserahkan langsung dari *muzakki* kepada *mustahiq*, meskipun secara hukum syari'ah adalah sah, akan tetapi di samping akan terabaikannya hal-hal tersebut juga hikmah dan fungsi zakat terutama yang berkaitan dengan kesejahteraan umat, akan sulit diwujudkan (Hafidhuddin, 2002).

Secara normative, zakat mengajarkan pada setiap kaum muslimin bahwa perbedaan dalam hal rezeki merupakan takdir Allah yang Maha Bijaksana. Ia mengetahui bahwa hal itu ditetapkan oleh Allah yang Maha Mengetahui agar manusia menjalani kehidupan ini dengan saling tolong-menolong tanpa pandang bulu dan saling memberikan jasa.

Mukmin yang tulus ikhlas meyakini bahwa apa yang diperolehnya merupakan karunia dari Allah, bukan karena kemampuan dan ilmunya sendiri, seperti yang pernah dikatakan oleh Qarun, "*Sesungguhnya aku diberi karena ilmu yang kumiliki*". Seperti itulah mukmin yang tulus ikhlas dengan rezeki yang telah dibagikan oleh Allah untuk dirinya. Sebab, Allah Maha Mengetahui dan Maha Teliti dengan hamba-hambanya.

Zakat mendidik pelakunya (orang yang beriman) untuk percaya kepada Allah secara mutlak dan lebih percaya dengan apa yang berada di sisi Allah dari pada apa yang ada dalam genggamannya. Sebab secara lahir, zakat berarti mengambil atau mengurangi harta, akan tetapi orang yang mengeluarkan zakat meyakini yang sebaliknya. Berbeda dengan riba yang nampaknya menambah harta tetapi pada hakikatnya merusak dan menghancurkan harta.

Penerapan zakat sebelum Islam, belum merupakan kewajiban mutlak, tetapi bersifat solidaritas sosial dan rasa belas kasihan dalam rangka menyantuni fakir miskin. Setelah menjadi syariat Islam zakat ditetapkan menjadi suatu kewajiban yang bersifat mutlak sehingga dijadikan rukun Islam (Qadir, 2001).

Konsep Islam dalam pendistribusian zakat adalah dengan mengantarkan hak zakat ini ke rumah-rumah atau tempat tinggal orang-orang yang membutuhkannya. Tanpa membebani mereka untuk datang dan menerima hak mereka. Sebab landasan dasar dari operasional zakat adalah pendistribusian langsung setelah pengumpulan dana zakat, pendistribusiannya sesuai dengan kebutuhan dan masalah yang telah ditetapkan dalam syari'ah. Selain itu, operasional zakat bukan dalam bentuk pengumpulan dana zakat di pedalaman atau pedesaan yang didistribusikan di ibukota, sebagaimana yang banyak dilakukan oleh para Kaisar Persia dan Roma sebelum kemunculan Islam (Qardhawi, 2005).

Karena zakat merupakan dana modal sosial dalam Islam lalu kenapa masyarakat muslim belum menjadi '*tangan di atas*' dengan kata lain sebagai orang yang memberi bukannya orang yang diberi, padahal zakat ini adalah sebuah sistem Islam yang sudah ada bersamaan dengan kedatangan Islam dalam waktu pertama Rasulullah saw. berdakwah khususnya di bidang zakat, atau menggunakan cara yang tidak sesuai dengan ajaran Islam, dan semua ini adalah motivasi kepada peneliti akan penelitian di lembaga zakat Masjid Darul Furqan Thailand.

Dalam hal agama, negara Thailand dianggap sebagai negara Buddha, karena penduduknya mayoritas beragama Buddha dan hanya beberapa persen yang meliputi orang muslim jika dihitung dalam jumlah seluruh penduduk negara Thailand sekitar 7-8 persen dari jumlah keseluruhan penduduk negara Thailand sekitar 65 juta orang. Kebanyakan penduduk muslim bermukim di Thailand Selatan yang meliputi 5 provinsi yaitu Songkhla, Satul, Pattani, Yala dan Narathiwat. Jika dihitung dari 5 provinsi tersebut penduduk muslim berjumlah sekitar 90 persen dan 10 persen adalah Buddha dan Kristen.

Dengan jumlah muslim yang sedikit di negara Thailand, mayoritas muslim di Thailand Selatan membuat aktivitas untuk tolong-menolong baik dalam hal ibadah maupun mu'amalah, bidang sosial ataupun di bidang ilmu pengetahuan. Salah satu bentuk kerjasama dan tolong-menolong dalam pendirian lembaga zakat di Masjid Darul Furqan.

Di tengah keterbatasan, zakat semestinya dikelola dengan baik tapi realitasnya lembaga zakat yang dibangun sejak tahun 2008 ini memulai pengumpulan zakat dari *muzakki* yaitu zakat fitrah dan zakat harta. Sementara zakat profesi dan zakat tanaman tidak pernah ada pengumpulan dalam lembaga zakat ini. Periode kepengurusan di lembaga zakat ini menggunakan waktu 5-6 hari saja dalam satu tahun, mulai akhir bulan Ramadhan sampai hari lebaran (Idul Fitri).

Penelitian ini adalah penelitian implementasi zakat di kalangan masyarakat muslim Masjid Darul Furqan Desa Gelong Air, Provinsi Pattani Thailand Selatan. Lembaga zakat masjid Darul Furqan ini mempunyai pengelolaan zakat sama dengan masjid-masjid lainnya yang tinggal di tempat masyarakat muslim kawasan Pattani, namun dalam bentuk pengimplementasian zakat akan berbeda tentang waktu pekerja, anggota, dan lain-lain. Untuk kesamaannya hanya satu hal yakni sama-sama menggunakan manajemen zakat secara tradisional, yaitu menerima zakat dari para *muzakki* dan segera langsung memberinya ke tangan para *mustahiq*.

Masjid Darul Furqan merupakan masjid yang memiliki jumlah zakat pertahunan yang banyak, namun kehidupan masyarakat muslim di sana belumlah berkembang. Sementara diketahui bahwa negara Thailand adalah negara Buddha, jika masyarakat muslim mampu menjadikan kehidupannya menjadi lebih baik dan sejahtera, maka orang-orang non-muslim akan memperhitungkan umat Islam dan akan muncul keinginannya untuk mengetahui lebih mendalam tentang Islam serta ingin mengetahui bahwa agama Islam adalah agama yang bukan hanya mencari

untuk kehidupan dunia atau akhirat saja, melainkan agama Islam adalah kehidupan manusia.

METODE PENELITIAN

Penelitian ini merupakan *field research* atau penelitian lapangan. Penelitian ini bersifat kualitatif, hal ini dilakukan untuk mencari lebih mendalam mengenai objek yang diteliti. Lokasi penelitian ini berada di Masjid Darul Furqan Desa Gelong Air Provinsi Pattani Thailand Selatan. Dengan menggunakan pendekatan teologis normatif (*syar'i*), sosiologis, dan yuridis formal. Data penelitian diperoleh melalui wawancara dengan memakai pedoman wawancara dan dokumentasi. Adapun jumlah informan yang diteliti sebanyak 3 orang 'amil zakat, *muzakki*, dan *mustahiq*.

HASIL PENELITIAN DAN PEMBAHASAN

Faktor Pendukung

1. Faktor Internal

Adapun uraian faktor internal yang sistem pengelolaan dana zakat berdasarkan data peneliti, antara lain:

- a. Adanya lembaga Majelis Agama Islam yang dibentuk pemerintah untuk mengatur segala urusan keagamaan termasuk tentang zakat dan pengelolaannya. Lembaga inilah yang bergerak mengatur, membimbing, dan memberikan ketetapan aturan-aturan yang harus dijalankan setiap lembaga zakat yang bernaung di bawahnya.
- b. Adanya lembaga 'amil zakat yang didukung oleh masyarakat untuk mendukung dan membantu penyelenggara dalam mengelola zakat di masyarakat muslim Desa Gelong Air Provinsi Pattani Thailand Selatan. Lembaga ini biasanya berbentuk kelompok yang dibentuk sesuai kebutuhan dan dukungan dari masyarakat setempat.
- c. Timbulnya kesadaran dari masing-masing individu untuk mengeluarkan zakat. Hal ini terjadi karena dibentuknya tim yang berperan sebagai 'amil zakat di setiap masjid atau lembaga zakat yang dipercayakan untuk mengelola zakat.

2. Faktor Eksternal

Uraian tentang faktor eksternal yang mendukung proses pengelolaan dana zakat berdasarkan data peneliti antara lain:

- a. Adanya panutan dari daerah, provinsi, dan bahkan negara luar yang proses pengelolaan zakatnya lebih efektif daripada di Desa Gelong Air.
- b. Berpedoman dari sistem pengelolaan zakat di masa Rasulullah saw., masa *khulafa al-rasyidin*, *tabi'in*, dan masa Umayyah khususnya Umar bin Abdul Azis yang sering disampaikan oleh para muballigh.
- c. Munculnya para intelektual muslim yang mengetahui mekanisme pengelolaan zakat melalui jenjang akademis sehingga memudahkan penyelenggara zakat untuk mengelola dana zakat.

Faktor Penghambat

Uraian tentang faktor internal yang menghambat proses pengelolaan zakat berdasarkan data peneliti, antara lain:

1. Faktor Internal

- a. Kurangnya kepercayaan masyarakat terhadap pengelola zakat. Hal ini terjadi karena sumber daya manusia kurang memadai, berpotensi dana disalahgunakan, penyaluran tidak merata sehingga mengakibatkan sebahagian masyarakat menyalurkan zakat tanpa 'amil.
- b. Kurangnya sosialisasi dan himbauan dari pihak pemerintah dan pengelola zakat utamanya zakat harta sehingga masyarakat tidak mengetahui arti penting dari zakat.
- c. Lemahnya peraturan zakat berupa tidak adanya sanksi bagi yang tidak mengeluarkan zakat sehingga masyarakat muslim Desa Gelong Air kurang mengetahui tentang zakat harta.
- d. Sumber daya manusia yang dijadikan pengelola zakat belum tentu cakap dalam manajemen dan mendayagunakan zakat.

2. Faktor Eksternal

Uraian tentang faktor eksternal yang menghambat proses pengelolaan dana zakat berdasarkan data peneliti, antara lain:

- a. Adanya budaya-budaya asing yang menyebabkan *muzakki* terpengaruh untuk tidak mengeluarkan zakat. Hal ini mempengaruhi masyarakat awam yang mudah terobsesi dengan gaya liberal.
- b. Kurangnya pemahaman masyarakat terhadap urgensi zakat maupun azab yang dialami orang yang tidak mengeluarkan zakat saat mencapai *nisab* dan *hawul*. Seperti menyumbang di masjid dengan mengatasnamakan sedekah dan menginfakkan atau mewakafkan barang-barang yang dijadikan kelengkapan masjid. Masyarakat mengetahui bahwa itu adalah ibadah sunnah sementara zakat harta yang merupakan kewajiban setiap manusia ditinggalkan.
- c. Adanya ketidaktepatan bahkan kekeliruan dalam mengelola dan mendayagunakan dana zakat. Termasuk kekeliruan dalam memproporsionalkan hak untuk 'amil.
- d. Masyarakat tidak mengetahui esensi dan substansi zakat bahkan mengira bahwa dengan mengeluarkan zakat, hartanya akan semakin berkurang bahkan menjadi bangkrut.
- e. Masyarakat tidak mengeluarkan zakat melalui imam namun kepada kelompok-kelompok tertentu misalnya khalifah, guru mengaji, atau yang membantu melahirkan.

Upaya yang Harus Ditempuh untuk Mengoptimalkan Zakat

1. Melakukan perbaikan secara terstruktur

- a. Memperbaiki mekanisme pengelolaan dengan cara menjadikan pengelola zakat kepada orang yang mengetahui dan ahli dalam bidangnya.
- b. Mengadakan pelatihan untuk para 'amil guna menambah khazanah pengetahuan

tentang zakat.

- c. Apabila terbukti melakukan pengelolaan yang tidak sesuai dengan aturan normatif dan yuridis hendaklah diberikan sanksi bahkan mengeluarkan dengan terhormat dari jabatannya.

2. Memberikan kesadaran kepada masyarakat

Setelah memperbaiki sumber daya manusia selanjutnya memberikan kesadaran kepada masyarakat bahwa zakat adalah kewajiban yang tidak bisa dipisahkan dari rukun Islam. Hal ini penting karena ketika bercampur harta halal dan yang wajib dizakati maka akan merusak harta lainnya.

3. Memberikan sanksi bagi *muzakki* yang tidak mengeluarkan zakat

Oleh karena zakat tidak boleh dipaksa karena merupakan ibadah dan keikhlasan, namun menurut peneliti mengemukakan alasan pentingnya zakat antara lain:

- a. Walaupun tidak ada aturan yang mengatur secara yuridis adanya sanksi bagi orang yang mencapai *nisab* dan *hawul* namun esensinya diatur oleh al- Qur'an dan hadis (QS al-Taubah/9: 34-35)
- b. Kata zakat 32 kali dalam al-Qur'an, 29 kali bergandengan dengan salat dan 8 kali disebut yang maknanya senada dengan zakat seperti infak dan sedekah. Sehingga apapun yang berbenturan antara aturan pemerintah dengan aturan Tuhan maka jelas lebih utama aturan Tuhan. Sehingga tidak ada alasan untuk tidak mengeluarkan zakat, karena lebih baik ada sanksi di dunia daripada di akhirat mendapat azab.

Tentang wajibnya pengambilan zakat dari al-Qur'an "Dirikanlah salat dan keluarkan zakat" dari makna keluarkan zakat menurut ilmu usul adalah perintah dan setiap perintah dalam al-Qur'an adalah wajib. Sesuai dari kaidah usul fiqhi yang mengatakan asal daripada perintah itu bersifat wajib tidak boleh menunda-nunda.

SIMPULAN DAN SARAN

Simpulan

Faktor pendukung dan penghambat dalam proses pengumpulan dan pendistribusian zakat di Masjid Darul Furqan Desa Gelong Air Provinsi Pattani Thailand Selatan. Faktor pendukung yaitu peraturan Majelis Agama Islam, mengaktifkan lembaga atau organisasi pengelola zakat, timbulnya kesadaran dari individu untuk mengeluarkan zakat, munculnya para intelektual muslim jenjang akademis. Faktor yang menghambat yaitu sumber daya manusia kurang memadai, kekeliruan dalam memproporsikan dana, pendapatan *'amil* zakat bervariasi tidak sebanding dengan jumlah dana yang terkumpul, kurangnya sosialisasi dan himbauan, lemahnya peraturan zakat berupa tidak adanya sanksi, kurangnya pemahaman masyarakat terhadap urgensi zakat, masyarakat mengeluarkan zakat kepada kelompok tertentu sehingga tidak mempunyai laporan.

Saran

1. Diharapkan kepada institusi, lembaga, instansi dan organisasi yang mengelola zakat agar melakukan transparansi dalam mengelola dan menjadikan karya ini sebagai evaluasi demi optimalnya pengumpulan dan pendistribusian dana zakat.
2. Peneliti mengharapkan kepada pihak Majelis Agama Islam untuk melakukan revisi pada peraturan dengan memberikan ketegasan khususnya zakat harta dan memberi sanksi sehingga mengaktifkan dana bergulir untuk melatih dan mendidik masyarakat miskin untuk berusaha.

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PANDANGAN MAJELIS AGAMA ISLAM DALAM HUKUM DISTRIBUSI DAGING QURBAN KEPADA NON-MUSLIM DI PROVINSI PATTANI THAILAND SELATAN

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Abstrak:

Penelitian ini bertujuan untuk mengetahui pandangan Majelis Agama Islam Provinsi Pattani tentang hukum distribusi daging Qurban kepada non-Muslim. Hasil penelitian ini menyatakan bahwa Pattani adalah satu provinsi di Thailand Selatan, mayoritas penduduknya Islam. Sementara di Provinsi Pattani ada tiga agama yang dianutkan oleh penduduknya, yaitu Islam, Buddha, dan Kristen. Adapun mengenai hukum distribusi daging qurban kepada non-muslim di Provinsi Pattani, Majelis Agama Islam Provinsi Pattani difatwakan bahwa hukum distribusi daging qurban kepada non-muslim adalah tidak boleh diberi makan atau sedekah kepadanya, yakni non-muslim yang beragama Buddha, karena kafir musyrik dan ahli harbi. Pada awal Pattani dijajah oleh Thailand, Thailand langsung dipindahkan rakyatnya ke Pattani, untuk menjadi intelijen baginya, dan berapa banyak umat Islam di Pattani yang ditangkap, dipenjara, dan dibunuh, hanya karena tersangka. Sementara non-muslim beragama Kristen yang menganut agama samawi, boleh diberi kepadanya, karena ahli kitab.

Kata Kunci:

Daging Qurban, Non-Muslim, Lembaga Majelis Agama Islam

DALAM Islam terdapat beberapa bulan yang memiliki keistimewaan dalam hal beribadah, salah satunya ialah bulan Zulhijah. Bulan Zulhijah merupakan bulan yang sangat istimewa dan beribadah di dalamnya lebih disukai oleh Allah swt. Ada sebuah riwayat menyatakan bahwa Rasulullah bersabda:

Abu Bakar Ibnu Nāfi' al-Basri menceritakan kepada kami dari Mas'ud bin Wasil dari Abi Hurairh bahwa Nabi saw. bersabda: Tidak ada suatu hari yang bila beribadah di dalamnya lebih disukai oleh Allah dibandingkan dengan sepuluh hari pertama di bulan Zulhijah (HR Tirmizi).

Di zona nol magnetik sana, tanah suci (Mekkah), tamu-tamu Allah swt. berkumpul melaksanakan ibadah haji. Kalimat *talbiyah* pun bergema menyambut seruan Allah swt. untuk mendekat kepada-Nya. Sementara hamba yang lain di tanah air, mencoba mendekat, menghampiri, dan meraih cintanya dengan berqurban. Qurban merupakan salah satu ibadah yang disyariatkan oleh Allah sebagai sarana untuk mendekat kepada-Nya. Oleh karena itulah, kenapa kata qurban sering dimaknai sebagai mendekat atau pendekatan. Sementara menurut istilah, qurban berarti melakukan ibadah penyembelihan binatang dalam rangka mendekatkan diri kepada Allah swt.

Ibadah qurban merupakan pendidikan keikhlasan dalam beramal. Seorang Muslim yang berqurban pada setiap tahunnya berarti ia telah melakukan sebuah latihan beramal yang diliputi oleh rasa ikhlas. Ikhlas dalam beramal merupakan salah

satu kunci dalam beribadah qurban, sebagaimana yang telah dicontohkan oleh Nabi Allah Ibrahim a.s. Dan khususnya pada hari-hari sepuluh Zulhijah, mendorong orang mukmin banyak beribadah, banyak salat-salat sunat, sedekah, dan *zikrullah*.

Keutamaan beramal saleh pada hari-hari sepuluh (1-10) Zulhijah. Salah satu amal saleh sepuluh hari ini (bulan Zulhijah) adalah mendekati diri kepada Allah dengan menyembelih hewan qurban dan membagikan kepada orang lain. Ibadah qurban adalah satu ibadah yang Allah swt. sukai. Kata qurban, yang berarti dekat atau mendekati diri kepada sesuatu. Menurut istilah, qurban diartikan sebagai bentuk ibadah kepada Allah dengan menyembelih binatang pada hari raya 'idul Adha dan hari *tasriq* untuk mendekati diri kepada Allah. Istilah yang digunakan dalam kitab-kitab fikih untuk qurban adalah *udhiyah*, yang berarti menyembelih binatang pada pagi hari.

Manusia hidup di dunia ini tidak dapat berdiri sendiri, melainkan memerlukan satu sama lain. Tegasnya bahwa diri pribadi manusia itu adalah bagian yang tidak terpisah dari masyarakat dan sebagai anggota yang tidak terpisah dari bangsa itu sendiri (Farhad & Farouk, t.th.). Karena adat kehidupan manusia itu bermasyarakat dan ada bergaul dengan orang lain. Dan manusia di dunia ini ada bermacam-macam suku bangsa, ada yang kulit hitam, putih, kuning, dan manusia itu juga ada berbagai agama yang dianut, bahkan agama Islam menganjurkan persaudaraan.

Manusia dengan wujudnya berbangsa-bangsa dan bergolongan-golongan ini merupakan sumbangan yang tak ternilai baginya dalam mempelajari dirinya sendiri, sehingga melahirkan berbagai ilmu pengetahuan yang berfaedah, seperti; antropologi, sosiologi, sejarah, kebudayaan, bahasa, politik, dan lain-lain. Dengan ilmu-ilmu ini, akan memudahkan bagi manusia dalam membina dan memelihara hubungan antara sesamanya, baik antara golongan, dalam bermasyarakat, maupun antara bangsa di tingkat internasional. Hubungan ini dikonkritkan dengan berbagai aktivitas yang pada hakikatnya untuk memenuhi kebutuhan masing-masing (al-Munawar, 2005).

Demikian masyarakat muslim itu dalam kehidupan sehari-hari, ada hubungan dengan orang sesama muslim, baik segi ibadah maupun segi muamalah. Tetapi, orang muslim itu juga tidak terlepas daripada bergaul dengan non-muslim, seperti orang muslim itu ada saudaranya yang bukan muslim atau ada teman-teman yang bukan muslim di sekitar masyarakatnya untuk berkomunikasi, berinteraksi, dan bersosialisasi. Karena agama Islam tidak melarang orang muslim itu berhubungan (silaturahmi) dengan non-muslim dan itulah kebiasaan manusia yang membutuhkan teman-teman, saudara, walaupun manusia itu ada yang berbeda-beda.

Perbedaan antara manusia (bangsa, agama, budaya, dan lain-lain), perbedaan bukan menjadi masalah dalam kehidupan, namun manusia bisa berhubungan baik dalam masyarakat. Untuk membangun masyarakat yang baik dan kehidupan yang tenang dan damai, diperlukan kerjasama antara anggota masyarakat. Kehidupan

manusia sehari-hari ada batasan tidak bisa melampaui dari hukum yang ditetapkan oleh Allah swt.

Hukum Islam itu berdasarkan al-Qur'an dan hadis Nabi saw., tetapi sekarang banyak masalah-masalah, apalagi yang berkaitan dengan masalah *furu'iyah* harus ditetapkan atau diputuskan hukumnya, yang tidak terdapat *nash*-nya dalam al-Qur'an dan Hadis, kecuali harus menggunakan hasil ijtihad para Ulama mujtahid atau ulama ahli mazhab.

Salah satu masalah yang tidak terdapat *nash-nash* yang jelas dalam al-Qur'an atau Hadis adalah tentang distribusi daging qurban kepada non-muslim. Bolehkah membagi kepadanya atau tidak boleh melakukan? Karena kondisi masyarakat ada berbagai agama dan budaya saat berkomunikasi, ada hubungan bersama sebagai tetangga, teman-teman yang saling tolong-menolong dalam masyarakat, walaupun berbeda agama, tetapi boleh bersilaturahmi dengan mereka (non-muslim).

Jika seorang Muslim berqurban dan membagikan dagingnya kepada orang miskin dan para tetangga yang sama-sama muslim, maka hal itu adalah hal yang biasa dan tidak menjadi persoalan, namun mereka berselisih pendapat bila diberikan makan dan sedekah daging qurban kepada fakir (non-muslim).

Imam Nawawi berpendapat dalam kitab *Al-Majmu' Syarhu al-Muhazab li Syaira* bahwa al-Imam ibn Munzir telah mengatakan bahwa telah ijma', yaitu dibolehkan untuk memberikan makan kepada fakir miskin dari kalangan umat Islam dari hasil qurban, manakala yang menjadi khilafnya adalah memberikan hasil qurban kepada fakir miskin dari kalangan ahli *zimmi*.

Oleh karena itu, pendapat-pendapat yang berkaitan dengan permasalahan ini yang mana disebutkan oleh Imam Nawawi di dalam bukunya dan begitu juga ibn Qudamah al-Maqdisi di dalam bukunya al-Muqhnī, yaitu:

1. Imam abu Hanifah memberikan *rukhsah* (keringanan) bagi non-muslim *zimmi* yang fakir untuk diberikan kepada mereka daging dari qurban. Ini juga adalah pendapat Imam Hasan al-Basri dan juga abu Thaur Rahimahullah.
2. Mazhab Imam Malik berpendapat hukumnya makruh seperti memberi makan kepada Yahudi dan Nasrani.
3. Dalam mazhab Imam Syafi'i, yang masyhur tidak dibolehkan memberi daging qurban kepada non-muslim, karena qurban adalah ketaatan untuk mendekatkan diri kepada Allah swt.
4. Mazhab Imam Hambali berpendapat bahwa hukumnya harus dihadiahkan kepada non-muslim dari daging qurban yang sunnah. Adapun yang wajib tidak diharuskan (al-Nawawi).

Thailand adalah salah satu dari negara Asia Tenggara yang apabila ditinjau dari sudut agama yang dianut oleh penduduknya, mayoritas beragama Buddha. Umat Islam adalah penduduk minoritas dari jumlah totalias penduduk Thailand. Mayoritas umat Islam di Thailand tinggal di wilayah Selatan Thailand, yaitu daerah yang disebut dengan Pattani, daerah ini meliputi provinsi Pattani, Yala, Narathiwat, Setul, dan sebagian Senggora, dihuni oleh sekitar 5 juta lebih jiwa

yakni 8% dari jumlah seluruh penduduk Thailand yang berjumlah 69 juta lebih jiwa. Di wilayah ini dihuni oleh sekitar 80% masyarakat muslim (Daulay, 2009).

Di Provinsi Pattani, ada tiga agama yang dianut oleh penduduknya. Agama Islam, Buddha, dan agama Kristen. Adapun agama Islam 80%, Buddha 15%, dan Kristen 5%. Masyarakat Islam di Provinsi Pattani Thailand Selatan, menganut Mazhab Syāfi'i, sehingga dalam setiap urusan agama lebih mengutamakan pendapat ulama Syāfi'iyah atau penetapan hukumnya dalam Mazhab Syāfi'i. Namun jika mengalami kesulitan dalam menetapkan hukum satu masalah, maka dilakukan *al-Ihtiyā*, yaitu memindahkan penetapan hukum berdasar mazhab yang lain dengan kesesuaian kondisinya.

Namun masalah distribusi daging qurban kepada non-Muslim adalah masalah *furu'iyah* dan *khilafiyah*, yakni ada perbedaan di antara ulama fuqaha. Permasalahan itu faktornya adalah Majelis Agama Islam Provinsi Pattani difatwakan hukum distribusi daging qurban kepada non-muslim, bahwa tidak boleh memberikan daging qurban kepada non-muslim, karena kafir musyrik. Sementara ada sebagian yang membolehkan. Dan pernah ada kasus yang diberikan daging yang hasil dari qurban kepada non-muslim di Pattani. Karena perkembangan zaman terlalu maju, masyarakat bisa mendengar dan melihat dalam media sosial, seperti *youtube*, *facebook* dan lain-lainnya tentang masalah-masalah yang dimunculkan, salah satunya hukum distribusi daging qurban kepada non-muslim. Maka muncul pertanyaan di masyarakat, bolehkah memberi daging yang hasil dari qurban kepada non-muslim di Pattani? Sampai setiap tahun muncul pertanyaannya.

Dari uraian tersebut, maka peneliti melakukan suatu penelitian dan berharap bahwa penelitian ini akan memberikan penjelasan pandangan Majelis Agama Islam Provinsi Pattani yang berkaitan dengan masalah distribusi daging qurban kepada non-muslim, maka peneliti mengangkat judul "Pandangan Majelis Agama Islam Provinsi Pattani tentang Hukum Distribusi Daging Qurban kepada non-Muslim.

METODE PENELITIAN

Penelitian ini merupakan *field research* atau penelian lapangan. Penelitian ini bersifat kualitatif. Hal ini dilakukan untuk mencari jawaban lebih mendalam mengenai yang diteliti. Lokasi penelitian di Majelis Agama Islam Provinsi Pattani. Menggunakan pendekatan teologis normatif (*Syar'i*) dan sosiologis. Data penelitian diperoleh melalui dokumen-dokumen dan wawancara dengan menggunakan pedoman wawancara dan dokumentasi. Adapun jumlah informan yang diteliti sebanyak 3 orang, yakni ketua badan *syar'i*, dan timbalan yang dipertua Badan Pendidikan dan Pelajaran dan Wakil Badan Pendidikan dan Pelajaran.

HASIL PENELITIAN DAN PEMBAHASAN

Qurban adalah suatu upaya untuk mendekatkan diri kepada Allah swt. dengan melakukan penyembelihan hewan atas dasar ketakwaan dan kesabaran dalam melaksanakan perintah Allah swt. dan Rasulnya. Ibadah qurban termasuk syari'at

atau sunnah Nabi Ibrahim a.s. Pada peristiwa penyembelihan yang dilakukan Nabi Ibrahim a.s. terhadap anaknya dimulai dalam mimpinya. Dalam mimpi tersebut, Nabi Ibrahim a.s. mendapat perintah dari Allah swt. untuk menyembelih anaknya yaitu Nabi Ismail a.s., ketika Nabi Ibrahim a.s. hendak melakukan perintah Allah swt. sewaktu pisau diayunkan ke leher Nabi Ismail a.s. tiba-tiba wahyu Allah swt. turun, yang terjemahnya: "Hai Ibrahim, sesungguhnya kamu telah membenarkan mimpi itu, sesungguhnya demikianlah Kami memberi balasan kepada orang-orang yang berbuat baik. Sesungguhnya ini benar-benar suatu ujian yang nyata. Dan kami tebus anak itu dengan seekor sembelihan yang besar." QS al-Shaffaat/104-107). Lalu, jadilah yang demikian itu sebagai sunnah, dan kita menyembelih qurban untuk mengenang peristiwa itu. Setelah datang Nabi Muhammad saw. maka menyembelih hewan qurban atau *udhiyah* itu, disyaratkan pula umatnya yang dilakukan pada hari raya Adha dan hari *Tasyriq*.

Hukum qurban adalah sunnah muakkad, bisa berubah menjadi wajib apabila dinazarkan. Qurban sunnah maupun wajib memang sama, disembelih dan dibagikan. Qurban wajib adalah qurban yang dinazarkan, apabila seseorang bernazar akan menyembelih qurban, maka hal itu menjadi qurban wajib kepadanya sebagaimana nazar-nazar yang lain. Qurban wajib bagi *mudahhi* dan keluarga yang wajib ditanggung nafkahnya tidak boleh memakan (haram) sebagianya walau sedikit bahkan wajib disedekahkan semuanya kepada orang fakir dan miskin. Jika dimakan wajib menggantikannya.

Dalam buku *Kifāyah al-Akhyār* menyebutkan:

Bagi yang berqurban tidak boleh memakan sedikitpun dari daging qurban yang dinazarkan (qurban wajib) dan boleh memakan jika dari qurban sunnah (al-Husaini, 2001).

Sementara untuk qurban sunnah bagi *mudahhi* dan keluarganya yang wajib ditanggung nafkahnya boleh, bahkan sunnah memakan, dan sunnah daging qurban itu dibagi tiga, sepertiga dimakan, sepertiga diberi makan, dan sepertiga disedekahkan kepada orang-orang miskin. Menurut pandangan yang paling sahih dalam mazhab Syāfi'i, hukumnya wajib untuk disedekahkan kepada orang miskin sebagian dari daging qurban sekalipun jumlahnya sedikit, sementara selebihnya diberikan kepada handai taulan, baik kaya maupun miskin, dan pemiliknya sendiri sunnah memakannya sekadar sesuap atau satu kali makan.

Jika seorang Muslim berqurban dan membagikan dagingnya kepada orang miskin dan para tetangga yang sama-sama muslim, maka hal itu adalah hal yang biasa dan tidak menjadi persoalan. Namun ulama berselisih pendapat bila diberikan makan atau sedekah daging qurban kepada fakir (non-muslim) karena tidak terdapat *nash-nash* yang jelas dalam al-Qur'an dan Hadis adalah tentang distribusi daging qurban kepada non-muslim.

Pandangan Majelis Agama Islam Provinsi Pattani Thailand Selatan, mengenai hukum distribusian daging qurban kepada non-muslim:

Majelis Agama Islam Provinsi Pattani memiliki kewenangan yang hakiki, dalam segala bidang yang bersangkutan mengenai persoalan agama, hukum fikih, dan lainnya. Qurban terbagi kepada dua, qurban yang wajib dan qurban yang sunnah. Qurban yang wajib adalah qurban yang dinazarkan dan telah sepakat ulama bahwa harus disedekahkan semuanya kepada fakir dan miskin. Adapun qurban yang sunnah, berselisih pendapat ulama tentang hukumnya, kalau diberi, tidak menjadi batal qurbannya, tetapi tidak jadi sedekah, karena orang kafir bukan ahli terima sedekah dan juga haram diberi kepadanya, kalau diberi makan atau sedekah, maka wajib digantikan sekadar yang diberi kepadanya (Badan Syar'i, Badan Pendidikan, dan Pelajaran, Wawancara: 2018).

Dari hasil wawancara, bahwa daging qurban terbagi kepada dua. Ada yang wajib dan yang sunnah, yang wajib harus sedekah semua kepada fakir miskin. Adapun qurban yang sunnah berselisih pendapat ulama tentang hukumnya, kalau diberi, tidak menjadi batal qurbannya, tetapi tidak jadi sedekah, karena orang kafir bukan ahli terima sedekah dan juga haram diberi kepadanya, kalau diberi makan atau sedekah maka wajib digantikan kepadanya. Kalau diberi, tidak menjadi batal qurbannya, tetapi tidak jadi sedekah, karena orang kafir bukan ahli terima sedekah dan juga haram diberi kepadanya, kalau diberi makan atau sedekah maka wajib digantikan sekadar yang diberi kepadanya. Dan qurban adalah daging ibadah, maka yang boleh diberikan hanya kepada ahli ibadah, yakni yang dianut agama samawi, tidak boleh diberikan daging qurban kepada kafir yang *mutlaqan*.

Di sini ada hadis saw. yang mana para sahabat pernah bertanya Rasulullah saw. yang maksudnya: "Ya Rasulullah saw. kami ada qurban, maka daging qurban kami harus sedekahkan kepada siapa dulu? Rasulullah saw. bersabda: berikanlah kepada jiran duluan. Jawab sahabat: jiran kami orang yahudi semua. Rasulullah saw. bersabda: berikanlah.

Dapat paham bahwa Rasulullah saw. diizinkan memberi daging qurban kepada orang yang bukan Islam, yaitu orang Yahudi, yakni ahli kitab, karena orang Yahudi di Madinah pada waktu itu adalah ahli kitab dan ahli *zimmi*, maka Rasulullah izinkan memberi kepadanya. Adapun kafir *mutlaqan* atau kafir musyrik dan ahli *harbi* tidak boleh diberi kepadanya (Badan Syar'i, Badan Pendidikan, dan Pelajaran, Wawancara: 2018).

Dari hasil wawancara, bahwa yang Rasulullah saw. Izinkan untuk memberi daging qurban kepada orang Yahudi yang ahli kitab dan ahli harbi, karena di Madinah pada waktu itu adalah ahli kitab dan ahli *zimmi*. Maka yang boleh hanya ahli kitab, yakni Yahudi dan Nasrani, dan ahli *zimmi*. Adapun kafir *mutlaqan* atau kafir musyrik, tidak boleh diberi kepadanya.

Lebih lanjut bahwa boleh diberikan hanya kepada sesama muslim dan ahli kitab yang masih menganut kitab yang diturunkan oleh Allah swt. Adapun non-muslim beragama Buddha adalah kafir musyrik, maka tidak boleh diberi kepadanya, melainkan dalam keadaan darurat, setelah itu wajib digantikan dengan daging yang lain.

Hal ini Majelis Agama Islam Pattani mengungkapkan bahwa:

Allah swt. melarang berteman dan berbuat baik terhadap orang-orang yang memerangi kita karena agama dan yang mengusir dan bantu-membantu untuk mengusir dari tanah air kita. Sementara non-muslim yang beragama Buddha di Pattani adalah ahli harbi, yang mana waktu dulu Pattani adalah daulah Islam *Fatani Darussalam*, kemudian Thailand masuk serang dan mengusirkan para ulama dan masyarakat Pattani dari tanah airnya dan menjajah Pattani sampai sekarang. Intinya bahwa non-muslim yang beragama Buddha di Pattani adalah ahli harbi, yakni non-muslim yang beragama Buddha, bukan penduduk asli di Pattani. Pada awal Pattani dijajah, Thailand langsung pindah rakyatnya sebelah timur ke Pattani, untuk tinggal di Pattani, kemudian diberikan tanah dan tempat tinggal, supaya menjadi intelijen baginya sampai sekarang. Berapa banyak masyarakat Pattani ditangkap, dipenjara, dan dibunuh, sampai tidak bisa tinggal di rumah dan di kampungnya karena tersangka. Karena hal itu, Majelis Agama Islam Pattani berfatwa bahwa tidak boleh sama sekali diberi daging qurban kepada non-muslim yang beragama Buddha, melainkan dalam keadaan darurat, tetapi setelah itu harus menggantikan dengan daging yang lain (Badan Syar'i, Badan Pendidikan, dan Pelajaran, Wawancara: 2018).

Dari hasil wawancara, pandangan Majelis Agama Islam Provinsi Pattani tentang hukum pendistribusian daging qurban kepada non-muslim di Pattani adalah tidak boleh diberi daging qurban kepadanya, karena kafir mutlaq/kafir musyrik dan ahli harbi, kecuali dalam keadaan darurat, tetapi harus menggantikan dengan daging yang lain. Dalam buku *Tafsir Fi Zilalil Qur'an*, menerangkan bahwa Allah swt. melarang dengan keras dari mencintai orang-orang yang memusuhi dan memerangi orang-orang yang beriman dalam agama dan mengeluarkan mereka dari tanah air mereka sendiri atau orang-orang kafir itu membantu dalam pengusiran atas mereka.

Allah swt. memvonis bahwa kaum muslimin yang menjadikan orang-orang kafir sebagai kawan dan penolong, padahal mereka memusuhi orang-orang yang beriman, sebagai orang-orang yang zalim (Sayyid Qutub, 2010).

Adapun faktor yang menyebabkan masalah terjadinya di Provinsi Pattani Thailand Selatan:

Provinsi Pattani penduduknya mayoritas Islam, aqidah *ahlu sunnah wal jama'ah* dan bermazhab Syafi'i. Namun di Provinsi Pattani, ada muslim dan non-muslim yang masih hidup bersama dalam masyarakat dan tolong menolong di antarany. Non-muslim di Pattani terbagi kepada dua, yakni non-muslim beragama Buddha dan non-muslim beragama Kristen. Maka dari sebagian non-muslim, ada yang miskin, dan jiran-jiran mereka itu dikenali dengan sifat baik serta ramahnya dengan masyarakat setempat, maka muncul pertanyaan dari masyarakat Pattani, "Bolehkah memberi daging qurban kepada non-muslim atau tidak boleh di lakukan?" Sebagian ustaz dan sebagian salafi di Pattani membolehkan memberi daging qurban kepada non-muslim yang fakir. Dan

juga karena perkembangan zaman, yakni media sosial terlalu maju (Badan Syar'i, Badan Pendidikan, dan Pelajaran, Wawancara: 2018).

Dari hasil wawancara dapat dipahami bahwa yang menjadi faktor menyebabkan masalah itu terjadi karena non-muslim di Pattani masih ada yang miskin, dan jiran-jiran non-muslim itu dikenali dengan sifat baik serta ramahnya dengan masyarakat setempat. Dan juga karena ada sebagian ustaz dan salafi di Pattani, yang pendapatnya membolehkan memberi daging qurban kepada non-muslim.

Dari penjelasan di atas, peneliti berpendapat bahwa sekiranya di dalam komunitas masyarakat Islam di suatu tempat yang terdapat jiran-jiran mereka yang dikenali dengan sifat baik serta ramahnya dengan masyarakat setempat, jika terdapat hasil qurban yang lebih, maka dibolehkan untuk diberikan kepada mereka dan jika hasil qurban itu hanya mencukupi untuk orang Islam, maka dahulukanlah umat Islam setempat yang lebih memerlukan.

SIMPULAN DAN SARAN

Simpulan

Para imam mazhab sepakat bahwa *udhiyyah* (penyembelih hewan qurban) disyari'atkan dalam Islam. Namun para ulama berbeda pendapat, apakah dibolehkan memberi daging qurban kepada non-muslim. Hal ini karena tidak ada ayat ataupun hadis yang menerangkan, juga tidak ada ayat ataupun hadis yang mengkhususkan pembagian daging qurban hanya untuk orang Islam saja, dan juga tidak ada ijma' ulama. Namun masalah pendistribusian daging qurban kepada non-muslim adalah masalah *furu'iyah* dan *khilafiyah*, yakni ada perbedaan di antara ulama-ulama fuqaha. Tetapi ada ayat dan hadis yang menjadi terlarangannya memberi daging qurban kepada non-muslim, maka pandangan Majelis Agama Islam Provinsi Pattani berpendapat bahwa hukum distribusi daging qurban kepada non-muslim tidak boleh diberikan kepadanya, yakni yang beragama Buddha, karena kafir musyrik dan ahli harbi. Sementara non-muslim beragama Kristen yang masih menganut agama samawi, boleh diberikan kepadanya, karena ahli kitab. Dan daging qurban itu adalah daging ibadah, maka yang boleh diberi hanya ahli ibadah.

Saran

Majelis Agama Islam didirikan untuk menyelesaikan masalah hukum agama. (1) Diharapkan lembaga Majelis Agama Islam Pattani agar terus berusaha untuk meningkatkan kualitas dan kreativitasnya dalam menanamkan ajaran-ajaran agama Islam, khususnya di Provinsi Pattani dengan menyesuaikan dengan kondisi masyarakat yang terus berubah sesuai dengan perkembangan zaman dan terus meningkatkan kebersamaan dan kekompakan dalam bekerja berdasarkan keikhlasan. Semoga untuk ke depannya, lembaga Majelis Agama Islam Provinsi Pattani dapat mengembangkan ide dan strategi baru sesuai perkembangan masyarakat di Provinsi Pattani. (2) Bahwa di dalam isu ini, yakni hukum distribusi daging qurban kepada

non-muslim hendaklah dilihat dari masalah dan juga *siyasah syar'iyah* supaya ia lebih harmoni dalam masyarakat, di samping menjadi senjata dakwah yang paling kuat kepada masyarakat yang bukan Islam. Didasarkan pada prinsip Islam yang menetapkan hukum dengan mengutamakan kemaslahatan yang lebih besar, dalam setiap masalah *furu'iyah* atau masalah *khilafiyah*. Karena Provinsi Pattani adalah mayoritas Islam, tetapi umat Islam di Pattani adalah penduduk minoritas dari jumlah totalitas penduduk Thailand. Agar lembaga Majelis Agama Islam Provinsi Pattani digunakan juga metode ijtihad *Sadd Az-Zari'ah* dalam menetapkan hukum masalah, karena metode ini adalah menutup jalan yang membawa kepada kebinasaan atau kejahatan dan juga untuk menjaga kekacauan di dalam masyarakat dan kehinaan terhadap agama Islam atau masyarakat Muslim di Pattani.

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THE EFFECT OF ENVIRONMENT AND LEADERSHIP ON LEARNING QUALITY OF SANTRIWATI IN AL-AMANAH ISLAMIC BOARDING SCHOOL LIABUKU BAUBAU SULAWESI TENGGARA

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Abstract:

There are many influences in the development of learning quality of students in an educational institution, including the influence of the environment and leadership of the educational institution. It is similar with Islamic boarding school where students live in the environment of educational institutions, and will always meet with the leadership of Islamic boarding schools or Kiai. This certainly encourages researchers to conduct research to find out; (1) Elements in Islamic Boarding Schools and their functions, (2) A brief history of the Al-Amanah Islamic Boarding School in Liabuku Baubau, Southeast Sulawesi, (3) Effect of environment and leadership on the quality of student learning of Al-Amanah Islamic Boarding School Liabuku Baubau Southeast Sulawesi. The method used is descriptive qualitative research. The location of the study will be held at Al-Amanah Liabuku Baubau Islamic Boarding School in Southeast Sulawesi. Research instrument is by conducting observations and interviews, and the sampling technique is done purposively.

Keywords:

Environment, Leadership, Al-Amanah Islamic Boarding School, Learning Quality

PONDOK pesantren is the oldest Islamic education institution in Indonesia after the household. Even Islamic boarding schools existed before Indonesian independence, which continues to grow until now. A boarding school environment certainly has elements that act as a driver in learning. One of them is a kiai who is a leader in a boarding school. The leadership of a kiai becomes a benchmark for developing a boarding school. A kiai or leader of an Islamic boarding school must certainly have special criteria, one of which can be a role model in a boarding school environment. And of course it will have an influence on clerics, religious teachers, and also students, because a kiai is the driving force for determining the direction of a pesantren's policy that will determine how the objectives of Islamic boarding schools and education are generally realized. The influence is one of the factors that can be used for the development of Islamic boarding schools.

In addition to the influence of leadership, the environment of Islamic boarding schools is also very influential in the development of Islamic boarding schools. Because boarding schools are educational environments that are different from other educational institutions. Which students or santri must live in that environment until they finish their education.

Of course, during his stay in the Islamic boarding school students or students get a lot of influences from both social and non-social environments. The social environment is a social environment between humans, the environment between educators and other students as well as other people involved in the interaction of education, examples of the social environment in education include: family, teachers (kiai, ustaz, and ustazah), friends, and society. Non-social environment is an environment in the form of physical or means used and has an influence on educational activities, examples of non-social environment, among others, huts or dwellings, and equipment or facilities.

From the brief discussion above, the researchers will conduct research on how much the influence of the environment and leadership of Islamic boarding schools for students at the Al-Amanah Islamic Boarding School in Baabau, Southeast Sulawesi.

From a brief explanation the background of the researchers formulates several main issues, namely:

1. What is the role of Islamic Boarding Schools and their elements?
2. How is the brief history of the Al-Amanah Islamic Boarding School in Liabuku Baubau, Southeast Sulawesi?
3. What is the function of environment and leadership in Islamic Boarding Schools?
4. How is the influence of environment and leadership on the quality of student learning in Al-Amanah Islamic Boarding School, Liabuku Baubau, Southeast Sulawesi?

The purpose of researchers conducting research in Al-Amanah Islamic boarding school is that researchers want to know the role of elements in Islamic boarding schools, about the brief history of Al-Amanah Islamic boarding school, environmental functions and leadership in Islamic boarding schools, and the influence of environment and leadership on the quality of student learning in the Al-Amanah boarding school.

RESEARCH METHODS

Researchers use library research methods by collecting data through books, magazines, newspapers, and newspapers. In addition to literature, this research is also qualitative in nature because the data generated is in the form of descriptive data. Data obtained from several sources are then processed and analyzed using content analysis, as a method of study and analysis of data systematically and objectively. Data collection can also be taken from material that discusses the influence of the environment and leadership of Islamic boarding schools by quoting and adapting the literature.

DISCUSSION

The Role of Islamic Boarding Schools and their Elements

Islamic boarding schools are the oldest educational institutions in Indonesia. Islamic boarding schools also have a function as educational and da'wah institutions as well as community institutions that have given the color of rural areas. Islamic boarding schools are not only culturally accepted but have participated in forming and providing movement and values of life to the people who always grow and develop. Kiai and santri/santriwati as figures of adequate physical devices in a pesantren which are always surrounded by religious culture.

Islamic boarding schools are also referred to as non-formal institutions, because their existence is in the path of the community education system. Islamic boarding schools have educational programs that are self-compiled and are generally free from formal provisions, and are informal which run all day in a dormitory system. Thus the Islamic boarding school is not only an educational institution, but also the process of life itself.

The background of the boarding school that needs to be considered is its role as a comprehensive cultural transformation in the life of a religious society. At this time Islamic boarding schools are trying to change and develop an interesting way of life to follow, even though this is difficult to apply practically to heterogeneous societies. However, as long as the leadership of the pesantren and the role of the santri/santriwatat are able to make themselves an attractive alternative to the loosening of their values, they will have the best opportunities in the community.

1. How to view life as worship, including both pure religious culture and enthusiasm for community service.
2. Deep love and respect for worship, community service is put in place.
3. The ability to provide service, and any sacrifice for the interests of the supporting community.

From the brief discussion above the Islamic boarding school certainly not only as an educational institution, but also functions as a social institution and religious broadcasting (Ahmad, 2007). In detail the function of Islamic boarding schools is:

1. As an educational institution

Islamic boarding schools function as educational institutions that are partially responsible for the process of educating the nation's life in an integral way. While specifically Islamic boarding schools are responsible as a continuation of religious traditions in people's lives. The relation of these two things is that Islamic boarding schools choose their own model which is felt to fully support the purpose and nature of human education itself, namely forming a true believer who has balanced moral and intellectual qualities.

The implementation of formal education in Islamic boarding schools such as madrasas, public schools and colleges, and specifically formal education for Islamic boarding schools teaches religion that is strongly influenced by the minds of fiqh

scholars, hadith, tafsir, tauhid, tasawwuf, Arabic (*nahwu, sharaf, balaghah*, and tajwid), *mantiq*, and morals.

2. As a social institution

As a social institution Islamic boarding schools accept students from various layers of Muslim society without discriminating the economic level of their parents.

The social function of Islamic boarding schools is seen as a source of solutions, and a dynamic reference for the community as well as an inspiratory (driving) institution for the progress of community development.

3. As a religious broadcasting institution (missionary institution)

We have seen that since the establishment of Islamic boarding schools it was the center of the spread of Islam both in aqeedah and in Shari'ah in Indonesia. The function of Islamic boarding schools as religious broadcasting institutions can be seen from the elements of the lodge, namely the mosque, which in its operation also functions as a public mosque, namely as a place of religious learning and worship for the general public. In general the Islamic boarding school mosque is often used as a place of recitation, and general religious discussions by the general public. The recitation can introduce the community to the teachings of Islam to be held and practiced in daily life (Daulay, 2004).

In addition to having a function, Islamic boarding schools also have elements that are characteristic of educational institutions in general. The elements in Islamic boarding schools in Indonesia are:

1. Kiai

According to Muthohar, the term kiai comes from the Javanese language "kijaji" which means someone who has a qualification in terms of teaching Islam. While in Sumatra, the term scholars are synonymous with the master teacher or the sheikh. The term kiai is a very popular term for Indonesian people to refer to Islamic scholars who have Islamic boarding schools, both traditional and modern Islamic boarding schools (Muhaemin, 2013).

Ahmad T. (2011) argues that kiai or caregivers of Islamic boarding schools are very essential elements for boarding schools. On average the pesantren that develop in Java and Madura are very influential, charismatic and authoritative kiai, so they are highly respected by the community in the pesantren. The role of a kiai is as the main character in the development of Islamic boarding schools which is determined by the authority and charisma of the kiai.

Likewise, the popularity of Islamic boarding schools depends on the popularity of the kiai who is a key figure in Islamic boarding school life.

2. Santri/Santriwati

Haedari (2004), students are students or students who study in boarding schools. A cleric can be called a kiai if he has pesantren and santri who live in the pesantren to study the Islamic sciences through kitab kuning. Therefore, the existence of kiai is usually also related to the presence of santri in his pesantren. In general, santri are divided into 2 parts, namely:

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- a. Santri mukim, namely students who come from distant regions and settled in boarding schools. The longest-lived santri mukim (senior santri) in the pesantren is usually a separate group that holds the responsibility of teaching junior santri about basic and secondary books. In a large Islamic boarding school, there are usually students who are sons and daughters of large kiai from other pesantren who also study there. They usually get special treatment from kiai. These students were bloody from a kiai who would later replace his father in taking care of his original boarding school.
 - b. Santri kalong, which is students who come from villages around the pesantren. They go back and forth (*nglajo*) from their own home. The students go to the pesantren when there are study assignments and other pesantren activities. If pesantren have more santri mukim than santri kalong, it means that the pesantren is a large pesantren (Daulay, 2004).

In the old days, going to *nyantri* and settling in a large boarding school (*masyur*) was a matter of pride and privilege. In general, santri who have optimism, enthusiasm, and ambition to study in boarding schools are encouraged by the desire to become a Muslim religious teacher.

By having adequate knowledge, a santri will be confident in teaching his knowledge and becoming a religious leader in the future. In addition, he is also expected to be able to provide advice on issues of individual life and society that are closely related to religion. Such as trade or buying and selling issues, government (politics), local social culture and traditions and other social problems.

A santri or santri acts as a student in an Islamic boarding school educational institution, both for elementary/MI graduates or those who entered junior high school/MTS graduates, until completing their education.

3. Mosque

The mosque is literally a place of prostration, because at this place at least one Muslim five times a day prayed. The function of the mosque is not only for prayer, but also has other functions such as education and so on. Mosques are an integral part of Islamic boarding school life, cannot be separated from pesantren and are believed to be the most strategic place to conduct teaching and learning processes (Muhaemin, 2013).

The position of the mosque as an educational center in the pesantren tradition is a manifestation of universalism of the Islamic education system that was once practiced by the Prophet Muhammad. That is, there has been a continuous process of the function of the mosque as a center of community activities.

An Islamic boarding school must absolutely have a mosque, because that's where the educational process will take place in the form of teaching and learning communication between kiai and santri. Mosques that function as centers of Islamic education have been going on since the time of the Prophet Muhammad, followed by Khulafa al-Rashidin, dynasties of the Umayyads, Abbasids, Fathimiyas, and other

dynasties. The tradition is still held by the kiai of the pesantren leaders to make the mosque a center of education (Haedari, 2004).

4. Recitation and teaching of classical Islamic books

The classical Islamic books are more popularly called "kitab kuning ". These books were written by Islamic scholars in medieval times. The intelligence and skill of a santri is measured by its ability to read and explain the contents of the books. To know to read a book correctly, a santri is required to be proficient in assistive sciences, such as *nahwan*, *s} araf*, *balaghah*, *ma'ani*, *bayan*, and so on.

The criteria for the ability to read and distribute books is not only a criterion of whether or not a person is accepted as an ulama or kiai in the past, but also until now. One of the requirements for someone who has met the criteria as a cleric or cleric is the ability to read and explain the contents of the books. Because of the high position of the classical Islamic books, each pesantren always conducts the recitation of the "kitab kuning". Even though there are now many Islamic boarding schools that incorporate general subjects, the study of classical books is still held (Daulay, 2004).

Classical books taught in Islamic boarding schools can be classified into eight groups, namely: *nahwu/nerve*, *fiqh*, *ushul fiqh*, *hadith*, *interpretation*, *tauhid*, *tasawuf* and *ethics*, and other branches of knowledge such as *tarikh* and *balaghah*.

It should be noted that in the study of classical books it does not merely read the text in black and white, but also provides personal views or explanations regarding both the content and language of the text.

But of all that, in order to be able to translate and give a view of the content and meaning of the text of the book, a kiai or santri must master Arabic grammar (*balaghah*), literature and other branches of Islamic religious knowledge.

5. Dormitory

The term hut comes from Arabic, *funduq* which means hotel, lodging. The term *pondok/cottage* is also defined as a dormitory. So, the cottage can be interpreted as a place to live. This means that a pesantren must have a dormitory as a place to live for santri and kiai. In that place communication always occurs between santri and kiai. *Pondok* or *santri residence* is a characteristic of pesantren that distinguishes it from other educational systems that develop in most Islamic regions in other countries (Daulay, 2004).

At least there are several reasons why Islamic boarding schools must provide a dormitory for their santri's residence. The reasons for this are, among others (Haedari, 2004):

- a. The fame and depth of the knowledge of a kiai about Islam, is the attraction of the santri from afar to be able to explore the knowledge of the kiai continuously for a very long time, thus requiring the santri to settle down.
- b. Almost all Islamic boarding schools are in remote villages far from the crowds and unavailability of housing sufficient to accommodate the santri, thus requiring special huts.

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- c. As expressed by Dhoifer, life in the hut will also strengthen the relationship between santri and kiai, because their relationship will reflect the relationship between father and son (Muhaemin, 2013).

With the pondok system, santri can concentrate on learning well as well as life with the model of the hut (dormitory) also very supportive for the formation of the personality of students who are independent and other fellow santri communities. Thus a brief discussion of the elements of a boarding school, which makes the characteristic of the educational institution.

Environmental Function and Leadership in Islamic Boarding Schools

Environment is part of the lives of students. In the environment students live and interact in the chain of life called ecosystem. Interdependence between biotic and abiotic environments cannot be avoided. That is natural law that must be faced by students as beings belonging to the biotic group (Djamarah, 2002).

Literally the environment can be interpreted as everything that surrounds life, both in the form of physical as the universe with all its contents, as well as non-physical such as the atmosphere of religious life, values, and customs that apply in society, science, and culture that develop. Both of these environments are present by chance, that is, without being asked and planned by humans (Nata, 2010).

Environment is everything that provides individual stimulation, so that individuals are involved and influence their development (Muhammad, 2014).

The educational environment is everything that exists around humans, whether in the form of inanimate objects, living things, or events that occur as part of the kind of society, especially those that can have a strong influence on individuals. In the educational environment is divided into three parts, namely:

1. Family environment (household), a child since being in the womb will get an education from a mother. Because in a hadith it is said that a mother is the first school for her child. In the family consists of several members, namely father, mother, child, grandfather, grandmother, and other brothers, who will have an influence on their respective education.

Education in the family is divided into two types;

- a. Prenatal education, namely education before birth. According to the view of psychology, prenatal is human activities as prospective husband and wife related to things before childbirth which include attitudes and behavior in order to choose a life partner so that the child is born physically and mentally healthy.
- b. Post-natal education is education after the baby is born. Factors that influence the development of postpartum are environmental conditions that affect the growth of the baby after birth, which include post-natal environment, among others; biological factors, physical factors, psychological factors, family factors, and customs (Islam, 2004).

The function of the family education environment according to Fuad Ihsan is as follows:

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- a. It is the first experience for childhood, this experience is a very important factor for subsequent developments.
 - b. Education in the family environment can guarantee the emotional life of children to grow and develop, which emotional life is very important in the formation of personal children.
 - c. In the family moral will be formed, the example of parents in behaving and speaking everyday will be a vehicle for moral education for children.
 - d. Family is an institution that plays a role in laying the foundations of religious education in children.
2. The school environment, according to Binti Maunah (t.th) school environment is the next educational environment after the family environment, because in the school environment there are teachers, students, administrators, principals, school guards who live together and carry out education regularly and planned with well.

The functions of the school environment are:

- a. Helping parents work on good habits and instilling good manners.
 - b. Providing education for life in the community that is difficult or cannot be given at home.
 - c. Train children to acquire skills such as reading, writing, arithmetic, drawing, and the sciences that develop children's intelligence and knowledge.
3. Community environment, as the third educational institution after family education, and school. When viewed from the scope of society, many have encountered a diversity of forms and characteristics of society. But it is precisely this diversity that can enrich our national culture (Munirah, 2011).

Concretely the function of education in the community environment can be stated as follows:

- a. Provide professional abilities to develop careers through refresher courses, upgrading, workshops, seminars, conferences, scientific, and so on.
- b. Providing academic technical capabilities in a national education system such as open schools, written courses, education through radio, television, and so on.
- c. Participate in developing the ability of religious life through Islamic boarding schools, religious studies, religious education at the mosque / studio, monastery, Sunday school, and so on.
- d. Develop the ability of social cultural life through workshops, theaters, sports, martial arts, spiritual education institutions, and so on.
- e. Develop skills and expertise through the apprenticeship system to become a building expert, mechanic, and so on.

One of the oldest educational environments in Indonesia is the Islamic boarding school environment. Islamic boarding schools are an educational environment that applies a dormitory system, where students, santri/santriwati live in that environment until they finish their education.

In Indonesia, pesantren educational institutions have now spread, and have been divided into special male boarding schools (santri), and special Islamic boarding schools (santriwati).

This educational environment has a function as an educational institution that teaches in depth about the knowledge of Islam. In a boarding school environment has certain rules that must be obeyed by the santri / santriwatnya, such as having to use Arabic and English as an official language in a boarding school environment.

In an Islamic boarding school environment certainly has a leader commonly referred to as kiai. Kiai is the most essential element in boarding schools, because the development of Islamic boarding schools depends on the charisma and authority of the Islamic boarding school. Being a kiai certainly cannot be given to all people, a kiai must have knowledge of Islam that is wider and deeper so that it can be taught to santri / santriwati who live in the boarding school.

One of the functions of the scholars is as a driving force for the growth of educational institutions in Islamic boarding schools, and becomes a role model and person in charge of Islamic boarding schools.

A Brief History of Al-Amanah Islamic Boarding School

Al-Amanah Islamic Boarding School is located in the village of Liabuku precisely in the city of Baubau, Southeast Sulawesi. Islamic boarding schools certainly have a history like other Islamic boarding schools in Indonesia.

Before discussing life in the Al-Amanah Islamic boarding school, we first discuss the brief history of Al-Amanah Islamic boarding school.

According to the history, at first there was a kiai who intended to teach recitation to the people of Liabuku village. Then came some students who wanted to learn (learn) knowledge from the kiai. Increasingly more and more santri who came finally could no longer live in the house of the kiai, so the initiative arose to establish huts, convoys or dangau around the kiai's mosque and house, and continued to grow until now. Al-Amanah Islamic boarding school was initially led by a kiai named KH. M. SYAHRUDDIN SALEH, MA. After he died then the boarding school was led by KH. AHMAD KARIM, S. Sos.I until now (Ahmad Karim, 2009).

At first the boarding school consisted of only about 3 santri, but because it continued to grow and was increasingly recognized by the general public, the students who were in the boarding school were approximately 500 santri.

Life in the Al-Amanah Islamic boarding school is certainly the same as the life of other Islamic boarding schools in Indonesia such as Pondok Modern Gontor. The boarding school is also one of the modern boarding schools that also has a collaboration with the modern Gontor Boarding School. Al-Amanah Islamic boarding schools also have regulations that must be carried out by santriwati, for example; time discipline, dress not strictly in accordance with the rules in boarding schools, and use language that is a daily language in Islamic boarding schools, namely Arabic, and English.

Al-Amanah Islamic Boarding School also has a schedule that becomes a daily routine for students. The schedule is divided into several parts, namely (Ahmad Karim, 2009):

1. Daily schedule, is the daily routine of santriwati starting from waking up at dawn prayer at 4:00 a.m., continuing with reading the Koran after prayer. At 6:00 a.m. time for breakfast, after that prepare the need to enter the class, at 6:45 a.m. all santri have entered classrooms, and at 7:00 the teachers or clerics and clerics began giving lessons until 12:00 p.m. Ten minutes after leaving the class, the students prepare for the midday prayer. After prayer at 12:30 lunch time. And after lunch, the students returned to class as an additional lesson until entering the ashar time at 3:00 p.m. After completing the evening prayer the santri can do other work or relax time. And then at 17.15 the students went to the mosque to pray in the evening. After performing the evening prayer the students can continue reading the Qur'an, and follow the language court for students who violate the language. After the bell rang, the students were allowed to have dinner, after dinner all the students returned to the mosque to do the evening prayers. After the prayer the santri repeated the lessons in class until 9:30 a.m. Exactly at 10:00 p.m. it's time for santriwati to sleep / rest. That's how every day the routine is done by santriwati Al-Amanah Islamic boarding school.
2. The weekly schedule, on Friday the students will be given time to return to their homes until the time specified by the care of the Islamic boarding school. Thursday at 2:00 p.m. to 16:30 p.m. students are required to take part in scouting / scouting activities. On Monday, Thursday afternoon, and Friday night the students must also take part in the speech training activities or the three-language prayer, namely, Arabic, English, and Indonesian. A glimpse of the activities that the santriwati will do once a week.
3. Monthly schedule / middle of the month, in Al-Amanah Islamic boarding school every mid-month always do the activity of moving rooms or rayon. This activity was carried out in order to renew the spirit of santri and to know more about other santri, and to add to students' insights.
4. The annual schedule, this activity will be held once a year such as performing arts events, *Khutbatul Arsy'* or introductory weeks for new students, and annual photos of teachers, santriwati, and of course Islamic scholars.

Thus the division of schedules continues to be carried out in the Al-Amanah Islamic boarding school. Al-Amanah Islamic Boarding School also has five souls, a motto, and a motto that is a motivation for students.

Karim (2009) in his book writes the five souls of the lodge; sincerity, simplicity, independence, ukhuwah Islamiyah, and freedom. The motto of the lodge is to be virtuous, have a healthy body, have a broad knowledge, and are free-minded. The motto of the pondok dares to live not afraid to die, afraid to die, do not live, afraid to live dead, dare to be prepared to be responsible, and do it, but do not ask for services.

Islamic boarding schools are also one of the modern huts that also collaborate with the modern Gontor Boarding School in Java.

Effect of Environment and Leadership on Learning Quality of Santriwati Al-Amanah Islamic Boarding School

The environment and leadership in an educational institution certainly has a huge influence on the quality of learning of their students. Likewise with the environment and leadership in Islamic boarding school educational institutions. The environment of Islamic boarding schools is certainly different from other public school environments, which in public schools will only be in that environment during school days only, while the environment in Islamic boarding schools must live in the neighborhood until the end of the education period.

Public schools will only meet school principals or school leaders on school days only, while students in Islamic boarding schools will continue to see pondok leaders or scholars because they are in the same environment. Santriwati will also continue to be manners and even be taught by the clerics.

Thus, of course, many influences will be obtained by santri both from the environment and the head of the lodge. These influences can be either positive or negative influences on the quality of student learning.

Discussing about the quality of learning must first know the meaning of the quality. There are many meanings of quality, according to the Complete Indonesian Dictionary, quality means a value or condition. While other notions of quality are put forward by experts from a different perspective. Among them Edward Deming, said that quality is an "addictive degree of uniformity and dependability at a low cost, suitable to the market". Another opinion, as stated by Joseph M. Juran, is 'fitness for use, as judge by the user' (Ariani, 2003).

In essence, some of the meanings of quality are the same and have the following elements:

1. Includes efforts to meet or exceed customer expectations.
2. Covers products, services, people, processes and the environment.
3. It is an ever-changing condition.

Then from the elements above quality is a dynamic condition that relates to products, services, people, and the environment that meets even exceeds expectations. While learning is an activity of mental or psychological activity that takes place in active interactions in the environment that produce changes in the management of understanding.

Thus the quality of learning is a dynamic state of a person in the activities of mental or psychological activities that take place in an educational environment that will produce changes in the level of one's understanding.

From the understanding above, the Islamic boarding school environment certainly becomes a dynamic environment for students, because santri will more easily ask questions about things that have not been understood about the lesson to the cleric or cleric who teach without being limited by time. Because generally the

instructors in Islamic boarding schools are alumni of the boarding school who also live in a boarding school environment.

A kiai will also influence the quality of student learning because the kiai become a role model for santriwati in the boarding school. A kiai must also have extensive knowledge about the science of Islam so as not to misguide him in teaching his students.

CONCLUSIONS AND SUGGESTIONS

Conclusion

From the brief discussion above, the researchers can conclude that, there are five parts of the elements in the Islamic boarding school, namely, kiai, santriwati, recitation/teaching of classical Islamic books, mosques, and huts, each of which has a different function.

The educational environment is divided into three parts, namely the family education environment (informal), the school education environment (formal), and the community education environment (non-formal), which has roles and functions in the development of education. In Indonesia, there is also a boarding school which is one of the educational institutions whose teaching system is more profound in the knowledge of Islam. In addition to the environment, leadership in an educational institution also has an important role in improving the learning quality of students. As a kiai who becomes a leader in a boarding school environment acts as a driving force for the development of education within the boarding school environment.

Al-Amanah Islamic Boarding School is one of the modern huts located in Indonesia, precisely in the village of Liabuku, Baubau, Southeast Sulawesi. Islamic boarding schools also have elements such as the boarding school generally, and also have rules that must be obeyed by santri. The Al-Amanah Islamic boarding school was originally just an ordinary learning activity for some students who wanted to gain knowledge from a kiai, who then grew and grew more religiously so they could no longer live in the mosque or house of the clerics. So that the initiative emerged from the kiai to establish huts around the mosque and the kiai's house.

Al-Amanah Islamic boarding school was founded by KH. SYAHRUDDIN SALEH, MA who also became a cleric in a boarding school. And after he died, the leadership of the Al-Amanah Islamic boarding school was replaced by KH. AHMAD KARIM, S. Sos until now.

Al-Amanah Islamic Boarding School is also one of the modern boarding schools in Indonesia that collaborates with Gontor's Modern Islamic Boarding School.

Suggestion

In this study, of course there are still many shortcomings, The results of this study hopefully can be used for further research as a reference in order to develop knowledge about the education of Islamic boarding schools. This research can be a review to introduce one of the Islamic boarding schools in Indonesia, precisely in

Liabuku Baubau, Southeast Sulawesi, that is, Al-Amanah Boarding School, which is now better known as Al-Amanah Modern Dormitory.

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ISLAMIC CLASSICAL EDUCATION INSTITUTION OF KUTTAB MODEL

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Abstract:

Islamic civilization has a huge contribution to the progress of the world, one of which is through education. One of the problems of education today is the character of students who are not good. One institution that prioritizes character formation is the kuttab. In Indonesia, education institutions began to form the Kuttab model. Kuttab is an Islamic educational institution that was first founded by the Prophet Muhammad. Kuttab is a place to study children aged 5-12 years. In the kuttab, they learn the Qur'an and adab as the basis for forming good characters.

Keywords:

Kuttab, Classical Education, Character Education

CIVILIZATION Islam is a great civilization and has a long history. Anyone who wants to know the history of the journey of human life, surely it will be difficult to find out without studying and deepening Islamic civilization. Islamic civilization is an important component of connecting ancient civilizations to modern civilization, the contribution of Muslims in the course of the history of humanity cannot be underestimated (As-Sirjani, 2009). It is impossible to reach what is achieved by humans now to be able to advance in any field of life without studying Islamic civilization, especially in the field of education.

As a perfect religion, Islam is very concerned about education. In fact, the revelations that came down at the beginning also strongly emphasized the importance of education. Allah SWT. says in QS al-Alaq/96: 1.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Translation:

Recite in the name of your Lord who created

The reading command is not only addressed to the Prophet Muhammad, but also addressed to all humanity throughout the history of humanity (Shihab, 2013). In another letter Allah says in Surat al-Qalam/68: 1:

ن. وَالْقَلَمِ وَمَا يَسْطُرُونَ

Translation:

Nun. By the pen and what they inscribe.

In the Qur'anic commentary, al-Qalam is an order to write (al-Damsyiqi). From these two verses, the process of reading and writing are two things that cannot be

obtained except through the process of education. The realization of education is the key to all happiness in the world and in the hereafter. As the Imam of Shafi'i said:

مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَ الآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَهُمَا فَعَلَيْهِ بِالْعِلْمِ

Translation:

Whoever wants the world, then let with knowledge. Whoever wants the Hereafter, then let with knowledge. Whoever wants both, then let them know. (al-Nawawi).

Since the revelation first came to the Prophet Muhammad, Islam came accompanied by a call for learning. This treatise does not begin with da'wah to uphold the Shari'a-Shari'a such as prayer, zakat, fasting, and so on. It also does not explain the economy, politics, moral values, even the values of aqeedah. But this treatise starts with a key that summarizes all of it, iqra '(read) (Sanu, 1988). Therefore, there must be a realization of a place for learning, learning for the claimants of knowledge, enabling meeting with teachers and the scholars, holding halaqah-halaqah of science and meetings, in an atmosphere that fulfills scientific life.

One legacy of Islamic civilization in the field of education is the kuttab. Kuttab is the oldest Islamic educational institution established since the time of the Prophet Muhammad, precisely after the Badar war in the 2nd year H. In the Kuttab, children learn to read and write based on adab and the Qur'an, in other words character formation is the main priority of learning in the kuttab (Sembodo, 2012). Character education is very necessary in every educational institution. If you see the base of the main problem in education, it turns out this starts from the damage of the character of students. Educational institutions cannot give birth to children with strong character, strong morality, and are able to bear the burden of knowledge at the next age. The incoherence of the character of kindness at an early age creates potential for evil later on. Like a building, if the foundation is not strong, then the results must be problematic, even potentially large to collapse.

In this age, character education has been grounded and widespread in the world of education. Cultivation of character in students or students is very important in the process of coaching towards a good personality. Through good personality, students or students become noble children (Triatna, 2011). Good character consists of knowing the good, wanting the good, and doing good habits of the mind, habits of the heart, and habits of action. All three are needed to guide moral life and shape moral maturity (Lickona, 2015).

For concerns about the character problems of students. In Indonesia, several institutions have been established which develop the Kuttab model as a reorientation of classical education in the hope of giving birth to generations that have good character. One of them is Kuttab Al-Fatih. Kuttab Al-Fatih has several branches in several regions in Indonesia. Kuttab Al-Fatih is an educational institution for children aged 5-12 years who concentrate on the two main curricula, namely the Faith Curriculum and the Al-Qur'an Curriculum. These are non-formal educational

institutions. Therefore, it is necessary to look back on how the Islamic education system has existed for thousands of years and gave birth to generations of gold whose names were written in history in gold ink.

DISCUSSION

Kuttab as an Islamic Education Institution

Kuttab is one of the oldest Islamic educational institutions. At the time of the Abbasids, Islamic educational institutions increasingly developed, including education in mosques, kuttab, clerical houses, book shops, libraries, literary salons, caliph palaces, deserts in the countryside, even hospitals (Rama, 2011) . Many great scholars have studied in the Kuttab, one of which is Shafi'i (Bar) Imam. So, the Kuttab is the oldest Islamic education system that has good management and received recognition from the government. The position of the kuttab in the age of the hijriyah is a priority that is of great concern to its affairs, because it is the gateway to higher teaching. The Kuttab resembles the current Madrasa Ibtidaiyah. Even in one city in Shaqilah, Ibn Hauqal founded 300 kuttab (As-Sibai, 1998).

The kuttab and maktab come from the basic word kataba which means writing or a place of writing, so the kuttab is a place to learn to write (Suwito, 2008). But according to Abdullah Fajar in distinguishing it, he said that maktab is a term for classical times, while the kuttab is a term for modern times. In another opinion there are those who say that the kuttab is the beginning of the place of learning that exists in the Islamic world, which is taken from the word "tactib" which means teaching writing, and indeed that is the function of the kuttab. However, because those who study in the Kuttab are children and they study the Qur'an and religious knowledge, the Kuttab means a place for teaching children. According to him, there are two types of kuttab that are mutually different. The first type is the kuttab which only teaches and writes because the teachers are prisoners of war or the *zhimmi*, and the second type is the kuttab which teaches the Qur'an and the religious sciences (Baharuddin, 2011).

Thus, it can be concluded that the kuttab is the beginning of the place for children to learn the Qur'an and religious knowledge. So that the reactivation of the Kuttab is an activity of re-actualizing the Islamic education system through the values of people's lives in the form of teaching the Qur'an and the religious sciences by prioritizing the Faith after that, the Qur'an and other sciences applied to today.

The formation of the kuttab to teach the Qur'an, reading, writing and religion is considered the most noble and honorable work, so that many people are competing to establish it. The education of the Kuttab developed normally without government intervention. After the second century of the Hijrah, in the small villages of the Persian country it was obligatory to send children to the kuttab regularly without government intervention (Fahmi, 1979).

According to Asma Hasan Fahmi, the aim of the kuttab education (Fahmi, 1979). *First*: Religious goals. Children are able to memorize the Qur'an and know its

meaning so that children have a taqwa treasure, guidance and precious sanctity. *Second*: The purpose of establishing character. With suggestions from poetry, advice and exemplary attitudes, the formation of a youth character is expected to emulate the actions of a pious person. *Third*: Purpose of benefit. Political science (akhbar science), nahwu grammar, arithmetic and so on are expected to be able to provide practical value in everyday life.

Whereas according to Al-Suhail in the Raghīb As-Sirjani, the purpose of the kuttāb is to provide the same teaching of the children of the Muslims in terms of literacy and memorization of the Qur'an (As-Sirjani, 2009). This is a form of attention of the Prophet. to the children of the Muslims, especially in education so that prisoners of war who do not have the property to redeem themselves can redeem by teaching children of Muslims to read and write.

At first, the kuttāb education took place in the homes of the teachers (mu'alim, mu'addib) or in the grounds around the mosque. The material used in general literacy lessons is poetry and Arabic proverbs that contain good traditional values (Asari, 1994). The sciences taught in the Kuttāb were initially simple, namely: learning to read and write, reading the Qur'an and memorizing it, and learning the subjects of Islam such as how to perform ablution, prayer, fasting, and so on. Then during the Caliph Umar, he instructed city dwellers to teach swimming, horse riding, archery, reading and memorizing easy verses and proverbs. Umar's instructions were carried out in several cities that had rivers such as Iraq, Egypt and others.

A number of kuttāb are increasingly developing by teaching Qur'an material, writing, points of religion, language, arithmetic, and grammar. But each kuttāb does not show uniformity in giving subject matter. For example, Muslims in Morocco strongly emphasize the teaching of the Qur'an Spanish Muslims prioritize writing and reading. Ifriqiyah area prioritizes learning the Qur'an with special emphasis on reading variations. The East Region adheres to a mixed curriculum with the Qur'an as the core but does not combine it with calligraphy skills, so that the writing of Muslim children from the East is not very good (Ahmad Tafsi, 2004).

As for Ahmad Tafsi, the curriculum of the Kuttāb in classical times shows the following things: 1) Although the aim is to learn to read and write, the Qur'an lesson becomes an important theme in the kuttāb. The Qur'anic lesson does not only fulfill cognitive but also affective aspects. So that children can appreciate the values of the Qur'an 2) Moral education is very concerned because it is the actualization of the Qur'an Educational institutions are seen as institutions. moral guard. So usually, all lessons, especially religious studies, always contain moral content. 3) Art lessons such as dance and music are not developed in the kuttāb. It is feared that art can damage children's morals. 4) Other lessons outside the Qur'an such as Arabic grammar may be given as a medium to understand the Qur'an. 5) Sports and numeracy lessons have not received detailed information about the material and its implementation in the Kuttāb. According to the explanation, there were no lessons that could be used as a basis for developing science at the next level of education.

Kuttab Educational Method

The method is a tool used to achieve educational goals. It should be understood that the use of methods in education in principle is the implementation of caution in educating and teaching work (Nizar, 2002). In the teaching and learning process, the method of education or teaching is one aspect of education or teaching that is very important in order to transfer knowledge or culture from a teacher to his students. Through the teaching method there is a process of internalization and ownership of knowledge by students until students can absorb and understand well what the teacher has said.

Ibn Jubair gives an overview of the teaching methods in the kuttab, especially in the Damascus area. That children's education on the Qur'an is recited, the santri learn khat in poetry and so on. The santri avoided disrespectful behavior towards the Qur'an, the santri always looked and sat alongside the Qur'an. The santri and instructors sit facing each other and the instructor devotes his sincerity in teaching so that it makes it easier for students to learn (Jubair). Ibn Bathuthah also illustrates how teaching and learning methods are in the kuttab. Each teacher has a group, the instructor reads the Qur'an to the children and reads it in tartil. They did not write the Qur'an on sheets to glorify the Qur'an. The students learn to write khat by writing poems (Bathuthah, 1997). During the Abbasid Dynasty the methods of education/teaching used could be grouped into three types. According to Suwito, among them (Suwito, 2008):

First: Oral method. Oral methods in the form of dictation, lecture, qira'ah, and discussion. The dictation method is a method of conveying knowledge that is considered good and safe because with this image the student has a record that will be able to help him when he forgets. This method is considered important, because in classical times printed books like the present are difficult to have. The lecture method is also called the al-sama method, because in the lecture method, the teacher explains the contents of the book by memorizing, while the students listen to it. The qiro'ah method is usually used to learn to read while discussion is a typical method at this time.

Second: memorization method. Memorizing methods are a common feature of education at this time. Students must read the lessons repeatedly so that the lessons stick to their minds, as explained by Imam Hanafi a student must read a lesson repeatedly until he memorizes it. So that in the next process, students will reissue and contextualize the lessons they memorize so that in discussion and debate students can respond, break opponents, or bring up something new.

Third: Writing method. The writing method is considered the most important method at this time. The writing method is copying the works of scholars. In copying books there was an intellectualization process that increased the level of mastery of students' knowledge. This method besides being useful for the process of mastering science is also very important for doubling the number of textbooks, because at this time there was no printing machine, by copying the books the need for the text of the

book was slightly resolved. It can be concluded that the method used in the kuttab learning uses oral methods (in the form of dictation, lecture, qira'ah, and discussion), memorization methods and writing methods.

During the Caliphate of Abu Bakr, Umar, Uthman, and Ali, the santri kuttab was instilled to always glorify science. The students of the Kuttab greatly glorified Arabic, especially when they wrote verses of the Qur'an and also and also the hadith of the Prophet. The santri write on dry land and if they want to erase it, they do not use their hands or kai, but use clean water to erase the writing (Sahnun, 1982).

Characteristics of the Kuttab

In line with the expanding territory of the Muslim community, the number of people who embraced Islam also increased. At that time the committees which only took place in the teacher's house room began to be felt to be inadequate to accommodate children who were in number. the greater it is. Such conditions encourage teachers and parents to look for other places that are more spacious, namely the corners of the mosque (cubicles related to the mosque). Aside from the kuttab held in the mosque there are also general kuttab in the form of madrasas that have their own buildings and can accommodate thousands of students. At the end of the first century the hijri began to emerge the type of kuttab which, in addition to providing writing and reading lessons, also taught reading the Qur'an and the subjects of religious teachings, as well as other basic knowledge. Thus the Kuttab develops into a formal basic education institution (Suwito, 2008).

The parents were very enthusiastic about sending their children to the kuttab. They provide full support to the instructors. Teachers are very serious in giving lessons so that they can have a good influence on children (Asakir, 1998). Leaders and caliphs greatly glorify the teachers, and follow and pay attention to their opinions. Therefore, the teachers get perfect respect from all walks of life (Asakir, 1998). Between the kuttab and the community there is no partition, therefore the community and the kuttab interact with each other. If a teacher dies, then today will be a day of sadness, just as sadness is due to the great disaster that has occurred (Sahnun, 1982).

Most teachers receive wages as limited as their teaching to the santri. But there are many teachers who take wages from rich people for their teaching, then the wages are given to poor children (an-Nashari, 1997). As a result of the teaching of the instructors in the kuttab, some santri have had successful careers in the government, and some have even taught children, then become ministers (Katsir). According to Budi Ashari & Ilham Sembodo there are several characteristics of the kuttab, including (Sembodo, 2012):

First: Kuttab learning equipment, which consists of Al-Qur'an Mushaf, several lauh (wooden boards for writing), ink and pens. The teacher sits on a chair, sometimes the chair is replaced with a taller building which is called a small carpet. *Second:* The terms of the kuttab teacher, namely the fuqoha 'provide the conditions that must be possessed by the kuttab teachers. Al Qobisi requires that the teacher be authoritative but not rude, not sullen, angry, unfriendly, gently familiar with the

children. And must guide the adab of children for their benefit. Third: Dirosah curriculum, namely children are asked to memorize the Qur'an all or part of it. Learning to read, write, khot (written form), the basic concept of counting. Fourth: Management of the Kuttab, namely the fuqoha 'makes management, where the rules follow the prescribed rules plus state supervision and guidance. Life in the Kuttab is very natural. Learning time is marked by natural signs. The publication of the sun became the beginning of the learning day, the length and the short time following the sunrise and the Asr prayer. Fifth: Social life in the kuttab, namely the teaching of the kuttab strongly emphasizes his concern for social adab. Where a teacher instills adab in children, educates them with good education, familiarizes them with good habits, teaches them how to respect others, instructs them to devote to both parents, carries out both commands, wants to listen and obey, greeting both of them, kissing his second hand when they met both of them. The teacher hits his students if they do bad manners, dirty in talking and other actions that come out of the rules of Shari'a. Sixth: The health of the kuttab, namely fuqoha 'murobbi recommends that children who are sick be separated from their other friends so that there is no spread of the disease. Seventh: Financing the kuttab, which is from parents who entrust their children to the kuttab, there is a salary for the teacher paid monthly or annually or a package, there are also rich people who bear the payment of poor relatives or poor people who are not his relatives.

So, there are seven characteristics of the Kuttab, including Kuttab learning equipment, Kuttab teacher requirements, curriculum curriculum, Kuttab management, social life in the Kuttab, Kuttab health and financing of the Kuttab.

Kuttab Learning Time

The time to study in the kuttab is marked by natural signs. The rising of the sun is a sign of the commencement of teaching and ends with following the fall of the sun and the call to prayer (Al, 1978). The time to study at the kuttab is done in the morning until the Asr prayer time from Saturday to Thursday. While Friday is a holiday (time to rest). On every 1st of Shawwal and three days on holidays, Eid al-Adha is also a holiday. The division of time for subjects every day, usually divided into three: 1) Al-Qur'an lessons from the morning until the time of Dhuha. 2) Writing lessons from the time of Dhuha to the time of Dhuhur, after which children are allowed to go to their homes for lunch. 3) Other science lessons (nahwu, Arabic, sya'ir, berhitung, history or date) start after Dzuhur until the end of the afternoon or Asar (Suwito, 2008).

The duration of study at the Kuttab is not the same between one child and another child is very dependent on the intelligence and abilities of each child, because the teaching system at that time was different from the current teaching system. The teaching system carried out at that time was not yet classical, but if we examine it in depth it turns out that what they have done in the learning process at that time is far better than the current teaching system. Because it seems that the learning time they use is far more effective and efficient than the time of learning now. Their study time

is from the morning until the time of Asr, while the current study time is only from the morning until the time of Zuhur (for children in grades 3 to 6) for grade 1 and class 2 from morning to ten. The number of days they study in 1 week from Saturday to Thursday, while on Friday they are off their study time seems quite dense and efficient. But in general children complete this basic education for approximately 5 years (Suwito, 2008).

So, it can be concluded that the learning time of the kuttab is carried out in the morning until Asr prayer from Saturday to Thursday for approximately 5 years. While Friday is a holiday

CONCLUSION

Kuttab is the oldest Islamic educational institution founded by the Prophet Muhammad. Kuttab is an educational institution for children learning to write and read. The main curriculum taught in the kuttab is the Qur'an and adab, so that students have a strong foundation of faith. The learning time in the kuttab starts from the rising of the sun to set the sun, or even before the ashar prayer. The learning system in the Kuttab prioritizes character building so that students have a good and strong character.

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**STUDENT CENTERED APPROACH IN LEARNING KITAB KUNING IN
PUBLIC SENIOR ISLAMIC HIGH SCHOOL (MAN) IN RELIGIOUS PROGRAM
PUBLIC SENIOR ISLAMIC HIGH SCHOOL (MAN) 3 MAKASSAR CITY**

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Abstract:

The purpose of this study was to find out the learning preparation that implemented the student centered approach at MAN PK Negeri 3 Makassar Madrasah Aliyah 3, to find out the creation of a learning environment with a student centered approach in MAN PK Makassar 3 Aliyah Madrasah, to determine students' competence in reading the book yellow using the student centered approach at MAN PK Islamic Senior High Public School 3 Makassar City. The type of research that the researcher uses is field research in the form of qualitative research. The data collection is done directly from the location of the study by describing objects that are factually examined in the form of words and languages in a specific natural context by utilizing various natural methods and trying to verify the data obtained as accurately as possible.

Keywords:

Student Center, Competence and Factual

ISLAMIC ASSESSMENT in Indonesia since the founding of the Yellow book (Kitab Kuning) Study Islamic Boarding School. The existence of Islamic boarding schools in the early to mid-20th century phase is very identical to the Yellow book (Kitab Kuning) literature, even pesantren are not said by pesantren if they are not taught Yellow book (Kitab Kuning) because Yellow book (Kitab Kuning) are the hallmark and identity of pesantren (Religion, 2018). the knowledge of the previous scholars of their understanding of Islam contained in the Yellow book (Kitab Kuning).

Yellow book (Kitab Kuning) learning is not an easy thing because the language factor used is Arabic with no lines. Difficulties in understanding the Yellow book (Kitab Kuning) have been felt and recognized by the santri in the pesantren for decades. The cause of the difficulty can be traced through the Yellow book (Kitab Kuning) teaching system in the pesantren that relies on the ability of a kiyai as a teacher. The students heard more and memorized the contents of the book, they tend to be passive in the learning process. So that the students' competence to understand the Yellow book (Kitab Kuning) is not achieved optimally. This is reflected in the

results of research conducted by the Indonesian Ministry of Religion's Research and Development Center for Religion, Religious Affairs Literature and Organizational Management for Fiscal Year 2018 in several Islamic boarding schools in the central and eastern regions of Indonesia. Among others, conducted at the Putra Al Khaerat Islamic Boarding School in Palu, the City Behind Boarding Boarding School, the Hidayatullah Islamic Boarding School in Ternate, the Islamic Boarding School in West Sulawesi Province, the Islamic Boarding School in Tarakan City, the Manado Islamic Boarding School (Sengkang Islamic Boarding School).

Islamic Senior High Public School Religious Program (MAN PK) including non-pesantren educational institutions that carried out the study of Yellow book (Kitab Kuning) since 1987 with the name of the Special Program Islamic Senior High Public School (MAN PK), then changed their name to Islamic Senior High Public School (MAKN) in 1996 and became religious majors in MAN 3 Makassar City and revitalized under the name Islamic Senior High Public School Religious Program (MAN PK) in 2017. Although several names changed, the Yellow book (Kitab Kuning) study system was maintained in MAN PK MAN 3, Makassar City. Name changes only affect student input, but the unique quality of output is relatively maintained, which can produce graduates who have the skills to understand the Yellow book (Kitab Kuning).

The quality of the PK MAN output in the early days was suspected to be the effect of selected input quality. But the assumption is refuted when it turns into MAKN whose inputs are no longer selected but the quality of output is almost no different from the quality of MAN PK output. What is surprising when changing into a religious department at MAN 3 Makassar, the output quality is still maintained. The input of students with a junior high school background without basic knowledge of Arabic succeeded in achieving satisfying learning outcomes. Some children from junior high school education after graduating from religious majors are able to master the skills of understanding the Yellow book (Kitab Kuning). This ability is evidenced by the escape of several students continuing their education at Al-Azhar University.

Based on the results of observations and interviews with the instructors prove that the student centered learning approach has been used in MAN PK since 1987 until now. Application This learning approach centers on the activity of students and the teacher acts as a facilitator. Students will be more understanding and critical who do not only understand theoretically the knowledge that is understood. This approach will also prevent teachers from dogmatic behavior towards the scientific understanding taught. Based on Antika's research (2014), the student centered

approach was carried out based on students' real daily experiences so that learning was more meaningful. (Antika, 2014).

An interesting question is how the Yellow book (Kitab Kuning) learning process in MAN PK MAN 3 of Makassar City, so as to produce quality output even though input capital has minimal quality. Student centered learning based learning requires active students and discussions with teachers as facilitators if they encounter difficulties. Active students are expected to be able to foster a sense of student creativity. Student centered learning paradigm in Yellow book (Kitab Kuning) learning and study in MAN PK MAN 3 Makassar City deserves to be studied.

Teacher-centered learning paradigms that are adopted and applied in Islamic boarding schools for decades seem to be less effective. The substance of learning should lie in a process characterized by a change in a person through an experience. These changes can be indicated in the form of changes in skills, habits, attitudes, knowledge, understanding and appreciation. The experience in the learning process is in the form of interactions between individuals and interactions with the surrounding environment (al-Talabany, 2014). Students exchange ideas to understand the texts in the Yellow book (Kitab Kuning) learned.

RESEARCH METHODS

The type of research that the researcher uses is field research in the form of qualitative research. Data collection is done directly from the location of the study by describing objects that are factually examined in the form of words and languages in a specific natural context by utilizing various natural methods and trying to verify the data obtained as accurately as possible. This research was conducted at MAN PK MAN 3 Makassar. The choice of location is seen by researcher as the right representation of the madrasa. For data sources, it is classified into two, namely primary data sources and secondary data sources. The subjects in this study were deputy madrasa principals, teachers who taught Yellow book (Kitab Kuning), and students who attended learning in MAN PK MAN 3, Makassar City. The method of data collection is in the form of interviews and instrumentation. Where in this study, researcher is as the main instrument. While interview guidelines, observation guidelines and field notes (field notes) are as supporting instruments.

DISCUSSION

Understanding the Student Centered Approach

The approach can be interpreted as our starting point or point of view on the learning process (Rusman, 2013). According to Sanjaya, the approach can be interpreted as our starting point or point of view towards the learning process (Sanjaya, 2008).

Ridwan Abdullah Sani explained that the learning approach is a set of assumptions that are interconnected and related to learning. The learning approach refers to a learning theory that is used as a principle in the teaching and learning process. A learning approach describes how people gain knowledge in certain subjects. Learning approach is the teacher's perspective on the learning process in general based on certain theories, which underlie the selection of strategies and learning methods. Approach is a basic concept that includes the selection of learning methods based on a particular theory (Sani, 2016).

Roy Kellen notes that there are two approaches to learning, namely teacher-centered approaches and student-centered approaches. The teacher-centered approach reduces direct learning strategies, direct deductive or expository learning. While the student-centered approach lowers inquiry learning strategies and discovery and inductive learning (Rusman, 2013). The student-centered approach is based on the needs, interests and abilities of students. In the context of individualizing learning, this approach uses more methods such as independent learning, modular learning, learning packages and so on (Hamalik, 2011).

Based on the explanation above, the student centered approach is a learning point of view that focuses on the activity of students in the learning process by using inquiry learning and discovery strategies and inductive learning.

Inquiry is English which means questions, checks or investigations (Shadily, 2010). Inquiry is a general process carried out by humans in order to find and understand information. Gulo stated that inquiry strategy is a series of learning activities that involve the full ability of students to search and investigate systematically, logically, critically, analytically, so that they can formulate their own discoveries with confidence. The main objectives of inquiry learning are; (1) maximum student involvement in the learning process; (2) the direction of activities logically and systematically on learning objectives; and (3) develop student confidence in their findings in the inquiry process (al-Tabany, 2014).

Discovery is a teaching and learning activity similar to inquiry. Inquiry is the process of answering questions and solving problems based on facts and observations. While discovery is finding concepts through observation or experiment. Discovery is often applied to science experiments in laboratories that

still need teacher assistance, called guided discovery (guided discovery). Guided Discovery is a method used to build concepts under the supervision of a teacher. Discovery learning is a cognitive learning method that requires teachers to be more creative in creating situations that can make active learning learners discover their own knowledge. This learning method is in accordance with Brunner's theory which suggests that students learn actively to build concepts and principles. Discovery activities through experimental activities can add to the knowledge and skills of students simultaneously (Hamalik, 2011).

Discovery learning can be combined with inquiry by submitting hypothesis about an experiment. This advanced discovery method requires the creativity of students to develop experiments and conduct investigations (Sani, 2016).

Inductive learning is also called the scientific method (scientific method), namely active learning (activity based learning) or student centered learning. This method is used to improve the ability of students in higher-order thinking (analysis, evaluation, synthesis/creative) (Sani, 2016).

Learning with the student centered approach is closely related to several schools of education as a renewal movement, namely the flow of progressivism and reconstructionism. Progressivism is a movement that promotes the implementation of education in schools centered on children, as a reaction to the implementation of education that is still teacher-centered or subject matter. This flow develops because it is influenced by several factors including (1) the spirit of radicalism and reformation that begins in school. (2) The influx of Froebelianism, which emphasizes self-realization through its own activities and the use of the Montessori method which emphasizes self-education. (3) Expansion of studies on scientific development of children.

The flow of progressivism developed in America with the advent of the Progressive Education Association (PEA) founded in 1919, pioneered by Stanford Coob. The principles of PEA are (1) Free to develop naturally. (2) Interest is the motive of all work. (3) The teacher is a guide and not an assignor. (4) Scientific studies on student development. (5) Greater attention is drawn to everything that affects physical development. (6) Collaboration between schools and homes to meet children's life needs. (7) Progressive schools are leaders of educational reform movements (Mulyaharjo, 2016).

The purpose of education is in the flow of progressivism to train children so that they can systematically love work and work with their brains and hearts. To achieve this goal, education should be a facilitator of the full development of the talents and interests of each child.

The curriculum used in the form of a curriculum that contains experiences or learning activities that are in demand by each student (experience curriculum),

examples of Lester Dix contain: study of himself, study of social environment, study of the natural environment and studies of art. The method is:

1. Active learning methods that strive to provide an environment and facilities that allow the learning process to take place freely for each child to develop their talents and interests.
2. Methods of monitoring learning activities.
3. Scientific research methods.
4. Student governance.
5. Cooperate with school with family.
6. Schools as educational renewal laboratories; Progressive education also advocated the role of the school as a laboratory for the development of new educational ideas, this was carried out by J. Dewey.

The principles of progressive school education are

1. Child-centered education

Children are the center of all educational activities. According to Parker, quality teaching is student activity, student personality development, scientific studies about education, and teacher training as educational artists.

2. Children are unique

Progressive education greatly glorifies the dignity of children in education. Children are not small adults, children are very different from adults. Every child according to Parker, has his own individuality; children have their own lines of thought, have their own desires, which are different from adults. Thus, children must be treated differently from adults.

3. Teacher or teacher

According to the progressive flow in carrying out its tasks which are child-centered it functions as

- a. Facilitator, or person who provides himself/herself to provide a way for the smooth learning process for students.
- b. Motivators, or people who are able to arouse students' interest to continue to actively learn on their own using all their abilities.
- c. Counselor, or person who is able to help students find and overcome their own problems faced by each student in their own learning activities.

The teacher must have a good understanding of the characteristics of students and the techniques of directing student development, as well as the love of children in order to carry out their roles well.

Reconstructionism pioneered by John Dewey views education as a reconstruction of ongoing experiences in life. Schools that are the main place for education must be a small picture of social life in society. A further development of

Dewey Reconstructionism is Radical Reconstructionism, which views education as a tool for building future societies.

Understanding Learning

Learning in a simple way can be interpreted as the result of ongoing interactions between development and life experiences. In a more complex meaning, learning is essentially a conscious effort from a teacher to teach students to direct the interaction of students with other learning resources in order to achieve the expected goals. From this understanding we can understand that learning is a two-way interaction between learners and instructors who conduct intense and directed communication to achieve the targeted target (al-Tabany, 2014). In a large dictionary Indonesian Language stated that learning is a noun that is interpreted by a process, how to make, make people or living things learn (National, 2014). According to S. Nasution, learning is an interactive process that takes place between educators and pesersta students as well as between groups of students with the aim of gaining knowledge of skills, or attitudes and stabilizing that has been learned. Whereas according to Hamzah B. Uno, learning is an effort to teach students (Uno, 2008).

Learning is a system consisting of various components that are interconnected with one another. The component includes goals, material, methods and evaluation. The four components of learning must be considered by the teacher in choosing and determining approaches and learning models that will be used in learning activities (Rusman, 2013).

Learning is a combination that consists of human, material, facilities, equipment and procedures that are mutually arranged influence to achieve learning goals. Humans are involved in the teaching system consisting of students, teachers and education staff. Material, including books, blackboards, slides, audio, videos and others. Facilities and equipment, consisting of classrooms, audio-visual equipment, and computers. Procedures, including schedules and methods for delivering information, practices, learning, examinations and so on (Hamalik, 2011).

M. Yusuf T. in his book *Learning Theory in Practice* explains that learning is the process of interaction of students with educators and learning resources in a learning environment. Learning is assistance provided by educators so that the process of acquiring knowledge and knowledge can occur, mastery of proficiency and character, and the formation of attitudes and beliefs in students. In other words learning is a process to help students learn well (Yusuf, 2013).

From some of the views above, it can be concluded that there are four important things in learning;

First, the desired changes in specifications and qualifications of behavior as a result of learning are carried out. Therefore learning objectives must be clear and

directed, so that students easily understand it, if not so, then learning has no clear direction and purpose. So that the expected changes are not achieved.

Second, the most appropriate and effective approach must be chosen by educators to achieve their goals and objectives. The way educators see a problem, concepts, understanding and theory and in solving a case will affect the results. A problem that is learned by two different people, the results will be different. Different social norms such as good, bad, right, fair and so on, the results will be different when using different approaches and disciplines.

Third, choosing and establishing learning procedures, methods and techniques that are considered the most appropriate and effective. The use of various teaching methods that are in accordance with the objectives and materials taught can overcome the saturation of students in learning (Sani, 2016). So that students can think clearly and be motivated to express their opinions brilliantly. *Fourth*, apply the norms or criteria of success so that educators have a handle to give an evaluation or evaluation of the tasks that have been carried out, both the task of teachers as educators and students as students.

Learning systems have several components that interact with each other and interact with each other. These components are objectives, subject matter, methods, learning strategies, media and evaluation.

Purpose is a very important component in the learning system. Where students will be taken, what students must have, all depends on the goals to be achieved. It is like the goal is the same as the heart in humans, if there is no heart then humans will not live. Therefore, goals in learning are the most important component. The objectives to be achieved are in the form of a number of competencies that are reflected in basic competencies and competency standards.

The content or subject matter consists of the second component in the learning system. In certain contexts, subject matter is at the core of the learning process. That is, the frequent learning process is interpreted as the process of delivering material. This can be justified if the main purpose of learning is mastery of subject matter. In a situation like this, the teacher needs to master the subject matter. The teacher needs to understand in advance the contents of the material that must be mastered by students, because the teacher is one source of learning. The subject matter is usually depicted in a textbook, so the learning process often occurs in the delivery of material in the book. However, in learning settings that are oriented towards achieving learning goals or teacher competencies and responsibilities are not a source of learning, thus, the actual subject matter can be taken from various sources.

Methods and strategies are components that are crucial in the learning process. Components determine the success of achieving goals. Even though other components are complete, if they cannot be implemented with the right method,

then these components have no meaning in the process of achieving goals. Therefore every teacher must understand the role and function of the methods and strategies in implementing the learning process.

Tools and sources, even though their function is a tool, but their role is very important. In the advancement of technology as it is today, it provides an opportunity for students to learn from anywhere and anytime by utilizing the results of technological progress. Therefore, the role and function of a teacher shifts from the role as a learning resource to the manager of learning resources. Through the use of various learning resources it is expected that the quality of learning will increase.

Evaluation is the last component in the learning process system. Evaluation not only serves to measure the success of learning, but also functions as a measure of teacher performance in managing learning. With evaluation we can see deficiencies in the use of various components of the learning system (Sanjaya, 2008).

The teacher will be helped to predict the success of learning if before carrying out learning first determine and analyze the five main components in the above learning.

Understanding the Book of Yellow (Kitab Kuning)

Scripture means text or writing. In context, it means that the text or writing is bound together. Usually the book refers to the type of writing that has legal implications, or in other words is the governing law. The term book is commonly used to refer to literary works of poets in the past that can be used as historical evidence to reveal a past event.

The Book is a special term used to refer to writing in the religious field written in Arabic. This designation distinguishes the writing in general in letters other than Arabic, called books. The book used as a reference for learning in Ma'had and other traditional Islamic educational institutions, or the classic book called Kitab Kuning, is an Arabic paper compiled by Muslim scholars in the Middle Ages. The Yellow book (Kitab Kuning) is books written by foreign scholars, hereditary as references referred to by the ulama in Indonesia as independent writings and as translations in the books of foreign scholars. In the Indonesian dictionary, the Yellow book (Kitab Kuning) is interpreted as an Arabic-written book without harakat, used as a source of recitation in Islamic boarding schools (National, 2014).

The book which is used as a source of learning in traditional Islamic education institutions like that, is called kitab kuning, which is an Arabic paper compiled by Muslim scholars in the Middle Ages (Masudi, 1985).

The mention of the term as Yellow book (Kitab Kuning), because the books are yellow paper, this is because the yellow color is considered more comfortable and easy to read in dim conditions. When lighting is still limited to light, especially in

villages, students are used to learning at night with minimal lighting (Basyuni, 2007). It was also mentioned, before the candle or the lamp had not yet turned white, then the white or yellow paper would look yellow (Masudi, 2010). Even though lighting is better now, some of the books are still produced using yellow paper following tradition, also because it is more economical and eases the cost of mass production even though many have used white paper.

In this case, the intended Yellow book (Kitab Kuning) is as described above, namely the classic book written by Islamic scholars. The word 'yellow' is only to emphasize that the book taught is a classic book, because in fact the book used in the paper is no longer yellow.

Another term that is often used to refer to the Yellow book (Kitab Kuning) is the Book of Baldness, because it does not have a harakat (punctuation) including fathah, kasrah dammah and sukun as the book of the Qur'an at the beginning was recorded.

More specifically, the Yellow book (Kitab Kuning) in the context of Indonesian is defined in three senses. First, books written by foreign scholars, but from generation to generation are references that are guided by Indonesian scholars. Secondly, it was written by Indonesian scholars as independent writings. Third, written by Indonesian scholars as comments or translations of books by foreign scholars.

A more straightforward definition of the Yellow book (Kitab Kuning) is mentioned in Decree of the Minister of Religion (KMA) No. 13 of year 1 (3) that the Yellow book (Kitab Kuning) is an Arabic-language Islamic book which is a reference for scientific traditions in Islamic boarding schools. This definition is more general without the characteristics mentioned above (Religion, 2018).

Thus, based on the previous description, what is meant by Yellow book (Kitab Kuning) is; Islamic books that speak Arabic without classical or modern bald written on paper both yellow and white and are used as scientific references in Islamic boarding schools.

The general Yellow book (Kitab Kuning) specification is in the format (layout), which consists of two parts *matn* (original text) and *syarh* (comments, explanatory text on *matn*). In distribution like this, *matn* is always placed on the edge, right and left, and the *syarh* is placed in the middle because it is longer and more numerous than the *matn*.

Another distinctive feature lies in its non-total bookbinding, which is loose pages, not bound like a book, so that students are easier to pick up for the purpose of recitation, without reading a whole book. This model is usually called curling. So, in one Yellow book (Kitab Kuning) consists of several curves which show one or more of the curations taken separately (Harits, 2001).

However, these characteristics began to disappear with the publication of books similar to the more elegant format and layout, printed on white paper as material and most of them were neatly bound lux. Display of Yellow book (Kitab Kuning) now like this relatively eliminates the classic impression. Thus his physical appearance is difficult to distinguish between new books (al-pole al-'as} riyyah) and classical books (al-kutub al-qadimah) (Hanif, 2004).

But this is not the case, because substantially there is no change which means that in writing that still does not exist in society, because of this form that is not social, the reader is required to have maximum scientific ability. At least the reader must master the nahwu and sharaf disciplines in addition to mastering many Arabic vocabulary.

Especially in the Middle East, two terms are known to refer to the category of Yellow book (Kitab Kuning) as scientific works based on the period of the writing period divided into two categories. The first category is called the classic books (al-kutub al-qadimah), while the second category is called the modern book-book (al-kutub al-'asriyyah) (Wahid, 2011). Al-Kutub al-Qadimah was written before the 19th century AD which has the following general characteristics:

1. An introductory language that is used entirely in classical languages, consisting of lyrical literature (nazam) or lyrical prose (nasar).
2. Does not include punctuation marks, such as periods, commas, question marks, exclamation marks and so on.
3. Do not recognize the breakdown of paragraphs or paragraphs. Instead, it is a level of description arranged in the words of the book, chapter, fasl, raf', tanbih and tatimmah.
4. The contents of many books come from the duplication of the work of previous scholars. The source book is needed as matn, which is developed into a resume (mukhtasar or khulasah), syarah, taqirrat, ta'liqat and so on.
5. Especially the book of salaf circulating in the pesantren environment the author must be firmly affiliated with the Sunni school, especially the fourth school. Whereas the book of salaf whose authors are not affiliated with Sunni is only limited by the kiyai as a comparative study (Wahid, 2005).

Al-Kutub al-'Asriyah is a scientific product in the post-19th century AD, written by khalaf scholars, contemporary in accordance with the era. The characteristics are:

1. His language is rejuvenated or popular language and enriched with scientific idioms from non-syar'i disciplines. In general, the composition is in the form of free prose.

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2. Writing techniques are equipped with punctuation that is very helpful for understanding.
 3. Systematics and analytical approaches are felt to be influenced by general science in his day.
 4. The contents of essays are the result of literary studies that refer to many books and are often not bound by the understanding of a particular school (Wahid, 2005).

The Yellow book (Kitab Kuning) as a boarding school curriculum is placed in a privileged position. Its existence is a major element and also a distinguishing feature between Islamic boarding schools and other Islamic educational institutions. In pesantren in Java and Madura, the spread of knowledge, types of books and the system of teaching Yellow book (Kitab Kuning) have similarities, namely sorogan and bandongan. These similarities result in the homogeneity of life views, culture and religious practices among santri (Dhofier, 2011).

The material presented in the learning of classical books is not formally determined in a programmed syllabus, but only adheres to the chapters listed in these books (Aramai Arief, 2002). The text of the book is read by the teacher by first being translated literally, one by one each mufradat (vocabulary) then given *í*rāb (harakat). While the selection of books that will be studied is usually determined by the caretaker of the recitation.

The Yellow book (Kitab Kuning) content used in pesantren until now is dominated by the jurisprudence or Islamic law jurisprudence. However, this fact does not mean that the developing scientific tradition was limited to fiqh discipline, because it turned out that at the end of the 20th century, Martin van Bruinessen reported that the Yellow book (Kitab Kuning) circulating in the Ma'ad neighborhood had reached 900 titles, and only around 20% are substituted by fiqh. The rest of those involved in other disciplines such as aqeed numbered 17%, Arabic (nahwu, sharaf, balagah) 12%, 8% hadith, Sufism 7%, morality 6%, prayer guidelines (wirid, mujarrabāt) 5%, and prophetic praise works (qaṣaṣ al-anbiyā', mawlid, manāqib) 6% (Bruinessen, 2015).

If summarization is carried out, there are only two main scientific disciplines that appear to be developing, namely Jurisprudence and Tasawwuf plus Arabic disciplines. The alignment of Arabic disciplines with fiqh discipline and Sufism implies that the developing intellectual tradition requires mastery of Arabic, as an auxiliary science, to understand fiqh and tasawuf texts and other disciplines (Mochtar, 1999).

If the entire Yellow book (Kitab Kuning) is examined substantially, then of course all of that is a translation of the Qur'an and hadith, at least taking the legitimacy of the two sources of this teaching. Thus, not only the field of worship, jurisprudence, tauhid, interpretations, hadith, and morals which are the scope of Yellow book (Kitab Kuning) material, but also the historical material of civilization, literature, philosophy, mysticism, social institutions, and politics can also be important study material in the curriculum learning (Nasuha, 1999).

If a classification/classification of Yellow book (Kitab Kuning) material is made, it can be divided into two major groups, namely:

First, teaching groups, divided into two parts, namely;

1. Basic teachings as found in the Qur'an and the hadith of the Prophet.
2. Doctrine that arises as an interpretation and interpretation of the scholars on these basic teachings.

Second, something that comes as a result of historical developments in Islamic societies such as social institutions, culture, scientific methods, and the like (Nasuha, 1999).

In addition to the basic teachings contained in the Qur'an and the hadith of the Prophet SAW, they are included in the material which is ijthad, because it is a product of thought from experts. Because the socio-political conditions in which the experts reside are very varied, it is very natural that there are differences of understanding between scholars in pouring the material and substance of the Yellow book (Kitab Kuning) (Nasuha, 1999).

As for Nurcholish Madjid's notes, scientific concentration that develops generally includes no less than 12 kinds of scientific disciplines, namely: nahwu, sharaf, balāghah, tauhid, fiqh, fiqh proposal, qawā'id fiqhiyyah, tafsir, hadith, mustalah al-hadīṣ, Sufism, and Mantiq (Madjid, 1997).

While according to Kuntowijoyo, these books can be classified into eight groups, including: Arabic, fiqh, fiqh proposal, interpretation, hadith, adab (Arabic literature), morals, tasawuf, and date (history) (Munawaroh, 2001). In addition, these books can also be classified according to their level, namely:

1. Basic Level; the books used include: *Al-Jawāhir al-Kalāmiyyah and Ummu al-Barāhīn (Tawheed)*, *Safīnah al-S. alāh*, *Safīnah al-Najāh*, *Sullam al-Taufīq and Sullam al-Munājāh (Fikh)*, *al-Wasāya (al-Abā 'li al-Abnā')* and *al-Akhlāq li al-Banīn/al-Akhlāq li al-Banāt (Aḳ hlak)*, *al-Nahwu al-Wāḍ ih* and *al-Jurumiyyah (Nahwu)*, *al-Amsilah al-Tas īfiyyah and Matn al-Binā 'wa al-Asās (Sharaf)*.
2. Secondary Level; the books used include: *Tufāh al-Aṭ fūl*, *Hidāyah al-Mustafīd*, *Murshīd al-Wildān (Tajweed)*, *Syifū 'al-Raḥmān*, *Fat al-Qarīb (al-Taqrīb)* and *Minhaj al-Qawīm (Jurisprudence)*, *'Aqīdah al-'Awām* and *al-Din al-Islami (Tawheed)*, *Ta'īm*

al-Muta'allim (Akhlak), al-Mutammimah, Naz m' Imrīti, and al-Asymāwi (Nahwu), Nazm al-Maqsud and al-Kailāni (Sharaf), Nur al-Yaqīn (Tarikh).

3. Upper Middle Level; the books used include: *Tafsir al-Qur'ān al-Jalālain and al-Manā'igī (Tafsir), al-Tibyān fī 'Ulūm al-Qur'ān, Mabāh is fī ' Ulūm al-Qur'ān, and Manāhil al-'Irfān (Tafsir Science), al-Arbā'īn al-Nawawī, Mukhtār al-Aḥādī, Bulūg al-Manām, Jawāhir al-Manām, Jawāhir al-Bukhārī and Al-Jami' al- Sagir (Hadith), Minhah al-Hadīs and al-Baiquniyyah al-Hadīs (Muṣ ṭ alā ḥ), Tuḥfah al-Murīd, al-Ḥ uṣ ū n al-Ḥ amīdiyyah, al-'Aqīdah al-Islamiyyah and Kitāyah al-'Awwām (Tauhid), Kitāyah al-Akhyār, Fath al-Mu'īn, al-Bajū rī, Minhā j al- Ṭ ullāb, Minhā j al-Ṭ ālibīn and Kā syifah al-Syajā '(Jurisprudence), al-Waraqāt, al-Sullam, al-Bayān, and al-Luma' (Proposal of Jurisprudence), Alfiyah Ibn Mālik, Qawā'id al-Lugah al-'Arabiyyah, Syarḥ, Ibn 'Aqil, Al-Syabū wī, and al-S arf (Nahwu/Saraf), Minhā j al-'Ābidī n and Irsyād al-'Ibād (Morals), Balagah al-Jauhar al-Maknūn.*
4. High level, the books used include: *Fath al-Majīd (Tauhid), Tafsīr al-Qur'ān al-'Aẓ īm (Ibn Kaṣīr) and Fī Z ilāl al-Qur'ān (Tafsir) , Al-Itqān fī 'Ulūm al-Qur'ān and Itmām al-Dirāyah (Tafsir Science), Riyād al-S ā lihīn, al-Lu'lu' wa al-Marjān, Sai al-Bukhārī, Muslim Saḥīḥ and al-Tajrī d al-S arīḥ (Hadith), Alfiyah al-Suyū ṭ ī (hadith science), Fath al-Wahhāb, Al-Iqnā ', al-Muhazzab, al-Muh allā, al-Fiqh'alā al-Mazāhib al-Arbā'ah and Bidāyah al-Mujtahid (Jurisprudence), Laṭ āif al-Isyā rah, Usūl al-Fiqh, Jam' al-Jawāmi', al-Ashbāh wa al-Naz āir and al-Nawāhib al-Saniyyah (Ushul fiqh), Jāmi' al-Durūs al-'Arabiyyah,' Uqūd al-Juman and Al-Balāgah al-Wādīyah (Balagah), al -Sullam al-Munauraq (Mantiq), Ihyā ' Ulūm al-Dīn, Risālah al-Mu'āwanah and Bidāyah al-Hidāyah (Akhlak), Tā rīkh al-Tasyrī '.*

The books above are generally used in standard recitations in several ma'had/Islamic boarding schools. However, there are still many more books that can be used to deepen and expand the knowledge of Islamic teachings. Similarly, the above gap, in its implementation is not an absolute thing. In fact, it is OK for pengajian caregivers to provide additional or innovative learning or also to teach books that are more popular and effective.

Conceptual Framework

This research is based on the phenomenon of learning approaches that are still teacher-oriented, so students are not active in the learning process which tends to be tedious and boring with the lecture method; one-way learning.

MAN PK MAN 3 Makassar has applied a student centered learning approach that refers to Vygotsky's theory of constructivism learning, namely: contextual learning that builds students' knowledge little by little based on their experience in finding knowledge.

The application of this approach includes three stages:

1. Learning Implementation Plan (RPP)

Planning comes from the word plan, namely decision making about what must be done to achieve the goal. Thus, the process of planning must start from setting goals to be achieved through analysis of needs and complete documents, then determine the steps that must be taken to achieve these objectives. Terry revealed that planning is basically the determination of work that must be carried out to achieve the stated goals (Sanjaya, 2015). Preparation before starting learning is absolutely necessary, because from that preparation we design the goals to be achieved, the strategies and methods to be used, what media and teaching materials should be prepared.

2. Teaching materials

Learning materials are a set of material or substance lessons that are arranged in a coherent and systematic manner and display a complete figure of competencies that will be mastered by students in learning activities. With teaching materials it allows students to learn a competency in a coherent and systematic manner so that accumulatively able to master all competencies as a whole or integrated. For this reason it is very important for an educator to have the competence to develop good learning materials in accordance with the requirements and needs needed, so that the learning material can be conveyed well, and students also have good learning activities (Dewi, 2012). In the yellow citan learning system, which can be referred to as a learning tool or source is the Yellow book (Kitab Kuning) that holds on when the activity takes place.

3. Evaluation Tool

Educational evaluation is one of the important tasks that must be done in the implementation of education (FIP-UPL, 2007). Evaluation is the process of determining the feasibility or value of something through careful assessment and assessment, for example in determining the increase in class (for those who adhere to a system of increasing class) (Yaumi, 2016).

Conducting an evaluation, a tool is needed. The evaluation tool in question is a series of tools used to conduct an evaluation that includes a measuring instrument along with the answer key and scoring guidelines. The measuring instrument is divided into two types, namely tests and non tests. Measuring instruments with types of tests can be distinguished into objective tests and subjective tests. While measuring instruments with non-test types, according to Sudjana which are often used are questionnaires and interviews, rating scales, attitude scales, interest scales, observations or observations and case studies (Sudjana, 2017). Evaluation tool is a tool used to measure student learning outcomes and their feasibility to occupy the next level. The evaluation tool consists of two types of writing and non-writing.

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4. Learning process. Application of student centered approach: classical and recitation.
 5. Students act as the main actors (student centered) who interpret their own learning process. Through this role, students are expected to be able to understand their potential, develop their potential positively, and minimize negative potential.
 6. Learning objectives are more focused on the learning process than on learning outcomes.

The processes that are generally passed are;

1. Formulate clear learning goals.
2. Strive for active participation of students through learning contracts that are clear, honest and positive.
3. Encourage students to develop students' ability to learn on their own initiative.
4. Encourage students to be sensitive, think critically, interpret the learning process independently.
5. Students are encouraged to freely express opinions, choose their own choices, do what they want and bear the risk of the behavior shown. The teacher accepts students as they are, tries to understand the way students think, does not judge normatively but encourages students to be responsible for all the risks of their actions during the learning process.
6. Provide opportunities for students to progress according to their speed. Evaluation is given individually based on student achievement.
7. Results (Komarudin, 2015).

To find out the results of learning, it is necessary to evaluate. Evaluation is the process of assessing, measuring, and determining the feasibility of a product or learning system based on established criteria. The assessment and measurement in question includes data collection, both carried out through tests and questionnaires and by observation, in-depth interviews, documentation studies, and portfolios.

Formative evaluation is the process of collecting data and information during the development of learning that is used to improve the effectiveness of learning. Summative evaluation is a method for assessing the feasibility of a program at the end of an activity. If formative evaluation is a process-oriented assessment method, summative evaluation is a method for assessing the results of all activities. Confirmative evaluation is an evaluation conducted from time to time after revising and making decisions on the use of products or learning systems (Yaumi, 2016). Evaluation is a process to find out the results (out put) of learning carried out in two ways, namely in writing and non-written.

CONCLUSIONS AND SUGGESTIONS

Conclusion

The student center approach is a student-oriented or learning-oriented approach. The student centered approach uses the discovery method and inquiry learning, such as discussion, playing with cards and others. The Yellow book (Kitab Kuning) is an Islamic book that speaks Arabic without bare (classical) and modern both written on paper both yellow and white and used as scientific references in Islamic boarding schools. This activity is included in integrated learning to examine Islamic religious values by using a book containing Arabic texts without punctuation.

Suggestion

It is hoped that this research can provide constructive educative information to be taken into consideration, feedback and input for the MAN PK State 3 Madrasah Aliyah Makassar City in an effort to improve the quality of the implementation of Yellow book (Kitab Kuning) learning activities for students. In addition, this research is also expected to be input in the world of Islamic education in general and Islamic boarding schools in particular.

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LEARNING STRATEGY OF READING-WRITING THE AL-QUR'AN OF ISLAMIC EDUCATION TEACHER AT SECONDARY SCHOOL 1 LABAKKANG PANGKEP

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Abstract:

This paper discusses the learning strategy of the Reading Writing Al-Qur'an of Islamic Education teacher at Secondary School 1 Labakkang in Pangkep Regency. The problems raised in this paper are: 1) What is the method of reading and writing Al-Qur'an of Islamic Education teachers at Secondary School 1 Labakkang Pangkep? 2) What are the supporting and inhibiting factors for reading and writing Al-Qur'an in Islamic Education teachers at Secondary School 1 Labakkang Pangkep? 3) How does the solution to overcome the inhibiting factors of the reading and writing Al-Qur'an of Islamic Education teachers at Secondary School 1 Labakkang Pangkep?.

This paper provides an illustration that: 1) The method of reading and writing Al-Qur'an of Islamic Education teachers in Secondary School 1 Labakkang Pangkep takes priority scale outside of regular hours. Learning begins with the detection of the students' ability, designing learning programs, implementing learning, carrying out assessment of learning outcomes, and developing the potential of students. 2) Supporting factors and inhibitors that influence learning include factors such as teachers, students, facilities, and infrastructure as well as environmental factors. 3) The solution in overcoming the inhibiting factors of the Qur'anic literacy learning strategy is to activate Islamic Education extracurricular activities and moral development through exemplary, complete facilities and infrastructure, learning and activeness of Islamic Education teachers in the reading and writing learning of the Qur'an.

The implications of these activities are expected: 1) For Islamic education teachers, that the Al-Qur'an reading and writing learning strategy can be viewed from various aspects and can be developed based on the methodological development of the increasingly varied world of education. 2) Peer tutoring methods need to be developed. The preliminary aspects of the first face-to-face meeting are very important to be carried out to provoke the talents of interest and tendencies of the students and their motivation towards the reading and writing of the Qur'an. 3) In improving the Al-Qur'an literacy learning strategy needs to be handled by relevant parties, both in groups and individuals.

Keywords:

Learning Strategies, Reading Writing the Qur'an, Islamic Education Teachers

UMAT Islam is instructed to be good at reading the Qur'an fluently in accordance with the rules of recitation of recitation, after that understand the meaning or content of the verse so that it can be applied in daily life because it is

indeed an obligation in Islam. Belief in the truth of the Qur'an is part of the pillars of faith. The Qur'an has a guarantee of purity and care from Allah, therefore the content of the content is undoubted (al-Munawwar, 2005).

Given the importance of the role of the Qur'an for human life, the introduction of the Qur'an is absolutely necessary. The first step is to be good at reading it. Based on the first revelation down to the Messenger of Allah, implicitly in the command of reading, it means that by reading humans will gain knowledge and give motivation to humans to seek and explore the Knowledge of the Qur'an. Allah swt. says in QS al- Alaq/96: 1-5.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

Translation:

Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not.

Reading and writing the letters of the Qur'an is the basis for students to understand and practice the content of the Qur'an, the purpose of which is to create the goal of Islamic education, namely humans who have faith, piety, noble character and the formation of qur'ani generation . If the Education of the Qur'an continues to be developed continuously, the values of the Qur'an will be grounded in the community. So, teaching in its essence intends to deliver students to achieve the goals planned beforehand.

The world of education is demanded to be able to provide tangible contributions, in the form of improving the quality of results and education services to the community. Thus, the innovation and creativity of educators as the spearhead is required to improve the quality of education in the community.

Efforts are being made to improve the quality of education in addition to curriculum development, namely through improving the process of learning activities. The learning process is the core of educational activities because it can affect the learning activities of students.

Learning is basically the process of adding information and new abilities to the learner is a process. Abd. Rahman Getteng argues that the degree of quality of teacher education is determined by the level of quality of all components, each of which contributes to the overall education system of the teacher. These components are students, educators, mentors, curriculum, learning strategies, instructional media, facilities and infrastructures, time and availability of funds, as well as society and social culture (Getteng, 2009).

Based on the above views, the meaning of the components of the learning strategy are planned and broad and deep-meaning steps and have far-reaching effects in moving someone so that his own abilities and willingness can carry out activities related to learning.

The Qur'an is intended for all beings in this universe. The principle of Islam must read it properly and correctly in accordance with the rules of recitation. If a letter error occurs in the reading, there will also be a meaning error. Therefore, studying is the duty of every Muslim.

From the friend of Abu Umamah al-Bahili *radiallāhu 'anhu*, the Messenger of Allah. said:

اقْرءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ (رواه مسلم)

Meaning:

Read by you the Qur'an. Because he (the Qur'an) will come on the Day of Judgment later as the giver of syafa'at for those who diligently read it.

The Prophet Muhammad, ordered to read the Qur'an with an absolute form of command, so reading the Qur'an was ordered at all times and every opportunity.

In another hadith also narrated by Bukhari from Usman bin Affan:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (رواه البخاري)

Meaning:

The best of you are those who study the Qur'an and teach it.

Learning and teaching include learning and teaching lafazh-lafazh al-Qur'an, and include also learning and teaching the meanings of the Qur'an.

Islamic education teachers are expected to be able to improve the reading and writing strategies of the Qur'an. Although basically the students already have basic abilities, but still very much need guidance from the mistake of mentioning the letter hijaiyyah. While religion requires perfect reading because it is still vulnerable to students who have not been able to read the Qur'an properly and correctly. So, it is very necessary for the reading and writing strategy of the Islamic Education subject teachers so that students can read the Qur'an fluently.

Looking at the literacy skills of the Qur'an towards students who still need coaching, it is considered necessary to study about: "Reading and Writing Learning Strategies of the Qur'an."

Based on the description above, what is the method of reading and writing the al-Qur'an of Islamic Education teachers at Secondary School 1 Labakkang in Pangkep Regency, what are the supporting factors and obstacles of reading and writing the al-Qur'an of Islamic Education teachers at Secondary School 1 Labakkang in Pangkep, how is the solution to overcome the inhibiting factors of reading and writing the al-Qur'an of Islamic Education teachers at Secondary School 1 Labakkang in Pangkep, are need to be investigated further.

RESEARCH METHODOLOGY

Qualitative research is the result of research describing objects naturally, factually and systematically. In this research, it is the learning strategy of reading and writing the al-Qur'an of Islamic Education teachers at Secondary School 1 Labakkang in Pangkep. The location of the research is Secondary School 1 Labakkang, Pangkep Regency. The reason why the researcher chose this location deals with some considerations. The research location chosen was one of the schools where the researcher taught, namely Secondary School 1 Labakkang, Pangkep Regency. As long as researcher teaches at the school, most of the students are less interested in learning to read and write the Qur'an because Labakkang District is a very heterogeneous sub-district, either in terms of education, economy, health or religious knowledge. So it seems that Islamic teachings are needed through religious education activities to foster religious awareness of the local community in order to create a peaceful, civilized, and knowledgeable society. The data collection method in this study is the method of observation (interviews), interviews or interviews, and documentation.

DISCUSSION

AL-QUR'AN WRITING LEARNING

Understanding the Reading of the Qur'an

The words "Read" and "Write" are combined to form a derivative word, namely "Reading and Writing", which means an activity carried out sequentially. Al-Qur'an according to language means reading while according to the term is a miracle that was revealed by Allah swt., To the Prophet Muhammad, as a source of law and guidance for adherents of the teachings of Islam, if read is worth worship. The understanding of the Qur'an can be explained in more detail, that the Qur'an is the word of Allah, which was revealed to the Prophet Muhammad, mutawatir and gradually, through the angel Gabriel who began with surah al-Fatihah and ends with surah an-Nas and reading it is worth worship (Al-Munawar, 2004).

From the description above, it can be formulated an understanding, that reading the al-Qur'an is a dual ability that is reading and writing. That is, besides being able to read, it is also expected to be able to write correctly pronunciation from the verses of the Qur'an. Qira'ah in the Qur'anic sciences is reaching for meaning or understanding of what is read. If it is associated with the Qur'an, the name of the Holy Qur'an comes from the word *qara'a* which is reading. So the Qur'an according to language is the *mashdar* form of the verb *qara'a* means reading, whereas according to the term (terminology) is the word of Allah, which is revealed to the Prophet Muhammad, who has the pronunciation pronunciation, read it is worth worship, narrated mutawatir, written in the Mushaf, beginning with al-Fatihah and ending with surah an-Nas. Based on the

understanding and description above, the Qur'an is a teaching of virtue that has broad meaning in order to bring life guidance to the perfection of human life, the safety and happiness of the world and the hereafter (Al-Munawar, 2004).

The Basic Concept of the Need for Writing the Qur'an

Prophet Muhammad SAW. the first person receives an order to educate and teach his people to read. Reading involves the process of recognition (cognition), memory, observation (perception), pronunciation (verbalization), thought (reasoning) and creative power (creativity) (Langgulong, 1971).

Reading writing of the Qur'an, especially reading, is an obligation for every Muslim, because for every Muslim must read the Qur'an well according to recitation. When the Qur'an is read and the people in that place, the obligation for them is to be quiet and listen to it. Not talking and doing other activities. Allah says in Surah al-A'raf/7: 204.

غَائِبِينَ كُنَّا وَمَا بَعَلِمِ عَلَيْهِمْ فَلَنُقْصِنَ

Translation:

So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy.

Whoever goes away and turns away from *kitabullah* and saves orders and everything revealed by Allah to His Messenger, will experience a narrow and difficult life in the world, never calm and serene. Even her chest is always narrow and tight due to her heresy, even though at birth someone looks happy, can wear clothes, eat and drink and stay as she likes (ar-Rosyid 2007).

Based on the description, it illustrates how much influence arises as a result of always reading the Qur'an, including providing convenience in understanding a science, especially Islamic sciences which are integrated and become the basic foundation of the Qur'an.

Learning Strategies

Strategies can be interpreted as general patterns of teacher activity towards students in realizing learning activities to achieve the outlined goals (Zain, 2006).

The word learning can be interpreted as an effort so that by his own volition someone can learn, and make it as one of the necessities of life that cannot be abandoned (Nata, 2009).

Thus the meaning of the learning strategy is a planned step that is broad and meaningful and has an impact in moving a person so that his own ability and willingness can carry out activities related to learning.

The components of the learning strategy, according to Abuddin Nata, establish several components of the learning strategy, namely:

1. Determination of expected changes, learning activities are characterized by the existence of a planned and systematic business aimed at realizing

changes in students, both aspects of insight, understanding, skills and attitudes (Nata, 2009).

2. Determination of the approach. Approach is an analytical framework that will be used in understanding a problem. Then the steps that must be taken in determining the learning strategy are related to the way the teaching and learning approach is considered the most appropriate and effective way to reach the target (Nata, 2009).
3. Determination of methods in accordance with the empowering Education paradigm, the teaching method should be able to encourage motivation, creativity, initiative, students to innovate, imagine, and excel (Nata, 2009).

Teaching and learning methods must be well-defined and planned. Likewise, various tools, sources of learning, preparation, implementation, and follow-up as a result of users of the method must be well prepared.

The types of strategy used in learning between other:

1. Submission/exposition strategy, namely the learning material is presented to students in a finished form, then they are required to master the material.
2. Discovery strategies, namely learning materials sought and found through various activities, so that the task of the teacher more as a facilitator and mentor for students.
3. Learning strategies for groups/groups, namely forms of learning large groups or classics. Students are grouped and then guided by the teacher or several teachers.
4. Individual/individual learning strategies, namely lesson material designed by the teacher, so that students learn independently (Nata, 2009).

Based on the description of the types of learning strategies, each strategy has the advantage of being able to stimulate the creativity of students to master the learning material provided by the teacher. Conversely students who have the ability will not feel isolated by students who have high ability.

Improving the Writing Ability of the Qur'an

Reading is the basic key to learning the Qur'an. Furthermore, reading can be understood as an effort to get something you want to know, learn something that is done, or get pleasure, experience, see and understand the contents of what is written (Indonesian, 2008).

Reading in various meanings is the first and foremost requirement for developing science and technology, as well as the main requirements for building civilization. All civilizations that have managed to survive for a long time start from reading (Shihab, 1992).

1. The ability to read the Qur'an

After students are able to read the Qur'an then students are directed to be able to write the Qur'an. The ability of students to write can be seen from whether or not they can copy the letters of the Qur'an. The writing ability of

students can be seen from whether or not they can copy the letters in Arabic (Al-Qur'an).

To guide students to have the ability to write the Qur'an, it is worth starting to introduce writing methods including:

- a. The Uktub Method
- b. The uktub method is applied to train the skills of students to write carefully in accordance with the manuscript they copy, both from the type of letters, the form of letters, and the accuracy of writing (RI, 2010).
- c. Lemka method
- d. In the lemka method students can take lessons easily because the steps are explained in detailing the pen along with clear examples (RI, 2010).
- e. Imla method
- f. Imla method in society is better known as dictation, which is writing letters or sentences of the Qur'an according to the words pronounced by educators / mentors.

Reading and writing is the most valuable command given to humans, because reading and writing is a way that leads humans to achieve a perfect degree of humanity (Khorri, 1999).

Muhammad Ibn Sahnun stated that Muslims direct their children to learn to read and write the Qur'an from an early age (Munawiroh, 2007).

2. Methods of Reading the Qur'an

Educators have the right to use methods that vary according to the goals to be achieved after the teaching ends. To teach reading the Qur'an, the right method is also needed to achieve optimal success. The methods that are widely used include:

a. Iqra Method

The Iqro method is an early learning system that aims to teach the hijaiyyah letters, then spell and teach ways to read the sentences in the Qur'an. In the sense that the Iqro 'method cannot be fully expected as a provision to understand the Qur'an's reading perfectly, so that it requires an advanced method.

b. Al-Barqy's method

This method is called "anti forget" because it has a structure that if one day forgets the letters/syllables that have been learned, someone especially students will easily be able to recall without the help of the educator.

c. Qira'ah Zarkasyi Method

In this qira'ah method, students are also taught how to call the hijaiyyah letters in accordance with the correct qira'ah rules, and ways of writing the verses of the Qur'an in accordance with the rules of writing (RI Ministry of Religion, 2010).

d. Method of Qiro'ah Suriadi

The method of Qiro'ah Suriadi uses symbols or images for each hijaiyyah letter, making it easier for students to remember the correct letter designation with the symbol guide (Suriadi: 2007).

e. Bagdadiyah Method

This method is better known as the "Spell" method. In didactic, the materials are sorted from the easier to the difficult, and from the general nature to the detailed material.

Teacher Creativity in the Learning Process

Judging from various aspects such as creating a conducive classroom climate, organizing, feedback and strengthening in expressing learning material, self-renewal, and the development of all components of learning (Rosyada, 2004). The teacher's creativity in terms of class climate includes things as following:

1. Creating strong interpersonal, especially empathy, respect, and sincerity.
2. Creating good relationships with students.
3. Seriousness in accepting and caring for students.
4. Expressing interest and enthusiasm.
5. Creating a atmosphere of togetherness and group cohesiveness.
6. Include students in arrangement and planning.
7. Listen and respect the rights of students to speak in recitation and discussion.

Minimizing disputes in every case (Tohirin, 2009). In the education situation, especially formal education in schools, teachers are an important component in improving the quality of education. This is because the teacher is at the forefront of the implementation of education. Therefore, a teacher who has high qualifications, competence, and dedication is needed in carrying out his professional duties (Kunandar, 2007).

So that the learning process can be carried out effectively and efficiently, the teacher has an important task and role in delivering students to achieve the expected goals (Sudjana, 1989).

In order for educational goals to be achieved, starting with a conducive and effective learning environment, the teacher must complete and improve his competence. Among the teacher competency criteria that must be possessed, include: in general, teachers must fulfill two categories, namely having capability and loyalty, that is the teacher must have the ability in the field of science taught, have the theoretical ability to teach good and start planning, implementation, to evaluation, and has teacher loyalty, that is to tasks that are not solely in the classroom, but also outside the classroom (Rosyada, 2004).

Thus, learning outcomes can be used as a benchmark for the success of learning and feedback for educators to improve the quality of the learning process undertaken.

In the learning process, especially Islamic education teachers, teachers must always maintain an attitude, including:

1. Exemplary

Islamic education is a process, a lifelong effort that is manifested in exemplary deeds that invite students to a good way of life (al-Maragi). In accordance with the word of God Almighty. in QS Fussilat/41: 33.

Translation:

And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims.

The Messenger of Allah, in his activities educated his people with exemplary, so that in a relatively short time, Islam could be accepted well. Allah SWT. sent him as a role model for humans in realizing the goal of Islamic education.

2. Gentleness

According to the word of Allah swt in QS Ali Imran/3: 159.

Translation:

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

3. Ease

Allah, says in Surah al-Hajj/22: 78.

Translation:

And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

It is stated clearly, that Allah Almighty, wants his people to ease and do not want difficulties.

4. Wisdom

One attitude that must be owned by the teacher is treating students in a wise and wise manner. The Qur'an explains this as the word of Allah, in QS al-Nahl/16: 125.

Translation:

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

According to Muhammad Husain Fadhlullah, the word wisdom in the verse above is to walk on a realistic (practical) method of carrying out an action. In other words, always pay attention to the reality that occurs outside, both at the intellectual, thought, psychology, and social level of students (Mahfuz, 1958).

Supporting and Inhibiting Learning Factors in Reading Writing of the Qur'an

In learning activities there are several supporting factors and inhibitors that influence learning include factors such as teachers, students, facilities and infrastructure and environmental factors.

1. Teacher Factors

The teacher is a very decisive component in the application of a learning strategy. Without a teacher, however good and ideally a learning strategy, it is impossible to apply.

2. Students

Students are unique organisms and develop with the stages of development. The development of students is the development of all aspects of his personality, but the development of each student different every aspect. Learning activities can be influenced by the development of different students.

3. Facilities and infrastructure

Means are all things that directly support the smooth running of learning activities, such as learning media, learning tools and school supplies. Whereas infrastructure is everything that indirectly can support the success of learning activities, such as roads to school, school lighting, restrooms and so on. Completeness of facilities and infrastructure is an important component that can affect learning activities (Djamarah, 2006).

4. Environment

Factors from environmental dimensions there are two factors that influence learning activities, namely class organization factors and social psychological climate factors. Class organization factors which include the number of students in one class are important aspects that can influence learning activities. Class organizations that are too large will be less effective at achieving learning goals. Another factor of the environmental dimension is the social psychological climate factor, which means a harmonious relationship between the people involved in the learning activities of the teacher and the teacher, students with students, students with teachers and even teachers and principals or students with principals (Djamarah, 2006).

Solution to Overcoming the Inhibiting Factors in the Al-Qur'an Reading Writing Learning Strategy

To overcome the obstacles related to the Al-Qur'aan literacy learning strategy as follows:

1. Activating Extracurricular Activities and Modeling Development

a. Coaching of the Qur'an Reading

Observing the obstacles experienced by some students related to those who have not been able to read the Qur'an, Islamic teachers view that the solution in dealing with this problem is to emphasize students to learn to read the Qur'an through independent patterns whether learning alone at home, visiting the Qur'an teachers in their neighborhood, or other forms of learning activities.

The development of reading and writing of the Qur'an is an activity that can be one of the solutions carried out outside the lesson hours in the context of educating, guiding in practicing the writing and reading skills of the Qur'an for all students and especially students who do not have reading competence Al-Qur'an. Because of the importance of the Qur'anic literacy coaching, it should be used as an extracurricular activity.

The training can be carried out through a pattern:

- 1) Early pattern in school is the organization of the Qur'anic literacy coaching outside structured lesson hours, under the responsibility of the school.
- 2) The pattern of cooperation carried out between the school and an institution that has competence in the field of reading tullis al-Qur'an such as majelis ta'lim, diniyah and others.

b. Exemplary coaching

Moral guidance in the form of exemplary basically not fully handed over to the teacher of the field of Islamic religious education, but the cultivation of morality can be done through the form of congregational prayers, social activities and other forms of example that can be done by all teachers.

In the Qur'an, Allah swt. appoint Rasulallah saw. as an ideal teacher to emulate for the sake of achieving the welfare of the world and the hereafter. Word of God Almighty. in Surah al-Ahzab/33: 21.

Translation:

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

The teachings of Islam can be enjoyed to this day because the Messenger of Allah, success gave an example to his people, the example was in the form of his way of speaking or acting to be imitated by his friends. So that, naturally, if the teacher's concept of the Messenger of Allah, be implemented by the teachers in learning practices.

Therefore, every teacher is not just a teacher of the lessons he has learned, but really becomes an educator who will move moral values or religious values to his students. Teachers should be able to be role models for students, so students can highlight and imitate the good attitudes exemplified by the teacher. Thus, it will indirectly create good manners that can be a guide for students in pursuing their duties as students and communities in their family environment.

Also, schools must be an inseparable part of society or the environment, so that there is a space for good cooperation between teachers and parents of students in directing the development of behavior, talents, and interest in learning of students.

Parents as the main educators in the family environment of students, should really be able to protect their families from the negative effects caused by global influences. Therefore, no matter how busy serving the family's life, parents still have to pay attention to the development of their religious morality so that the morality can be an inspiration in continuing the nation's development in the future.

2. Improvement of Learning Facilities and Infrastructure

Learning facilities and infrastructure is one component that supports the success or achievement of learning objectives. All forms of problems relating to facilities and infrastructure should be immediately resolved. This is done to create an efficient learning environment and run smoothly.

The learning process can be said to be good depending on the availability of learning facilities or the existence of solutions to cover the obstacles that are being experienced. The lack of supporting books related to Islamic religious education is a major obstacle in the Qur'anic literacy learning strategy, so a solution is needed to overcome these obstacles.

Thus more and more reading books will also have more knowledge, so that the insights and attention of students to subject matter will increase, and in the end the goals and teaching will be easily achieved effectively and efficiently.

Looking at the above, it can be concluded that, the lack of supporting books in the field of Islamic religious education, especially those related to tajwid books, should be the main priority that must be considered by the school by allocating funds for the provision of these learning facilities. So that even though gradually but surely, supporting books can be enjoyed by teachers and students in the learning process.

Furthermore, regarding the procurement of musallah, it is an accurate solution in order to cultivate morality for students. Through these facilities will be built prayer activities in congregation, the practice of worship, or other spiritual activities, so that by itself will trigger the emergence of attention of students and interest in learning about reading and writing the Qur'an and lead to the formation of character of students.

Observing the importance of these infrastructure, of course the school, committee, and parents of students are obliged to make maximum efforts, so that an agreement is made through the form of donations or other forms of assistance based on awareness of the importance of students' spiritual education. In addition, the school continues to lobby externally with relevant parties including the Education and Culture Office and the Ministry of Religion, and hopefully with the lobbying, there is a positive response so that the dream can be realized.

3. Islamic Education Teachers Play an Active Role in Al-Qur'an Reading Writing

Because of the importance of learning the Qur'an, Islamic Education teachers in elementary schools take the initiative to guide students who do not know to read the Qur'an even though it is only a few, but it produces results so that this needs attention from several parties, both from the school itself and from parents, so that what is done by Islamic Education teachers can be a reference for students. This is relevant to the plan to enforce Islamic law and eradicate illiteracy in the Qur'an. For the sake of achieving civil society, people who are religious and Qur'an.

Islamic education teachers always provide guidance on reading the Qur'an as a provision to live in the world and in the hereafter. Therefore, the huge role of Islamic education teachers is expected to be able to overcome the problem later.

CONCLUSION

Based on the discussion above, it can be concluded several important points, namely, the method to improve the literacy of the Qur'an is adjusted to the maturity level of students, interests, and conditions of students. Learning begins with the ability approach of students, designing learning programs, implementing learning, carrying out research on learning outcomes, and developing the potential of students. Supporting factors and barriers that influence learning include factors such as teachers, students, facilities and infrastructure and environmental factors. The solution to overcome the Qur'anic literacy learning strategy is to activate extracurricular activities of Islamic education and moral formation through exemplary, complete learning facilities and infrastructure, and Islamic education teachers play an active role in the reading and writing of the Qur'an.

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THE UTILIZATION OF ICT BASED TEACHING MATERIALS AND PRINTED TEACHING MATERIALS IN ISLAMIC MORALSUBJECTS IN MAN 1 SINJAI INDONESIA

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Abstrak:

This study aims to describe the literature review on the use of ICT-based teaching materials and Printed teaching materials in Islamic Moral subjects, including the use of ICT teaching materials and Printed teaching materials. This study uses the library research method with qualitative descriptive. With reading orientation methods in various sources that are considered appropriate, both from books, accredited journals, papers, and literature that are (online and offline). The results of the literature review show that; 1) Utilization of ICT teaching materials; save time, teaching materials that fit the demands of the curriculum and match the learning needs of students, teachers as facilitators, no longer dependent on textbooks, learning becomes effective and interactive, quality learning, broadening access to knowledge, actualizing abstract ideas, facilitating understanding of material , displaying learning material becomes more interesting; 2) Use of Printed teaching materials; cheaper, does not require a lot of money, materials that have been prepared can be taken everywhere, the material can be learned anywhere without internet access.

Keywords:

ICT Teaching Materials, Printed Learning Materials, Akidah Akhlak

THE DEVELOPMENT of information and communication technology demands a change in the learning process that is better considering that education is an investment in human resources that has a strategic value for the continuity of human civilization in the world. Therefore, almost all countries place education variables as something very important and primary in the context of nation and state development.

Along with the advancement of information and technology, it is now evident that the management of education, both at the central, regional and at the implementing level in the field, is continuously making various efforts to improve teacher performance. The main purpose of improving teacher performance is to realize the intentions and desires of achieving good quality student achievement in order to realize the vision of education reform, namely education must produce human beings who are faithful, noble, intelligent and capable of mastering science and technology (Mulyasa, 2016).

Learning is an activity carried out by individuals to get changes in themselves through training or experience, thus learning can bring change to the actors, both changes in knowledge, attitudes, and skills. Skinner as quoted by Dimiyati (2010) holds that learning is a behavior.

Based on the principle of learning in the 2013 curriculum, teachers are required to change the mindset and old habits of teaching in front of the class. One of the learning principles in the 2013 curriculum is the integrated application of Information and Communication Technology (ICT) that can lead students to think critically and analytically. This condition is still difficult to do because most teachers are accustomed to the old method in the learning process, namely by the content-oriented lecture method to complete the material. Even though the education unit (school) has supporting facilities for learning based on Information and Communication Technology (ICT) such as laboratory computers, LCD projectors, and internet access. This shows that there are still other factors that can influence teachers in utilizing Information and Communication Technology (ICT) for the learning process which is not yet known apart from the availability of infrastructure facilities (Destiana & Soenarto, 2014).

One of the factors that can influence the teacher is not optimal in utilizing Information and Communication Technology (ICT) is the lack of knowledge and understanding in operating Information and Communication Technology (ICT) as a tool or media that can help to access learning.

Benchmarks and indicators of the success of students in the learning process are the results of their learning, thus one of the factors that can influence learning outcomes is the availability of learning media both in the form of technology media and using Printed teaching materials that can facilitate students in understanding learning material, the use of effective learning media will affect learning outcomes as well as using Printed teaching materials. In order to develop the quality of learning, new innovation is needed in the learning process through information and communication technology. With the rapid development of the use of ICT (Information and Communication Technology) as one of the sources and media of learning in educational institutions.

Likewise with the Akidah Akhlak subjects in MAN 1 Sinjai in the learning process by using Information and Communication Technology (ICT) through power point and video and using Printed materials such as textbooks, articles, and others that can be integrated so that the learning process can provide access to students to better understand the subject matter well.

RESEARCH METHODS

The types and approaches in this paper are library research with qualitative descriptive. The author conducts reading orientation methods in various sources that are considered appropriate, both from books, accredited journals, papers, and literature that are (online and offline). While the analysis uses the Milles & Huberman (1984) model through data reduction (reduction), presenting data (display), and drawing conclusions or verifications (conclusions, verifications) and composing or classifying, analyzing and interpreting them. With the stages as follows: 1) Gather reference sources related to the problem under study and study it, 2) After the

reference source has been collected classified data contained in the object of research with theoretical foundations that have been obtained from reference sources, 3) Reading to obtaining the required data is then classified according to the nature obtained, and 4) An analysis process is carried out on the topic of the problem under study.

DISCUSSION

Understanding of ICT which is a combination of two concepts namely Information and Communication Technology, namely:

Information technology is the term used for hardware and computer programs (software) that allows us to access, store, organize, manipulate, and present information by electronic means. Communication technology is the term used to describe telecommunication equipment, through which information can be sought and accessed (Peter Moore, 2003).

Information and Communication Technology (ICT) covers two aspects, namely aspects of information technology and aspects of communication technology. The difference in information technology (IT) and information and communication technology (ICT) is simple, namely "IT as the technology used to manage information and ICT as the technology used to manage information and aid communication" (Sjafirah & I Bakti, 2015).

Information and Communication Technology (ICT) is defined as the study of the design, development, implementation, management of computer-based information systems, especially software and hardware applications. Wikipedia in Yaumi (2009). Information and Communication Technology (ICT) according to this definition relates to the use of computers electronically and computer software to change, store, protect, process, transmit, and call and recover all forms of information safely (Yaumi, 2012).

The use of Information and Communication Technology (ICT) in learning contributes greatly, especially in accessing various forms of information that can be used in learning and allows students to more easily access the learning material to be taught.

Empowerment of Information and Communication Technology (ICT) in teaching is an empowerment of elements of external forces that result in the emergence of extraordinary learning resources. Where learning resources can be accessed anytime and anywhere. However, the use of Information and Communication Technology (ICT) is not intended to compete with teachers, but rather is a forum in an effort to teach students and to meet their needs. In the field of learning the use of Information and Communication Technology (ICT) is focused on improving the quality of the pursuit. Information and Communication Technology (ICT) applied in the field of education is a science in the field of computer-based information and communication that is utilized in improving the quality of education (Anshori, 2013)

The use of information technology (IT) by various organizations in general aims to facilitate and accelerate the implementation of business processes, improve efficiency, quality, and competitive ability (Widodo & Maimunah, 2009).

The existence of Information and Communication Technology (ICT) in learning is expected to provide significant changes in improving the quality of learning. To create competitive learning, the role of teachers in mastering technology is demanded. One of the keys to the success of learning is seen from the competence of teachers in maximizing the use of information technology.

According to the National Center for Vocational Educational Research Ltd., teaching materials are all forms of material used to assist teachers in carrying out classroom learning. Compilation Team of the Directorate of Upper School Development Director General of Management of Primary and Secondary Education at the Ministry of National Education (2008).

Printed media teaching media are visual media that are made through the process of Printing, Printing or offset. Some things that include Printed media are textbooks, modules, programmed teaching materials (Sanjaya, 2012). Printed teaching materials are a number of materials prepared in paper, which can function for the purposes of learning or information delivery (Solong, 2014).

Printed materials in the world of education are all forms of Printed, such as textbooks, modules, worksheets, articles, journals, handouts (newspapers), newspapers, and magazines and various other forms of Printing that can be used for learning needs. Printed materials are media that can function intermediaries from sources of information, to recipients of information (students). The Printed materials in question are: 1) Presentations of materials in the form of text and visuals, 2) Publications, textbooks, modules, worksheets, handouts, newspapers, articles, magazines, pamphlets, drawings, and record tapes magnetic, 3) Media network (newspapers and journals) (Yaumi, 2018).

In addition to ICT teaching materials, Printed teaching materials are still popularly used in learning at all levels of education, this is due to the limited human resources in the use of technology due to limited facilities and infrastructure in the use of technology in learning. Looking at increasingly rapid technological developments does not mean that Printed teaching materials are no longer used, but it requires creativity and the ability of teachers to integrate teaching materials both ICT and Printed teaching materials.

Printed material is more specific and complete, meaning that the Printed material specifically for anyone is intended, so that the material is very suitable for prospective users and complete, meaning that the things considered necessary in the learning process can also be included in the characteristics of the material. The characteristics of Printed teaching materials: 1) Must be able to teach themselves students (self-instructional), meaning that Printed teaching materials must have the ability to explain and be able to help students in the learning process, both in teacher guidance, and independently. 2) Self-contained means that teaching materials must

contain things that are very necessary in the learning process. These are learning objectives/competencies, prerequisites, namely subject matter that supports or needs to be studied beforehand, learning procedures, systematically arranged learning material, exercises, assignments, evaluation questions along with key answers and follow-up which must be done by students, and 3) Able to teach students (self-instructional material), meaning in Printed learning materials must be more able to trigger the motivation of students to be more active in the learning process and even teach students to be able to assess their own learning abilities and conditions (<https://varifauzanve>, 2019).

Information and Communication Technology (ICT)

Benefits of Information and Communication Technology (ICT), there are at least five effective conditions of learning that can be achieved through the use of Information and Communication Technology (ICT): 1) Active learning; the learning atmosphere will no longer be abstract, but more real and relevant to learners' learning needs, 2) collaborative learning; allow students to learn collaboratively, 3) creative learning; enable students to produce unique and interesting products, 4) integrative learning; allow students to more easily combine various information, 5) evaluative learning; enable students to evaluate their own learning activities (Cynthia, 2009).

Haddad and Jurich in their research said that the use of Information and Communication Technology (ICT) in education in several developing countries, if used properly and effectively, then Information and Communication Technology (ICT) has the potential to: 1) Expand access to education (education access expanding), 2) Can improve efficiency (promoting efficiency), 3) Improve the quality of learning and improve the quality of teaching (improving the quality of learning and enhancing the quality of teaching), and 4) Able to improve education management and administration systems (improving management system) (Desrianti, et al., 2015).

To create effective and dynamic learning, in the use of information and communication technology, what must be done is to combine teaching materials both ICT and Printed so that learning is more active, able to collaborate with both teachers and students, students are more creative in finding and accessing learning materials. have the ability to integrate material with one another, and more easily evaluate themselves in learning activities. To expand the knowledge, the role of information and communication technology is very much needed so that the learning process is more efficient, this is done besides because the demands are also a big effort in improving the quality of learning so that output is expected to have high integrity and competitiveness.

The use of teaching materials in the learning process is very important especially the teacher in delivering teaching material. Good teaching material that has been compiled through various sources that are synchronized in the form of technology, both laptops, internet, electronic, video, power point, web dictionaries. The benefits of using teaching materials are both teachers and students. For teachers, the use of teaching materials provides benefits, namely: 1) Save the teacher's time in teaching. The existence of teaching materials, students can be given the task to learn in advance the topics or material to be learned, so that the teacher does not need to

explain in detail. 2) Obtaining teaching materials that are in accordance with the demands of the curriculum and in accordance with the learning needs, characteristics, and desires of students. 3) Change the teacher's role from a teacher to a facilitator. The existence of teaching materials in learning activities, the teacher is more facilitating students than the delivery of subject matter. 4) No longer depends on textbooks which are sometimes difficult to obtain. 5) Improve the learning process to be more effective and interactive (Belawati, 2013). 6) Improve the quality of learning. 7) Extending access to education and learning. 8) Helping to actualize abstract ideas. 9) Facilitate understanding of the material being studied. 10) Showing learning material becomes more interesting. The existence of teaching materials will be more effective learning because teachers are required to have a lot of time to guide, direct, and help students understand a learning topic, and the methods used are more varied and interactive because the teacher is no longer inclined to lecture.

While the use of teaching materials for students is: 1) Students can learn without attendance/must have a teacher so that they are more independent, 2) Students can learn anytime and anywhere they want, 3) Students can learn according to their own pace, and 4) Students can learn in the order they choose (Belawati, 2013).

Achievement of the learning objectives that have been formulated, the teacher in the learning process wants to compile and select the teaching materials to be used, to build an interactive and efficient learning atmosphere, the teaching materials are adjusted to the teaching material.

Printed Learning Materials

Teachers in the learning process must be able to master the material with various sources and guide students in the learning process, by going through the training process in working on the questions that have been learned so that the goals and competencies that have been set can be achieved properly.

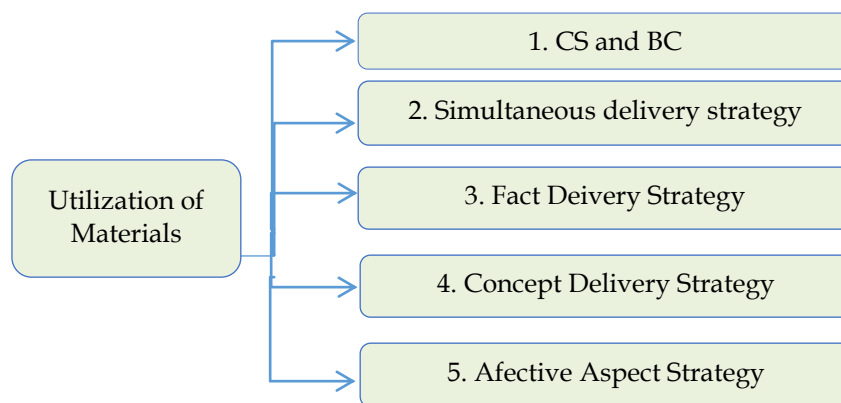
Printed teaching materials can be displayed in various forms, if Printed teaching materials are arranged well, it will bring benefits such as: 1) Written material usually displays a table of contents, making it easier for the teacher to show students which parts are and will be studied, 2) The procurement costs are relatively cheap, 3) Written materials are quickly used and can be easily moved, 4) Offering broad facilities and creativity for individuals, and 5) Writing materials are relatively light and can be read anywhere (Majid, 2009).

In order to use Printed teaching materials, the materials obtained from various sources are well arranged in accordance with the teaching material that will be taught, so that point participants to obtain material that has been prepared cheaper and does not require a lot of money, materials that have been prepared can be brought to everywhere or can be learned anywhere without using internet access. But in its use, of course, the advantages and disadvantages of Printed teaching materials are found, as stated by Steffen Peter Ballstedt (Prastowo, 2014). The advantages and disadvantages of Printed teaching materials are as follows:

Strengths	Weaknesses
<ol style="list-style-type: none"> 1. Written teaching materials usually display a table of contents making it easier for the teacher to show students which parts are being studied. 2. The doubling costs are relatively small. 3. Written materials are quickly used and can be easily distributed 4. Offering broad convenience and creativity for individuals. 5. The written material is relatively light and can be read anywhere. 6. Motivate readers to carry out activities. 7. Enjoy it as a great value document. 8. The reader can set the tempo independently. 	<ol style="list-style-type: none"> 1. To print printed teaching materials takes a long time. 2. Printing pictures or colors is expensive. 3. Difficult to display motion in printed teaching materials. 4. Too many subjects are presented with print media, tend to turn off interest and cause boredom. 5. Without good care, printed teaching materials will be quickly damaged, lost, or destroyed.

In the table it can be understood that printed teaching materials have advantages and disadvantages, so the weaknesses are needed in the process of utilization, maintenance and distribution, while in terms of excellence it is easier for teachers in the learning process. So that must be considered in the preparation and to minimize the weakness that is owned so that printed teaching materials are more directed. The things that must be considered in the preparation of printed teaching materials are; 1) Layout, easy sequence, short title, table of contents, clear cognitive structure, summaries and duties of the reader, 2) Easy language, flow of vocabulary, clear sentences, clear relationships, not too long sentences, 3) Test understanding, assess through the person, check list for understanding, 4) Stimulants, whether they are good to see, writing encourages readers to think, test stimulants, 5) Ease to read, friendliness to the eyes (the letters used are not too small and readable), structured text order, easy to read, 6) Instructional material, text selection, study material (Ministry of National Education, 2003). Of the several things mentioned above which pay more attention to structuring the contents of printed teaching materials so that they are more easily understood and understood by students.

In utilizing teaching materials in the learning process, the most important thing is to understand and apply the steps in the use of teaching materials. The steps for using teaching materials:



Picture 1: Steps of Teaching Materials Utilization

- a. Identify basic competency and competency standards, which must be studied and mastered by students. This is necessary because every standard aspect of competency and basic competency requires different types of material, methods and strategies and media in learning activities. In addition the teacher must be able to determine whether the standard aspects of competence and basic competencies include cognitive, psychomotor or affective aspects (Yudhi Munadi, 2008).
- b. The strategy for the sequence of simultaneous delivery. If the teacher in delivering learning material is more than one subject, then the material as a whole is presented simultaneously, and then deepened in sequence.
- c. Strategy for delivering facts. The teacher must be able to present learning material through facts (names of objects, names of places, historical events, names of people, names of symbols or symbols) this learning material is the right strategy in teaching the material.
- d. Concept delivery strategy. Learning material types of concepts are material in the form of definition or understanding. The purpose of learning the concept is so that students understand about the material presented, can show the characteristics, elements, distinguish, and generalize. The step is to teach concepts, namely presenting concepts, providing assistance (in the form of core, content, main characteristics, and examples), and providing exercises such as assignments to look for other examples, and providing feedback to students related to the material.
- e. The strategy teaches the material aspects of affective, including learning material aspects of affective attitude according to Bloom (1978) in Hamid Darmadi (2010) is the giving of response, acceptance of a value, internalization and assessment. Some strategies teach material aspects of attitudes, among others: the creation of conditions, examples, demonstrations, simulations, and delivery.

The learning process in the use of teaching materials both through ICT and printed teaching materials so that the teacher's role in maximizing time in delivering material is more directed and maximized. Thus, the achievement of learning in the standard competencies and basic competencies that have been determined is not just through concepts and theories using the lecture method alone but requires the

presentation of facts by using teaching materials in accordance with the sequence of subjects, so that students more easily understand the material.

The use of information and communication technology media in Islamic Moral learning today has developed very rapidly, various forms of information and communication technology systems can be used to support the learning process especially moral character. Actually there are many Islamic Moral teachers who have mastered information technology, but are still only used for typing, even though the benefits of information technology in learning can be utilized more than that (Nugroho, 1996).

The use of ICT teaching materials and printed teaching materials in the Islamic Moral subject of the teacher always formulates basic competency and basic competencies as well as the selection of teaching materials by collaborating information and communication technology (ICT) print teaching materials or vice versa according to the characteristics of discussion of teaching materials and desires of students, thus to create creative, innovative learning, it requires a variety of learning.

Moral Theology

Learning is a process of two-way communication, teaching is done by the teacher as an educator, while learning is done by students so that the interaction between teachers and students (Sagala, 2009). In etymology (language) creed comes from the word 'aqada, ya'qidu, aqdan, which means a knot or a strong agreement after being formed into a faith that has faith (Fairuz, 2007). Whereas in terminology (term) Islamic scholars stipulate that aqidah is a belief that is in accordance with the reality that can be strengthened by theorem (Zaini, 1992).

Etymological understanding of morals (language) comes from the Arabic "khuluqun" which means character, temperament, behavior, or character. The sentence contains aspects of conformity with the words "khalqun" which means events, and is closely related to "khaliq" which means the creator, as well as the meaningful creature created. The formulation of understanding from morality emerged as a medium that allows for good relations between the Khaliq and creatures (Thoha, 1999).

Thus, aqeedah is the basic basis which is believed by someone to be based on Islamic teachings that must be maintained by a Muslim as a basis for binding beliefs. Likewise with the behavior of morals or habits of a Muslim based on the faith of the basic principles of faith, manners, and beliefs for a Muslim.

Islamic moral subject in Madrasah Aliyah (MA) especially in Madrasah Aliyah Negeri 1 Sinjai is one of the subjects of Islamic Religious Education (PAI) based on Minister of Religion Decree No. 165 of 2014 concerning 2013 Madrasah Curriculum Guidelines. Islamic Education subjects are the development of the aqeedah and moral that have been acquired and learned by students in Madrasah Tsanawiyah (MTs), the development of which can be done by providing learning using technology and print media so that the eyes the subject can be understood and applied in daily

life, by studying and deepening morality as preparation for continuing education to a higher level and as a provision to enter the workforce.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the literature review on the use of ICT teaching materials and printed teaching materials on Akidah Akhlak subjects in MAN 1 Sinjai, it can be concluded that the use of teaching materials Information and communication technology (ICT) can facilitate and provide benefits for teachers in saving time, teaching materials that according to the demands of the curriculum and in accordance with the learning needs of students, the teacher as a facilitator, no longer dependent on textbooks, learning becomes effective and interactive, quality learning, expanding access to knowledge, actualizing abstract ideas, facilitating understanding of material, displaying learning material into more interesting. So that students are more motivated in the learning process.

The use of printed teaching materials obtained from various sources which, if properly arranged and managed in accordance with the teaching material to be taught, so that students get material that has been prepared cheaper and does not require a lot of money, where the material has been prepared can be brought - where or can be learned anywhere without using internet access. Islamic moral learning can be collaborated and developed by utilizing technology and print as a communication tool in interacting between teachers and students. Moral faith is a belief that is held firmly by Muslims as the basis for the manifestation of behavior or habits of a Muslim in his life.

Suggestion

After the completion of the study from this study, the author gives hope and advice to all parties, both authors and readers, so that this research can be a reading and reference material for all parties, including research relevant to this discussion so that it can be used as a reference in future research.

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INSTRUCTIONAL COMMUNICATION PATTERN BY ISLAMIC RELIGIOUS EDUCATION TEACHER IN GROWING THE RELIGIOUS ATTITUDE OF CHILDREN WITH SPECIAL NEEDS IN CLUSIVE MODEL SCHOOL

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Abstract:

The purpose of this discussion is to find out how the communication patterns of Islamic Education teachers in CWSN students in the Inclusive Elementary School in fostering their religious attitudes, what are the inhibiting and supporting factors in communicating with CWSN students, and why schools choose to carry out learning communication that combines CWSN students and non CWSN. The research method used is a qualitative research method with a type of case study research with the technique of collecting data by means of interviews, observation and literature study. The conclusion is that the factors that influence the implementation of communication learning in schools include teacher competence, student readiness, support for school facilities and infrastructure, support of parents and the most important is also the accompanying teacher (shadow teacher). Communication learning is done in two ways of communicating learning in front of the class and individual communication between teacher and students. The techniques used in learning include lectures, questions and answers, discussions, demonstrations, and peer tutors. Verbal and nonverbal languages are used such as expressive expression, loud voice, clear articulation, expressive body style and body language, accompanied by touch, caress, eye gaze. The expected implications are teachers who teach in schools with CWSN students in order to better educate non-CWSN students or CWSN students, and teachers are also expected to actively communicate with CWSN children. The school provides adequate facilities for the continuity of learning for CWSN children.

Keywords:

Instructional Communication, Children with Special Needs, Religious Attitudes

EDUCATION is a fundamental human right, therefore a country must provide proper education for its people and one way to improve quality human resources is education. Therefore, to realize national education goals, educational institutions are needed to be able to make it happen as stated in the National Education System Law No. 20 of 2003 Chapter II Article 3: National education functions to develop capabilities and shape dignified national character and civilization in order educating the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (National, 2003).

Education is very important so that every child has the right to get a proper education regardless of their religious, ethnic, economic and social status background. This is in accordance with the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System which provides another color in the provision of education for children with disabilities (National, 2003). In the explanation of article 15 concerning special education, it is stated that: special education is the implementation of education for students with disabilities or students who have extraordinary intelligence held in an inclusive manner or in the form of special education units at the level of primary and secondary education. With the existence of this article, this is the basis for the formation of disability education services for children in the form of inclusive education, which in inclusive education is combined between children with special needs and children in general.

The regulation of Ministry for Educational Affairs Number 70 of 2009: "Inclusive Education is a system of implementing education that provides opportunities for all students who have abnormalities and have the potential of intelligence and/or special talents to take part in education or learning in an educational environment together with students in generally". An inclusive school is seen as a school that provides learning services for Children with Special Needs (CWSN) to learn together with normal children in the school community. In addition, inclusive schools are a place for every child to be accepted as part of the class, can accommodate and respond to diversity through a curriculum that suits the needs of each child and partnering with the community in the Ministerial Regulation also stated that the goal is to have rights and obligations the same in life including the right to obtain education services.

The right to obtain education is inherent in all people without exception, including children with disabilities. Based on this, people with disabilities or children with special needs have the right to receive education services as well as general children and live together in natural social situations. In addition to the inclusive schools given general subjects are also given subjects of Islamic Education. Islamic Education is an effort directed at the formation of children's personalities in accordance with Islamic teachings and acting on Islamic values and being responsible in accordance with Islamic values. This is to foster religious attitudes towards students.

Discussing about education, means that there is an interaction between the teacher and students, this means communication occurs. Communication in the world of education is called instructional communication. Instructional communication focuses on situational teaching and learning in all levels, settings, or in any subject matter. This communication is very necessary because of the different ways of communicating with children with special needs with normal children in general. Different handling, delivery and emphasis. Special methods are needed so that what is communicated can be received properly and correctly.

Schools in general are allowed to accept children with CWSN with the inclusion system, but not every school is ready for it both from the educator and its facilities and infrastructure. For example, there are inclusive schools that provide shadow teachers and special therapy places, and there are also inclusive schools where there are no accompanying teachers (shadow teachers). Starting from this problem the researcher wants to examine how the communication patterns of Islamic Education teachers with the accompanying teacher for CWSN with no accompanying teacher for CWSN, what are the inhibiting and supporting factors in communicating with CWSN children. Furthermore, CWSN children in this dominant material discussed about autistic children because of the observations of authors from several inclusive schools that many CWSN children are autistic children and from some types of children with CWSN children who are very "severe" when compared with other CWSN children.

The purpose of this material is to find out the communication patterns of Islamic Education teachers in growing religious attitudes of CWSN students, what are the supporting and inhibiting factors in communicating with CWSN children.

DISCUSSION

Understanding Instructional Communication Patterns

A relationship will always bring up a pattern, but a lot of understanding about the pattern itself. In the large Indonesian dictionary itself, patterns are interpreted as forms or systems, ways or forms which patterns can be said to be examples or prints (National D. P., 2002). While in popular dictionaries, patterns are interpreted as models, examples, guidelines or designs. Communication patterns are the tendency of common symptoms that describe how to communicate that occurs in a particular group (Suranto, 2010).

Communication patterns are a model of the communication process so that there are various types of communication models and parts of the communication process will be able to find suitable and easy to use patterns of communication. From the communication process will be found patterns, models and forms and small parts related to the communication process. Instructional comes from the instruction word, meaning learning or teaching. Communication or instructional communication is a process specifically designed for the purpose of increasing added value for the target parties and in various ways intended to improve literacy in many areas of life that are nuanced in technology, communication and information. Communication in question is communication that has penetrated or touched the world of education with everything its aspects. Whereas instructional communication is a small part of educational communication. It is a process of communication that is patterned and designed specifically to change target behavior in a particular community in a better direction (Yusuf, 2010).

Another definition of instructional communication proposed by Myers in Raymond and Lawrence states that the field of instructional communication is the intersection between teacher and students, and the exchange of meaning between

teachers and students (Nuryani SP, 2016). According to Effendi in Imelda Dwi Yohana communication patterns consist of three types, namely:

First: The pattern of one-way communication is the process of delivering messages from communicators to communicants using both the media and without media, students as communicants only as listeners without any feedback from the communicant.

Second: The pattern of two-way communication or reciprocity (two way traffic communication), namely the communicator and communicant to exchange functions in carrying out their functions, the communicator in the first stage becomes communicant and at the next stage alternates functions.

Third: The pattern of multi-way communication, namely the process of communication occurs in a group that is more in which the communicator and communicant will exchange ideas in a dialogic manner (Setyawan, 2017)

Concept of Children with Special Needs

Children with special needs according to the Directorate of Extraordinary Education (2006) are children who significantly experience abnormalities or irregularities (physical, intellectual, social, emotional, and neurologically sensitive) in the process of growth or development compared to other children of the same age (children normal) so they need a special education (Susanto, 2015: 336).

Special needs can be interpreted as the unique needs of each child related to their physical, emotional, mental, social, and or intelligence or special talents. Without fulfilling these special needs, the potential that is owned will not develop optimally. The term children with special needs is aimed at a group of children who have abnormalities or differences from the average normal child in terms of physical, mental, emotional, social, or a combination of these characteristics.

Group of Children with Special Needs

Children with special needs can be grouped into several parts that require specific handling based on the category of needs. According to Kauffman and Hallaahan children with special needs who received the most attention from teachers were grouped into several sections, including:

1. Blind (Partially seeing and legally blind), ie a child who has a visual Islamic Education, in the form of total or partial blindness.
2. Deafness (communication disorder) is a child who has a hearing loss so that he is not or less able to communicate verbally.
3. mental retardation or commonly referred to as children with developmental disorders (child with development Islamic Education).
4. Tunadaksa (physical disability), namely children who experience abnormalities or defects that persist in the movement (bone, joints and muscles).
5. Tunalaras (emotional or behavioral disorder) are children who have difficulty in self-improvement and behave not in accordance with the norms that apply in society in general.

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6. Talented children (giftedness and special talent) are children who have the potential for intelligence, creativity, and responsibility for the tasks above their age.
 7. Multiple handicapped are those who have developmental disorders including groups that have neurological barriers caused by one or two combinations of ability disorders.
 8. Learning disabilities or low-achieving children (specific learning disabilities) are children who actually experience difficulties in certain academic tasks caused not because of their intelligence.
 9. Hyperactivity (attention deficit disorder with hyperactives) is a symptom caused by brain damage factors, emotional disturbances, a hearing deficit, or mental retardation.
 10. Autistic children are an abnormality caused by barriers to language disabilities caused by damage to the brain (Susanto, 2015: 336).

Definition of Autistic Children

Autistic is a developmental disorder that affects several aspects of how children see the world and how to learn through their experiences. Children with autistic disorders are usually less able to feel social contact. They tend to be alone and avoid contact with people. People are considered as objects that can interact and communicate.

Monks et al. Writing down that autism comes from the word "Autos" which means "I". In a non-scientific sense it can be interpreted that all children who point to themselves are called autistic. Berk wrote autistic with the term "absorbed in the self" (preoccupation in himself). Wall calls it an "aloof or withdrawn" in which children with autistic disorders are not interested in the world around them. The same thing was expressed by Tilton that giving names is autistic because this is believed to be from "excessive preoccupation" in itself. So, autistic can be interpreted simply as a child who likes to be alone or engrossed in his own world (Wijayakusuma, 2008).

Orphan, Sujarwanto said that children with autism disorders can be grouped into 3, namely:

1. Autism perception is considered genuine because abnormalities have arisen before birth, this autism occurs due to several factors, both in the form of family (hereditary) influence, as well as environmental influences (food, stimulation) and other factors. The inability of children to speak includes the deviation of reactions to external stimuli, as well as the inability of children to work with others, so children will be ignorant (Azwadin, 2005).
2. Autism reactive autism reaction arises because of some problems that cause anxiety such as parents die, seriously ill, move house/school and so on.
3. Autism that arises after the child is rather large, due to brain tissue abnormalities that occur after the child is born. This will make it difficult to give training and education to change the inherent behavior, plus some new experiences from the interaction of the environment.

According to Power (1989) the characteristics of children with autism are characterized by six symptoms/disorders as follows:

1. Social interactions, including disorders of refusing or avoiding face to face. Does not turn when called, so often deaf. Feeling unhappy and refusing when hugged. When you want something, draw the hand of the closest person and hope that person does something for him.
2. Communication (talk, language and communication). Includes language skills experiencing delays or totally unable to speak. Use words without connecting them with common meanings. Communicate using body language and can only communicate in a short time.
3. Interference in playing. Among them is playing very monotonous and strange for example, letting soap into a long row, turning the ball on a toy car and watching it carefully for a long time. There is attachment to certain objects such as paper, cards or bolsters, kept being carried wherever he goes. Don't like dolls, but prefer less attractive objects such as bottles, rubber bracelets, batteries or other objects.
4. Sensory disorders. Includes feelings of sensitivity to light, hearing, touch, smell and taste (tongue) from mild to severe. Biting, licking or kissing toys or anything. When you hear a loud noise, closing your ears feels uncomfortable when given certain clothes.
5. Islamic Education feelings and emotions. Can be seen from laughing behavior alone, crying or angry without real cause. Often rampaging is uncontrollable, especially if you don't get something you want.
6. Behavioral disorders. Judging from the symptoms, it is often seen as a child who likes neatness, must place certain items in their place. Children can look hyperactive, for example, when they enter a house that is the first time they have come, it will open all doors, walk to and fro, running indefinitely. Repeat a certain movement. He also often hurts himself like hitting his head or banging his head on a wall (AK. Mudjito).

Autistic Characteristics

Physically, autistic children are no different from other children in general. The difference between autistic children and other children can be seen when they do activities such as communicating, playing and so on. There are some experts who argue about the characteristics of autistic children, including the following:

According to Sutadi the characteristics of autistic children include the tendency:

1. Excessively selective of stimuli, namely limited ability to capture signals originating from the environment
2. Lack of motivation, not only do they often withdraw and enjoy themselves, they also tend not to be motivated to explore new environments to expand the scope of their attention.
3. Self stimulation response
4. Unique response to prizes.

From the above description, it can be concluded that autistic children have unique characteristics of their respective characteristics. This is caused by abnormalities of the brain causing behavior of those who are less able to control themselves. In communicating, autistic children sometimes have difficulty doing it. Children appear passive and there is no desire to start communicating with the people around them. As a result the child will be more closed and busy with the world inside him.

The factors that can foster a good relationship in interpersonal relations to run smoothly, according to Grace (1993) are:

1. Trust

In inclusive schools in general, every autistic child has a companion teacher (shadow teacher), to assist classroom teachers in assisting autistic children when needed. A companion teacher must take the heart of an autistic child so that he grows a sense of trust because of the attitude of trust that the accompanying teacher or other teachers can control autistic children or other children with CWSN.

2. Supportive attitude

Attitudes that reduce devotion in communication. This is not something that is easy to do for autistic children because the attitude of autistic children is sometimes not in line with expectations, they cannot control their emotions. Often they cry, run amok, and laugh for no apparent reason. But with appropriate therapies, autistic children will be able to work together.

3. Open attitude

This open attitude has a big influence in fostering effective communication. However, for autistic children in an open manner, we rarely find it because they have difficulty communicating in language, even in sign language or gesture. They have difficulty delivering messages and receiving messages. It might happen if they want something by crying or pulling their hands where they want.

As for autism, viewed from the time of its appearance/occurrence can occur from the moment of birth which is called classic autistic and after birth where children up to 1-2 years of age show normal development. But in the past it showed normal development. But in the future it shows a progression of decline/decline. This is called autistic regression (Yuwono, 2012).

Below are some of the characteristics of an autistic child that can be observed as follows:

1. Behavior

- a. Worried about the environment
- b. Un directed behavior; pacing back and forth, running, popping, circling, jumping etc.
- c. Attachment to certain objects
- d. Un directed behavior

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- e. Rigid routine
 - f. Tantrum
 - g. Obsessive-compulsive behavior
 - h. Enchanted by rotating objects or moving objects
 - 2. Social interaction
 - a. Don't want to look into the eye
 - b. Called not to turn
 - c. Do not want to play with their peers
 - d. Fun or playing with himself
 - e. There is no empathy in the social environment
 - 3. Communication and language
 - a. Too late to talk
 - b. There is no attempt to communicate non-verbally with body language
 - c. Pounce with language that cannot be understood
 - d. Membeo (echolalia)
 - e. Don't understand other people's talk.

The cause of autism has not been known with certainty until now it is still being debated by experts from doctors in the world. There are those who think that autism is caused by the indifference factor of parents when pregnant, and there is also a suggestion that autism is caused by nurturing less warm mothers. But this assumption is getting weaker as there is no expert who reinforces this assumption. But there are some experts who try to reveal the causes of autism. The two experts, among others, 1) Yuwono argued that autism included genetic, metabolic and central nervous disorders, infections during pregnancy (rubella), digestive disorders to heavy metal poisoning. 2) Sunartini said that "autism is thought to be a disorder with multifactorial causes, including genetic or biological causes and environmental causes". (Yuwono, 2012).

Based on the opinions of the two experts above, all have almost the same opinions about the causes of autism. It can be concluded that the causes of autism are drugs and heavy metal poisoning factors that enter the mother's body when pregnancy occurs, because indeed these materials have a negative impact on the development of the fetus. Metabolism or digestive disorders are also the cause of autism.

Religious Attitude

The attitude in essence is the tendency of behavior in someone. Attitudes can also be interpreted as a person's reaction to a stimulus that comes to him (Syamsudduha, 2012). The term religiosity (religiosity) comes from the English "religion" which means religion, then becomes an adjective "religious" which means religious or pious (Muhaimin, 2002). "Religion" means trust in God, the belief in the existence of power over humans. Religiosity is part of the personal characteristics of a person who by his own will describe the personality as an internalization of the

values of religiosity as a whole obtained from the results of the socialization of religious values throughout his life.

A religious attitude is a state of one's self where every act of activity is always related to his religion. In this case, he, as a servant who believes in his God, is trying to realize or practice every teaching of his religion on the basis of the faith that is in his mind.

The main points of Islamic religious education must be instilled to foster religious attitudes towards students, namely, faith, health and worship. The following is explained,

1. Faith education is the first education that must be given to children, here the role of parents in laying the foundations of faith education, teachers in schools are only the continuation of family education. Faith values can be introduced to children by means of introducing the name of Allah Almighty. and His Messenger, giving an illustration of the creations of Allah Almighty. through the universe, exemplary stories, and introducing the majesty of Allah Almighty.
2. Health, a very important problem in human life. With the health of all religious activities and the world can be carried out well. Health education needs to be given to children, for example by getting used to clean life, disposing of garbage in its place, washing hands before eating and so on.
3. Religious education, introduced early by means of taking children to places of worship, introducing various types of worship, and practicing the right way of worship.

The three forms of education are expected to be able to instill religious attitudes towards CWSN children or normal children.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Instructional communication is communication used in learning. Teacher instructional communication is carried out through several channels and methods. The communication patterns used are three, one-way, two-way and multi-directional communication. But from when the communication pattern is very effective for dealing with autistic children is two-way communication or interpersonal communication. Use of language, namely verbal and nonverbal. The main teachings of Islamic religious education must be instilled to foster religious attitudes towards students, namely, faith, health and worship

Suggestion

Practical suggestions that the authors provide are based on conditions in some inclusive schools, including:

1. Addition of supporting facilities and special facilities for CWSN students to support the teaching and learning process in the classroom.
2. The need for a companion teacher or shadow teacher for CWSN children because there are still many inclusion schools that do not yet have adequate mentoring teachers.
3. The role of the government in preparing education for children with CWSN in remote areas.

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**THE EFFECTIVENESS OF THE USE OF PROBLEM SOLVING AND
RESITATION METHODS ON ISLAMIC EDUCATION STUDENTS' LEARNING
ACHIEVEMENT OF SIXTH GRADE SDN 168 KESSING DISTRICT
DONRI-DONRI SOPPENG REGENCY**

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Abstract:

Problem solving method is a method of thinking in which students must try hypotheses and think logically, systematically, regularly and thoroughly to solve problems rationally, straightforwardly and thoroughly so as to produce new lessons. Recitation methods provide learning opportunities for students outside of class or class hours, but not just at home. Learning opportunities are carried out in mosques, surau, libraries, or in other places in accordance with the material in the field of Islamic studies being taught. Achievement is the result of work, results obtained with effort, so as to be able to provide satisfaction for those who achieve these achievements.

Keywords:

Problem Solving, Recitation, Learning Achievement

THE DEVELOPMENT of science and technology today is very closely related to the formation of morals in students who directly affect the lives of students today. This requires an effort to improve the quality of education, meaning that the world of education is challenged in order to be able to give birth to humans who are responsive to the changes that occur, without prejudice to Islamic morality.

To carry out education, it must begin with the provision of education personnel to efforts to improve the quality of teaching staff. The ability of the teacher as an educator, personally and professionally, must be truly thought out, because basically the teacher as an educator is a field worker who is directly confronted with students, so that students directly or indirectly make it as an example or role model in his life (Yusuf, 2007).

Islamic Education Learning is one of the most important lessons in education, because morality as the essence of Islamic education is a life guide that leads someone to strengthen their relationship.

Likewise the morality of students, can encourage students to obey and obey all school rules, encourage learning intensively, do good for their friends and teachers. Conversely, if this morality is not embedded in a student, he will undoubtedly hinder the course of the learning process, either by disturbing his friends, or by going in and out of class during the learning process. One effort to improve the learning

achievement of Islamic Education (PAI) is to use the right method, such as problem solving methods and recitation methods (Zuhairini, 2001).

In the process of learning Islamic Education it seems that both methods are very relevant to apply, considering the problem of Islamic Education requires the implementation and analysis of each student from the simplest to the most difficult or from the abstract to the concrete to be applied in everyday life. The method used by the teacher to convey oral and written information to students is different from the way taken to strengthen students in mastering science and skills. The method used to motivate students to be able to use knowledge to solve problems faced and to answer a question, will be different from the method used for the purpose that students think and express their own opinions in dealing with all problems.

Thus, the application of problem solving and recitation methods to learning Islamic Education is one alternative that can lead students to achieve good and satisfying learning. This is of course by still paying attention to material characteristics, so that the use of these methods can produce optimal quality of learning or student learning achievement.

RESEARCH METHODS

Based on the type of data, this research is quantitative research in the form of experiments. This research took place at SDN 168 Kessing, Donri-Donri Subdistrict, Soppeng Regency by class VI students. Taking this location with consideration that researchers better recognize the conditions and character of students and the field better. The results of this study are also expected to improve the quality of learning in Islamic Education subjects. Data collection methods in this study include observation, interviews, documentation, and tests. To obtain data in the field, data was collected using observation sheets, interview guidelines, documentation, and tests.

DISCUSSION

Problem Solving Method

Problem solving method is a scientific way of thinking to find a solution to a problem. This method makes students think more active and skilled at solving problems. Mulyono (2011) states that the problem solving method (problem solving method) is not just a teaching method, but also a method of thinking, because in problem solving can use other methods starting from collecting data to drawing conclusions.

Whereas according to Nasution (2008), problem solving can be seen as a process in which students find a combination of rules that they have learned in advance that they use to solve new problems. Furthermore, Nasution stated that solving problems does not merely apply known rules, but also produces new lessons. In solving problems students must think, try to hypothesize and if they solve the problem they can learn something new.

Dalyono (2005) argues that learning to solve problems is basically learning to use scientific methods or think systematically, logically, regularly, and thoroughly. The aim is to acquire cognitive abilities and skills to solve problems rationally, straightforwardly, and thoroughly.

Whereas according to Gulo (2008), problem-solving teaching and learning strategies are part of inquiry strategies. Teaching and learning strategies Problem solving puts pressure on resolving a problem in a reasoning manner.

Based on several opinions above, the researcher concludes that problem solving method is a method of thinking in which students must try hypotheses and think logically, systematically, regularly, and thoroughly to solve problems rationally, straightforwardly and thoroughly so as to produce new lessons.

As for the things that must be known from problem solving methods, among others:

1. Strengths and Weaknesses of the Problem Solving Method

Each learning method has advantages and disadvantages. The advantages and disadvantages of problem solving methods are as follows:

- a. Advantages of the Problem Solving Method

The advantages of problem solving methods are

- 1) The application of this method can make education in schools more relevant to life, especially with the world of work that will be faced by students in the future.
- 2) The learning process through problem solving can familiarize students with facing and solving problems skillfully, when facing problems in family, community, or work. Of course this is something that is very useful for students and is a very meaningful ability for students.
- 3) This method can stimulate the development of students' thinking abilities creatively and comprehensively, because in the learning process students do a lot of activities that require students to be able to solve a problem by highlighting the problem from various aspects in order to find solutions (Djamarah, 1994).

- b. Disadvantages of the Problem Solving Method

The Weakness of problem solving method is

- 1) Difficulty in determining a problem whose level of difficulty is in accordance with the level of thinking of students, the level of the school and its class, and the knowledge and experience that students have. This requires teacher's abilities and skills. However, actually the problem solving method can be done at all levels of education by adjusting the level of difficulty of the problem and the level of thinking ability of children.
- 2) By using this method, the learning process will require considerable time and longer because students are expected to be able to find a solution to a problem with the right steps. This then results in additional time by taking and being forced to sacrifice other lesson time.

This method requires students to be more active. Changing the habits of learners by listening and receiving information from the teacher into learning by thinking a lot of solving problems themselves or groups, which sometimes requires various sources of learning, is a separate difficulty for students (Djamarah, 2006).

Based on the description above the researchers concluded that problem solving methods have advantages and disadvantages. The advantage is by using problem solving methods, learning becomes more relevant and can develop the ability to think students creatively and thoroughly and skilled in dealing with or solving a problem. While the shortcomings of the problem solving method is the difficulty of finding problems that are in accordance with the ability of students so that students are able to solve problems in accordance with the time specified, and change the habits of learners to be more active.

Recitation Method

Recitation method which consists of two words namely method and recitation. Basically the method is interpreted as a way or path taken to achieve goals that have been determined in other words the method is only a tool and not a goal (RI, 1989). Poerwadarminta (1984) also argues that methods are ways that have been organized and thought carefully to achieve a purpose (in science).

In another explanation it has also been explained that methods are as systematic methods used to achieve goals. While the broader context, Langgulung (1986) states that:

The teaching method is not only limited to teaching matters, but involves broader questions such as management (managerial) which includes administration and staffing, teacher education, textbooks, educational technology with various aspects such as audio-visual material. In other words, everything that will bring the learning process can be more effective.

From the explanation it can be concluded that the method is a method or effort that is thought of by the teacher in the implementation of the learning process to achieve the goal.

Whereas recitation comes from English re-cite means "to quote" (re means return). So recitation is that students quote or take parts of the lesson themselves from certain books, then study on their own and practice until they are ready as they should (Ramayulis, 1990).

If connected between methods and recitation means a method in the learning process characterized by the existence of planning activities between students and teachers in a problem that must be resolved and mastered by students in a certain period of time agreed upon between the teacher and students (Saladin, 1987).

With this method learning activities must always be improved in effectiveness and efficiency. Therefore, with the many educational activities in schools in an effort to improve the quality of the content of the lesson, it is very time consuming to carry out these learning activities, so the teacher uses the recitation method.

Recitation methods provide learning opportunities for students outside of class hours or classes, but not just at home. Learning opportunities are carried out in mosques, surau, libraries or in other places in accordance with the material in the field of Islamic studies being taught. The assignment is also in essence is to instruct students to do a good job, useful for themselves in deepening and broadening their knowledge and understanding or increasing faith through the field of Islamic studies that are being studied.

In line with that, Allah says in QS at-Taubah/9: 105.

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Translation:

And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

In this method of giving assignments or recitation three important terms are found as follows:

1. Tasks

The task is a work that must be done both the task of coming from another person as well as from within oneself. At school it usually comes from the teacher or headmaster or the students themselves. This task is usually educational.

2. Learning

According to S. Nasution there are several limitations to the term learning, including:

- a. Learning is a change in the nervous system
- b. Learning is the addition of knowledge
- c. Learning is a change in behavior thanks to experience and understanding (Ramayulis, 1990).

3. Recitation

Recitation is restatement or re-create something that has been owned, known, or learned. This method is often called the homework method. The principle underlying this method is in the Koran. God gave a heavy duty to the Prophet Muhammad. before he carried out his apostolic duties. The task he instructed is in the form of leadership that must be possessed.

Word of God Almighty. in Surat al-Mudatsir/74: 1-7.

Translation:

O you who covers himself [with a garment]. Arise and warn. And your Lord glorify. And your clothing purify. And uncleanliness avoid.

The advantages and disadvantages of the recitation method applied in the learning process as one of the teaching methods are as follows:

1. Excess Recitation Method

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- The advantages of the recitation method are
- a. Children learn to get used to taking their own initiative in all tasks given
 - b. Relieve teacher assignments given
 - c. Can strengthen your sense of responsibility
 - d. Cultivate children so that they can stand alone without expecting help from others
 - e. Encourage children to like to compete to achieve success
 - f. The results of the lesson will last long because the lesson is in accordance with the interests of the children
 - g. Can deepen understanding and increase the activeness and skills of students.
 - h. The time used is unlimited until the school hours (Sudirman, 1987).

2. Lack of recitation methods

Disadvantages of recitation methods include:

- a. Children who are too stupid are hard to learn
- b. Possibly the task given is done by someone else
- c. Sometimes students copy or mimic the work of their friends so that their own experiences do not exist
- d. Sometimes the discussion is not perfect
- e. Looking for tasks that are suitable for each individual's abilities is difficult, the learning path is slow and takes a long time
- f. If there are too many students, sometimes the teacher is unable to examine these tasks (Ramayulis, 1990).

The teacher is expected to be able to know each of the advantages and disadvantages of a learning method including the recitation method so that it can be used appropriately by paying attention to the potential of students, the conditions of learning facilities and infrastructure, and the competence of educators. Understanding of these things is expected by the teacher in providing learning methods appropriately so as to improve student learning achievement.

Learning Achievement and Affecting Factors

Understanding Learning Achievement

Negoro (1980) said that "Achievement is all work that is successful and achievements show the skills of children or students". Achievement is the result of work, results that are pleasing to the heart that are obtained by working power, so as to be able to provide satisfaction for those who achieve these achievements. Harahap explained that achievement is an educational assessment of the development and progress of students regarding the mastery of teaching materials presented to students and the values contained in the curriculum (Djamarah, 1994).

In the New Indonesian Language Dictionary, achievement is interpreted as an ability (Yulius, 1980). Thus the achievement referred to here is the result of an activity that has been done, created that is pleasing to the heart. Obtained by working tenacity, both individually and in groups in certain fields of activity.

Based on the above understanding, the intended achievement is a maximum ability achieved by students as a result of the learning struggle. Achievement referred

to here is the result of an activity that has been done, created, that pleases the heart. Obtained by working tenacity, both individually and in groups in certain fields of activity. Thus, the writer can conclude that learning achievement is the result achieved after students carry out learning activities, these results are real skills that can be measured directly by using learning outcomes tests.

Factors Affecting Learning Achievement

Factors that influence learning achievement consist of internal factors and external factors. Since students enter school have brought a diverse background, both in terms of ability and in terms of personal and other aspects in order to achieve goals, all of this will affect a student. Regarding this factor there are several opinions:

1. The flow of empiricism, which is a school that considers that human being in life and personal development is solely determined by the outside world. Whereas the influence from within is considered to be nonexistent.
2. The flow of nativism, namely the flow that believes that a newborn child carries talents, abilities and certain traits, and this is what is active and almighty in growth and development. Education and environment have no effect at all and are not powerful.
3. The flow of convergence, which is a compromise or combination of nativism and empiricism. He argues, that human growth and development is dependent on these two factors (Ahmadi, 1991).

An explanation of internal factors and external factors as follow:

1. Internal Factor

This factor is a factor that comes from oneself or individuals who learn. Because these individual factors are formed from physical and psychological influences, so to be able to study well, these two factors must be considered.

Physical factor. This factor has a huge effect on learning. So, if the student is suffering from illness, fatigue, or lack of health due to lack of vitamins, malnutrition, etc., then his learning ability is very different compared to his physical condition in a healthy time.

Therefore, everyone or students must maintain their health regularly. A student who is often sick, but previously considered smart, of course will experience disruption in learning, which ultimately decreased his learning achievement drastically. So, a person's learning process will be disrupted if the physical condition is disrupted like influenza, the body is not comfortable, lacks enthusiasm, sleepiness, and so on.

Likewise with other factors including disability. Body defects experienced by students will affect their learning activities. Especially if those who experience bodily disabilities are sensory parts including tools for vision, hearing, or other sense devices. This causes a child to experience great difficulties in learning. So that it can be said that proper functioning of the body is an absolute prerequisite for the learning process to proceed well.

Therefore, students who experience disabilities or other chronic disorders cannot follow the learning process in school properly. In this case the task for the teacher is to design and create learning situations in such a way that such deficiencies can be overcome, for example students who are less than perfect in hearing and whose vision should not be released take a seat on the back seat, but are placed in the front position can receive an explanation from the teacher well.

2. Psychic Factors

This factor has a huge influence in terms of learning. Psychological factors in question are personalities that can affect learning achievement. These aspects include:

a. Intelligence

In everyday life, the term ordinary intelligence is defined as intellectual ability, namely the ability to achieve achievement in school which plays a very important role as a comparison material. Great influence on the progress of learning, students who have high intelligence will be able to solve all problems faced, and can potentially achieve achievements in the efforts made compared to students who have low intelligence. Low intelligence causes the acquisition of low learning outcomes which ultimately leads to the formation of low-quality students.

b. Talent

Talent is the ability to learn, this ability can only be realized into real skills after learning. To find out whether or not the gift of a person can be carried out intelligence tests and creativity tests. Munandar argues, that talent is an interaction between three things, namely the ability above average, creativity with characteristics such as fluency in thinking, and responsibility or attachment to the task (Sobur, 1991).

c. Motivation

The word motivation begins with the word "motive", meaning all the power that drives someone to do something (Nasution, 1995), or as a condition in the person who encourages individuals to carry out certain activities in order to achieve a goal. Thus, motivation can be interpreted as the driving force that has become active or a series of attempts to provide certain conditions. So, motivation will always determine the intensity of the child's learning efforts. Thus, giving motivation to students means increasing learning activities. Therefore, parents and teachers are expected to provide motivation so that the goals expected can be achieved.

d. Interest and attention

Interest is very big influence on learning, because if the subjects studied are not in accordance with the interests of students, then students will not learn as well as possible, even there is no attraction for him. Activities that are of interest to someone, are constantly being watched that are not accompanied by pleasure. If there are students who are less interested in learning, it must be endeavored so that he has a greater interest by explaining things that are interesting and useful for life and things related to ideals and related to the material being studied (Nasution, 1995).

As with attention, if an individual already has attention, then he will be compelled to act according to his attention, and with that encouragement, will

increase the attention that is on the individual. So what is demanded is the concentration of attention on an object. Suryabrata states, that attention is the concentration of psychic energy directed at an object, (Suryabrata, 1990). Or attention is a lot of little awareness that accompanies an activity carried out.

3. External factors

External factors are things that have an influence on the process or outcome of learning that comes from outside of students or people who study. This factor consists of several factors, among others,

a. Effect of Learning Tools and Materials

Learning tools and materials are very important in the learning process. This tool is intended for writing instruments such as pens or pencils, ink, paper, rulers, notebooks, and so on. Similarly, learning furniture such as tables, shelves, books, chairs, including tools and learning materials.

b. Time and place of study

Learning time must be arranged and used effectively and efficiently, because not all people have the opportunity to be able to use it well even though they have sufficient time.

Likewise the place of learning, planned learning requires adequate space and equipment. Learning place is a requirement in effective learning. Learning places that meet requirements are free from disturbances and noise, lighting and other equipment are available. So in other words the qualified learning place is a place that can enable learning activities to run well.

c. Learning Environment

This factor is intended is the relationship between students and others that affect learning achievement. The learning environment factors that can affect learning achievement are the family environment. The family is the first and foremost center of education and the parents are the educators. Parents have responsibility for the future of their children. Especially in this day and age, these responsibilities become increasingly large considering the many joints of life that deviate from the purpose of education. The factor is divided into:

- 1) How to educate children
- 2) Relationship between Parents and Children
- 3) The State of the Family Economy
- 4) Background of Parent Education

d. School environment

School environment factors referred to by teachers as educators who provide a number of knowledge to students at school. The teacher is someone who is experienced in the field of his profession. Teachers who have a profession to teach certainly have the competence to teach, be authoritative in the eyes of their students, and master the subjects to be presented. Conversely, inexperienced teachers will find various difficulties in class.

Learning difficulties will arise, if the teacher is not qualified, both in taking the method to be used or the subjects he is holding. Poor teacher relations with students, teachers who demand standards above ability, and teachers who do not have skills in the effort to diagnose learning difficulties will create similar things.

So, therefore, an educator must be demanded to be more in everything in the eyes of students by mastering the subject matter that will be taught and able to solve the problems of students in the classroom and outside the classroom related to lessons, especially Islamic Religious Education (PAI).

CONCLUSIONS AND SUGGESTIONS

Conclusion

Problem solving method is a method of thinking in which students must try hypotheses and think logically, systematically, regularly and thoroughly to solve problems rationally, straightforwardly and thoroughly so as to produce new lessons. Problem solving methods have advantages and disadvantages. The advantage is learning becomes more relevant and can develop the ability to think students creatively and thoroughly and skilled in solving problems. Whereas, the lack of problem solving method is the difficulty of finding problems that are in accordance with the ability of students so that students are able to solve problems in accordance with a predetermined time, and change the habits of students to be more active.

Recitation methods provide learning opportunities for students outside of class hours or classes, but not just at home. Learning opportunities are carried out in mosques, surau, libraries or in other places in accordance with the material in the field of Islamic studies being taught. Each of the advantages and disadvantages of a learning method includes a recitation method so that it can be used appropriately by paying attention to the potential of students, the conditions of learning facilities and infrastructure, and the competence of educators. Understanding of these things is expected by the teacher in providing learning methods appropriately so as to improve student learning achievement.

As for the factors that can affect learning achievement can be seen from two types, namely: internal factors and external factors, where internal factors include physical factors and psychological factors, as for those included from external factors, namely the influence of tools and learning materials, time and place learning, and learning environment.

Suggestion

As the final part of this paper, constructive suggestions are proposed as the implications of the research, which are expected to teachers who choose recitation methods and problem solving methods to be an alternative choice of the right learning methods in learning activities by making good learning plans. In addition, the implications as motivation and being able to direct students, teachers are expected

to pay attention so that students do not experience difficulties in carrying out the tasks given to them.

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IMPLEMENTATION OF GUIDANCE AND COUNSELING IN OVERCOMING STUDENTS' LEARNING DIFFICULTIES

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Abstract:

The practice of implementing Guidance and Counseling in schools has become the obligation of guidance and counseling teachers as counselors. Every student or counselee who has problems, both personally and in groups, is always associated with the role of guidance and counseling teacher. Guidance and counseling teachers are very synonymous with centralistic functions in helping each student's personal problems, either at school or at home. The process of guidance and counseling here is an effort to help overcome problems and difficulties in the learning process. Students must receive guidance, but not all students, especially those with problems, use their rights to get special guidance. Students are not the same with each other, both in nature and ability. There are students who are able to overcome the problem without the help of other parties, but not a few students who are unable to overcome the problem if not helped by others. School counseling and guidance services carried out by a Guidance and Counseling teacher on duty is to help students develop personal life, social life, learning activities, and career planning and development. Therefore, students must get guidance related to their problems.

Keywords:

Counseling and Guidance, Learning Difficulties, Students

TEACHERS as educators or instructors are the determinants of the success of any educational endeavor. That is why every conversation about education renewal, procurement of learning tools up to the criteria of human resources produced by educational efforts, always leads to the teacher. This shows how important the role of teachers in the world of education (Shah, 2005).

The quality of learning can be influenced by several factors, including students, teachers, subjects, curriculum, learning methods, facilities, and classroom management. In a learning system that occupies a structural position and as a driver is a teacher. Because the teacher is directly involved in efforts to influence, foster, and develop the ability of students to be intelligent, skilled, and highly moral and have a social spirit so that they are able to live independently as social beings. A teacher is required to have various skills that support his task in teaching. One of these skills is how a teacher can make guidance as much as possible for students who have learning difficulties (Zain, 2006).

The professionalism of educators and education personnel is a requirement that must be fulfilled in carrying out a task. This is because the task carried out is a mandate that must be accounted for, both at the institution that gives the mandate,

and to the community. The most important thing is that the mandate must be accounted for before God Almighty. Allah SWT. forbid to follow what someone does not have the knowledge and competence over because it can bring damage, both to the job and to the person who gave the job. Allah SWT. says in Surah al-Isra'/18: 36 as follows.

Translation:

“And do not follow what you have no knowledge of. Verily, hearing, sight and heart, all of which will be held accountable.”

Educating is one of the mandates carried by someone who is his responsibility. This requires professional management to achieve the maximum results expected by the trustees, both as educators in the informal and formal education pathways, as well as in non-formal pathways. In this case, parents, teachers, and community leaders are included. Thus, it is not only required competencies related to their duties in front of the class (pedagogic, professional), but teachers also need other competencies, such as social competence and personality competencies.

DISCUSSION

The Essence of Counseling and Guidance

Tolbert in Fenti Hikmawati said that guidance is all activities and services in educational institutions that are directed at helping individuals to develop and implement plans and adjust themselves in all aspects of their daily lives (Hikmawati, 2012). So, it can be said that guidance is a special service that is different from other fields of education. Guidance is one of the fields and programs of education, and this program is intended to help optimize the development of students.

Counseling is actually one of the techniques or services in guidance, but this technique or service is very special because it is flexible and comprehensive (Hikmawati, 2012). As stated by Ruth Strang in Hartono and Boy Soedarmadji, "Guidance is breeder, counseling is a most important tool of guidance". Guidance is wider than counseling, and counseling is an important tool of guidance services, in other words counseling as a technique of guidance (Soedarmadji, 2013). So it can be said that counseling is a core technique or key technique in guidance because it can provide very basic changes, namely changing attitudes.

Some experts also state that counseling is the heart of guidance activities (Soedarmadji, 2013). Mortensen and Schmuller in Hartono and Boy Soedarmadji stated "Counseling is the heart of guidance program". Some argue that counseling is a type of guidance service. So it can be said the term guidance includes counseling activities. The existence of guidance and counseling is expected so that students are able to be independent and develop optimally, either in the field of personal life development, social life, learning ability or so forth.

Shertzer and Stone in Andi Mappiare AT put forward several counseling goal statements that are often used by several experts, namely:

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1. Positive mental health. If mental health is achieved, individuals have integration, adjustment, and positive identification with others.
 2. Personal effectiveness. A developmental experience in problem solving and decision making maintains personal growth.
 3. Decision making. The counselee must know why and how he makes decisions. He learned to estimate the consequences that might arise regarding his decision.
 4. Change in behavior (behavioral change). Change as a goal of counseling may be limited to specific changes such as responses to frustration, or changes in attitude towards other people or to oneself (Soedarmadji, 2013).

The rationale for organizing guidance and counseling in schools/madrasas is not solely on the existence or absence of a legal foundation (legislation) or provisions from above, but more important is concerning facilitating students (counselees), in order to be able to develop potential himself or achieving his development tasks (Hikmawati, 2012). People who provide counseling to students are called counselors. Counselor is someone who is obliged to help students who have difficulties, both with regard to the learning process they experience and personal difficulties that directly or indirectly affect the growth and development of these students (Sagala, 2009). So the problems associated with all students require a supervisor or also called the school counselor.

The practice of implementing guidance and counseling in schools has become the obligation of guidance and counseling teachers as counselors. Every student or counselee who has problems, both personally and in groups, is always associated with the role of teacher guidance and counseling. Guidance and Counseling Teachers are very synonymous with centralistic functions in helping each student's personal problems, both at school and at home. The process of guidance and counseling here is an effort to help overcome problems and difficulties in the learning process. Guidance in order to understand students' personal intentions is intended to help students recognize the advantages and disadvantages that exist in themselves, understand and accept themselves (Mulyadi, 2010). So teacher counselors or school counselors are responsible for providing guidance and counseling in schools consciously towards the personality development and abilities of students both from the physical and spiritual aspects. So that, students are able to live independently and fulfill various developmental tasks as creatures of God Almighty besides individual beings and social, moral, religious and cultured beings.

The Counseling Process according to Dewa Ketut Sukardi in the US Enjang consists of several stages in the process, namely planning or compiling counseling programs, conducting counseling where the meeting between counselees and counselors at the same time submitting information problems by counselees to counselors, and evaluating counseling in the form of consultations (US, 2009). So before the implementation of guidance and counseling, first it needs a planning process to prepare everything needed before the implementation process is carried out. After the implementation process is carried out, it is necessary to evaluate the

implementation of guidance and counseling to determine the result extent of the process.

Regarding the personality of a school/madrasah counselor, Koestoer H. Partowisastro in Ramayulis and Mulyadi explained that:

1. Can understand others objectively and sympathetically
2. Able to establish relationships and cooperation with others smoothly and well
3. Having perspective abilities, namely the ability to see and understand the whole situation and separate parts
4. Understand the limits of his own abilities
5. Having attention and interest on children's problem and the desire to help (Mulyadi, 2010).

Guiding teachers or school counselors must have a good personality to support success in carrying out various tasks without related activities in counseling activities at school. The purpose of guidance and counseling services in schools is so that students (counselees) are able, among others:

1. Plan study completion activities, career development and life in the future
2. Developing all the potential and strength they have as optimal as possible
3. Adjust to the school environment and society
4. Overcoming obstacles and difficulties faced in studies, adjusting to the school environment and community environment (Hikmawati, 2012).

Guidance and counseling are assistance services for students, both individually and in groups to be able to be independent and develop optimally in the fields of personal life development, social life, ability to learn, and career planning through various types of services and supporting activities based on norms that apply. Guidance and counseling is a program provided by the school to help optimize the development of students. School as an educational institution is a place to prepare students to face their lives either at home, at school or in the community with various obstacles and difficulties that may be faced.

The learning process is not only the activity of transferring knowledge from teachers to students through various teaching and learning activities (Wiyani, 2013). However, in the learning process, the teacher is responsible for assisting students to be able to master the subject matter well and thoroughly, and assist the development process of students, including completing learning programs. The success of students in completing learning programs and following the learning process can be seen from the learning achievements achieved. If learning achievement is high, the learning process can be said to be successful.

Learning Difficulties

In general, difficulties are a certain condition that is characterized by the existence of obstacles in achieving activities goals, so that it requires more effort to overcome them. People who experience obstacles in the process of achieving learning outcomes will get results below it. This is in accordance with the opinion of Allan D. Ross in Mulyadi, namely "A learning difficulty represents a discrepancy between a

child's estimated academic potential and his actual level of academic performance" (Mulyadi, 2010). That is, learning difficulties are a mismatch between children's academic potential and the actual level of academic implementation.

Various factors that can cause neurological dysfunction that can cause learning difficulties include: (1) genetic factors, (2) brain injury due to physical trauma or due to lack of oxygen, (3) missing biochemistry, such as biochemistry needed to function the central nerve, (4) biochemistry that can damage the brain, such as coloring matter in food, (5) environmental pollution such as lead pollution, (6) environmental deprivation, namely psychological and social influences that adversely affect children's development, and (7) inadequate nutrition or malnutrition (Abdurrahman, 2003).

Malnutrition will affect the physical condition or tone (muscle tension) in students, which is related to the level of fitness of the organs and joints. To maintain a fit physical condition, students are strongly encouraged to consume nutritious foods and drinks. With regard to food consumed, in the Islamic perspective the food consumed must be halal and good (halalan thayyiban). Allah said in Surah al-Mu'minin/23: 51.

Translation:

"[Allah said], "O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing."

The above verse is an invitation to the apostles not to neglect their humanity, but to preserve it according to the divine nature in them. Therefore, he must eat well, which is halal and nutritious. The orders to the apostles above are more of an order to their people because of course the apostles understand, appreciate, and carry out the above guidelines (Shihab, 2006).

In line with this, it turns out that the personality of a Muslim who is physically strong is better and is more loved by Allah. This is reinforced by the hadith narrated by Abu Hurairah:

مِنَ اللَّهِ إِلَىٰ وَأَحَبُّ خَيْرِ الْقَوِيِّ، الْمُؤْمِنُ: وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: عَنْ أَبِي هُرَيْرَةَ، قَالَ
(مسلم رواه) ... الضَّعِيفِ الْمُؤْمِنِ

Meaning:

From Abu Hurairah he said, the Messenger of Allah said: "A strong believer is better and more loved by Allah Almighty than a weak believer (HR. Muslim).

Related to the hadith, it indicates to us that the things that support a person who is physically strong are highly recommended in Islam so that what can be achieved in the learning process can be obtained. In the previous verse, it was very clear that good food must be consumed and given to children so that their physical and spiritual health is maintained. The good food in question is that besides containing adequate nutrition, the most important thing is that the food consumed must be halal. So the food consumed must be good and halal (halalan thayyiban). In conclusion, nutrition must be sufficient because malnutrition will result in a lack of

physical tone. The effect of which is rapid fatigue and lethargy, drowsiness and fatigue.

Learning difficulties in essence is a problem that causes a student not to be able to follow the learning process well, as in general other students are caused by certain factors so that he is late or cannot even achieve the learning objectives as expected (Wiyani, 2013). The learning objectives expected from various parties are said to be achieved if the learning process takes place in line with the learning outcomes of students. But the achievement of learning outcomes will not be achieved if students experience difficulties in learning. The impact of learning difficulties on students will affect the learning outcomes or academic achievements of students in school.

Teachers are extrinsic factors that must be able to improve students' thinking skills and learning enthusiasm, giving direction to students in a better direction so that they become individuals who are *qarimah* and can overcome the problems faced by students, and arouse the curiosity of students. The teacher is an element of education that greatly determines the success or failure of a learning process. Therefore, the quality of the teacher including attitudes and behavior must reflect good character because it will be an example and role model for students. Teachers as one of the components in the education sector must really involve all their abilities and actively participate in placing their position as professionals. This means that the teacher is not only as a teacher but also as a mentor who is able to provide encouragement to learn and help guide students towards achieving educational goals.

Students are the main objects in education, meaning students as students need help and guidance from the teacher. Teachers and students are both dominant factors in the learning process because the teacher is the subject of education itself. Teachers are as educators and students are as students. The learning process occurs because of the reciprocal relationship between students and teachers. The teacher as the giver with the main task is teaching, educating and fostering and students as recipients of the main task of learning.

Education is coaching students who have diverse social, cultural and psychological backgrounds. In the process of achieving educational goals, many students face problems and simultaneously disrupt the achievement of educational goals. These problems often hamper the smooth learning process. Therefore, in the implementation of education, educators are responsible for fostering their students so they succeed as expected, including those who experience learning difficulties. This condition causes the need for guidance and counseling services that focus their activities in helping students to succeed in the educational process that is being carried out, especially the learning process.

CONCLUSION

Guidance and counseling are assistance services for students, both individually and in groups, to be able to be independent and develop optimally in the field of personal life development, social life, learning ability, and career planning through

various types of services and supporting activities based on norms that apply. So, guidance and counseling is a program provided by the school to help optimize the development of students. School as an educational institution is a place to prepare students to face their lives both at home, at school and in the community with various obstacles and difficulties that may be faced.

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EDUCATIVE VALUE OF BOTH PROPHET MOSES AND KHIDR IN SURAH AL KAHFI

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Abstrak:

Al-Qur'an is the revelation of Allah Almighty. revealed to mankind through the Prophet Muhammad. as a guide for people who believe it. In the Qur'an there is an arena of knowledge that can be used as a reference in the world of education. One of the surah, Surah al-Kahf/18: 60-82, contains the story of Prophet Musa. with one of the pious servants. The story is examined with the title "Educative Values of the Story of Prophet Moses and Khidr in the Qur'an". In the surah, the Prophet Moses made a tiring journey to seek knowledge and get various challenges. After he met a devout servant (Khidr), Khidr took actions to pierce the boat he was in, killed innocent children, and repaired the walls of houses in a village where the people actually did not sympathize with them. This action was not able to be digested by the mind of Prophet Moses and in the end he could not be patient with Khidr. From the story there are some wisdom which include strong determination from Prophet Moses to seek knowledge even though it has various obstacles and the need for patience in learning and the occurrence of events that hit humans that not all can be digested by healthy reason.

Keywords:

Science, Obstacles, Patience, Irrational

AL-QUR'AN as a Muslim holy book, mentions its main function as *hudan* (clue), (Shihab, 1992) *rahmat* (compassion), (*al-Ṣābūn*) *syifā'* (antidote to suffering), (*al-Sabuni, Saḥwah al -Tafsīr*) *ẓikr ā* (warning in the range of joy and threat), (*al-Ṣābūnī, Ṣaḥwah al-Tafāsīr*) and *furqān* (the difference between the right and the vanity). All these functions are shown for humans and their totality, especially for people who believe in the truth (Al-Hafid, 1994).

In its function as a *hudan*, in addition to the Qur'an the instructions in the field of aqeedah, sharia and morality also contain stories. The word story with various derivatives, is used in the Qur'an as much as 26 times (al-Bāqī, 2001). The repeated use of the word gives a sign of the urgency of the problem for humanity. In fact, one of the suras in the Qur'an is called QS al-Qaṣaṣ which means stories. Likewise, there are several other suras which contain more stories, such as Surah Yūsuf which tells the story of the life of the Prophet Yusuf, Surah al-Kahf which tells of young men who slept in caves for 309 years, the story of Ẓū al-Qarnain, and a meeting between Prophet Moses and Khidr, and QS al-Anbiyā 'which contain stories of the prophets.

One of the stories of the Qur'an which will be studied in this study is the story of the meeting between Moses and Khidr. This story is contained in Surah al-Kahf/18: 60-82. The plot of the story mentions that Khidr was given by the God of science

ladunnī. With the knowledge he had, Prophet Moses intended to learn from him. Therefore, God brought the two together. In his meeting, Khidr did a lot of strange things, which the Prophet Moses could not digest in a textual way, such as damaging a boat that was being boarded, killing a child, and repairing a building without being asked by the owner. These strange things could only be understood by Prophet Moses after Khidr had exposed him before the two separated.

If carefully analyzed the story of Moses with Khidr, there are many educational values that can be learned in it, including: (1) Knowledge that a person possesses can not only be obtained through formal education, but can also be obtained directly from Allah (knowledge of *ladunnī*); (2) Patience requires patience; (3) In the process of studying the necessary discussion, to further clarify the problem at hand; and (4) In analyzing a problem not only textual understanding is needed, but also contextual understanding.

If these values can be transferred in the process of teaching and learning activities, will bring maximum results, because these values are very relevant to the processes and methods of education that are developing today. This is necessary because education must be able to keep up with the times in line with existing conditions.

RESEARCH METHODS

This research is a library reserach and as a form of philosophical analysis of the existence of characters in a certain time in the past, methodologically this research uses a historical approach. One type of historical research is research on a person's life in relation to society, both concerning the nature, character, and thinking of the character in his life.

RESEARCH RESULTS AND DISCUSSION

Educative Values of the Story of Prophet Moses and Khidr

Division of Knowledge

As stated in the previous discussion that the phrase "Knowledge", rooted in words from the letters "*ain*", "*lam*", and "*mim*", has the main meaning "used something that can be used to dissect with others" (Zakariyah, t .th). Science is broadly interpreted, including global knowledge. Science is a generic terminology that covers all branches of knowledge possessed by humans (Saefuddin, 1993). Form of derivation from roots these words there are as many as 750 mentions in the Qur'an (Abdullah, 1994) both related to God, Angels, and with humans.

Other terminology which also means science is "*ma'rifat*" which comes from the word "*arafa*". The word "*ma'rifan*" or "*arif*" never existed in the Qur'an except in the form of *fi'il mudhari* and *madhi*, (present and past tense). The form of derivation is in 27 places in the Qur'an (Abdullah, 1994). The word "*ma'rifat*" belongs to humans, cannot be attributed to God. Thus, the word '*arif*, who knows, cannot be paired with God, but only with humans. Humans can be '*arif* wise and '*alim*, who have knowledge, who are knowledgeable, in a synonymous sense, such as synonym

'knowledge and *ma'rifat* for him. Allah SWT. do not use the word "*ma'rifat*", because the word "*ma'rifat*" implies specific knowledge of something (al-Askariy, 1987).

The next question is, why can't *ma'rifat* be associated with Allah's knowledge but only with human science? Experts give different explanations about the relationship between science and *ma'rifat*. Some argue that both are synonyms, others say no. The difference is that *ma'rifat* refers to knowledge obtained through contact with the traces of an object. While science refers to knowledge obtained through contact with objects. Based on this reason, human knowledge about God is called *ma'rifat* and not science. But if the object of Allah's verses, both scientific terminology and *ma'rifat*, can be used by humans as two synonyms (Abdullah, 1994).

In the story of Moses and Khidr, for example, Allah Almighty. use the word "science", which shows that what Khidr has is generic, it is an inner and outer science. That is why Moses was instructed to study Khidr. This story of Moses and Khidr shows the existence of sources of knowledge and classification.

In the epistemology of Islam the source of knowledge is Allah. This can be understood from the signs and instructions of the Qur'an, for example QS al-Baqarah/2: 31 and QS al-laAlaq/96: 4-5. It's just that the process of acquiring knowledge varies greatly. Some knowledge is obtained by humans as the subject of reasoning with their own potential and others are obtained directly from God without effort and method.

The first knowledge, namely the knowledge acquired by humans as the subject of reasoning includes three variations, namely:

1. Knowledge obtained without the process of efforts that preceded it, such as one's knowledge of one's being. This knowledge is called *badihy* or institutional.
2. Knowledge obtained through the process of sensory observation, such as knowledge of the heat of fire, the green of leaves. This knowledge is called *dharury* or necessary.
3. Knowledge gained through the process of reasoning, such as modern experiences today. This knowledge is called *istidlaly* or deductive (al-Jurjany, 1983).

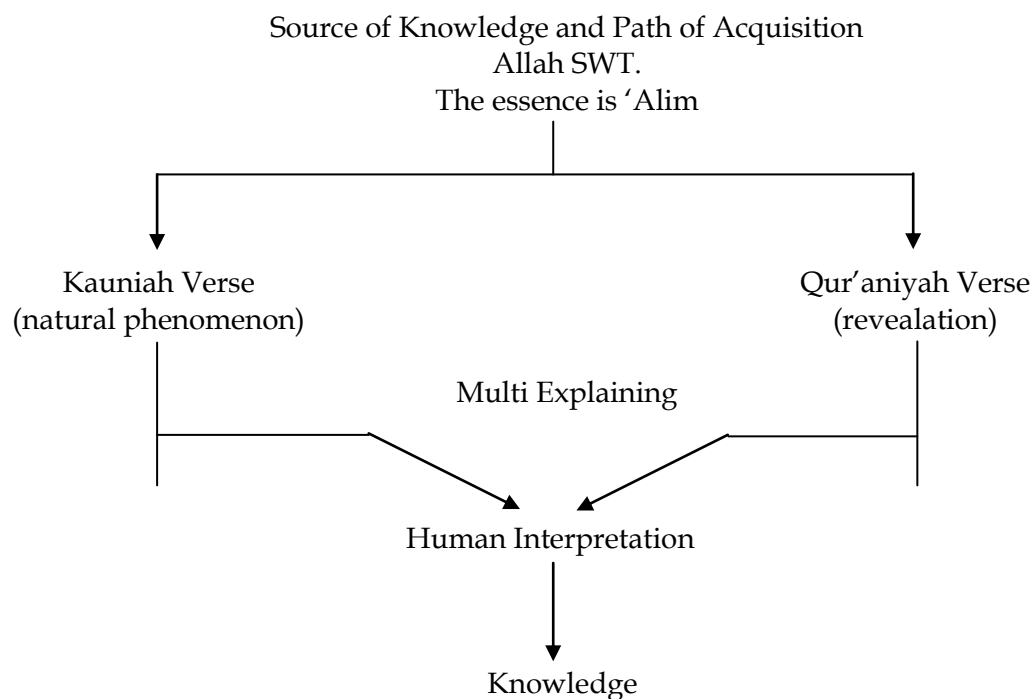
With this potential, humans strive for *iqra* (reading, understanding, studying, exploring, researching, and investigating) phenomena that can later lead to science (Shihab M. Q., 1992). That phenomenon can be kauniah. This phenomenon according to Albert Einstein illustrated that:

The universe is an open book whose letters can be read without difficulty. In one person he gathered experimenters, theorists, mechanical experts, and no less than an artist in pronouncing it "(Ansari, 1989).

Another phenomenon is quraniah, namely revelation (al-Qur'an). This Qur'an reveals A. Job (1991) gives hope and strength in the face of the mysteries of life and determines their destiny in the world and in the hereafter. Thus, it can be understood that the knowledge of Allah Almighty. can be known through two paths, namely the paths of kauniah verses and paths of verses qur'aniah (Mujib, 1993).

Human interpretation of the two paths of acquisition of knowledge produces the following sciences:

1. Interpretation of kauniah verses produces sciences, namely:
 - a. Nature, gave birth to physics, chemistry, astronomy, botany, geology, geography, and so on.
 - b. Humans as individual beings, gave birth to anthropology, medicine, psychology, and so on.
 - c. Humans as social beings, gave birth to history, culture, linguistics, economics, politics, seosiology, law, trade, communication, and so on.
2. The interpretation of the verses of qur'aniah produces the sciences of the Qur'an, such as the science of interpretation, the science of hadith, the science of monotheism, the science of fiqh, mysticism, language and so on. For more details, the above description can be seen in the following scheme:



The second knowledge, namely knowledge obtained by humans directly from God without effort and effort, this type of knowledge is called the science of *Ladunni* (al-Bustamy, 1997). The word *ladunni* is lexically rooted in words from the letters "lam", "dal", and "nun", which means soft and soft branches (al-Razy, 1999). The word *ladunni* shows the meaning of ownership or on the side (from the side of God to someone).

According to some commentators, *ladunni* is a science that is supernatural or *kasyaf* science. If this is agreed upon and the opinion is accepted, that the science of *ladunni* is also called occult or *mukasyafah* knowledge, then the understanding of the knowledge of *mukasyafah* according to Ihsan Muhammad Dahlan is as follows:

إِعْلَمَ أَنَّ عِلْمَ الْمَلِكِ إِشْفَاءٌ هُوَ عِلْمٌ بِاللَّهِ عَزَّ وَجَلَّ الدَّالُّ عَلَيْهِ الرُّدُّ عَلَيْهِ بِالتَّوْحِيدِ مِنَ عِلْمِ الْإِيمَانِ وَالْبِقَاعِينَ
وَعِلْمِ الْمَعْرُوفِ وَذَلِكَ عَايَةُ الْعُلُومِ كُلِّهَا وَإِلَيْهِ تَنْتَهِي هَمُّ الْعَارِفِينَ لِأَيُّوجِدُوا رِءَاةَ مَرَاهِمِ الْإِنظَارِ

Meaning:

Know that in fact the knowledge of *mukasyafah* is the knowledge of Allah, which shows about His substance, the place of return of the proof of His oneness, which consists of the knowledge of faith, belief, and kemahaanatan. That is the culmination of all science and to him ends the ideals (ambitions) of the arifin and there is no place after all the theories (opinions) (al-Zamakhsyary, 1998).

About the science of *ladunni*, as the basis for this knowledge) is mentioned in QS. al-Kahf: 18/65-68, as follows:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا (65)
قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا (66)
قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا (67)
وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا (68)

Translation:

65. Then they met a servant among Our servants, whom We have given him mercy from Our side, and whom We have taught him knowledge from Us.
66. Moses said to Khidhr: "May I follow you so that you teach me true knowledge among the sciences that have been taught to you?"
67. He replied: "Surely you will not be able to be patient with me.
68. How can you be patient with something, which you don't have enough knowledge about?

The verse above describes the events between Prophet Musa. with Khidr. In the event, they discussed the sciences, especially the science of *ladunni* (*wa allamnahu min ladunna 'ilma*). This shows that *ladunni* science was since the Prophet Musa. has been discussed and even this knowledge has existed before.

To obtain this knowledge one does not need to go through the paths of teaching and learning as to how to obtain other sciences. The process of acquiring *Ladunni* knowledge as explained by H.A.R. Gibb is different from intellectual knowledge that can be obtained by drawing conclusions, but can be suddenly accepted by someone who cannot be said how to obtain it. This is God's gift (Kramers, 1961).

However, the science of *ladunni* does not stand alone because it is the result and fruit of the deeds which have been lit up by a person, it is difficult to obtain *ladunni* knowledge without going through this process, as a spiritual path directly from Allah to someone to obtain this knowledge. In getting it he is known and feels suddenly understood and known, just as Moses. when receiving the book of the law from Allah SWT. which was preceded by God's dialogue with Musa as. on Sina Hill Tours, as mentioned in QS. al-A'raf/7: 143-144.

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي ۖ أَنْظُرْ إِلَيْكَ ۗ قَالَ لَنْ تَرَىٰ نِي ۚ وَلَٰكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَىٰ نِي ۗ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۗ فَلَمَّا أَفَاقَ قَالَ ثُبْتُ إِلَيْكَ وَأَنَا ۖ أَوَّلُ الْمُؤْمِنِينَ سُبْحٰنَكَ (143)

الشَّكْرِينَ (144) قَالَ يٰ مُوسَىٰ اِنِّىٓ اصْطَفَيْتُكَ عَلٰى النَّاسِ بِرِسْوٰلٍ لِّىۡ وَبِكَلِمَةٍ فَاخُذْ مَاۤ اٰتَيْنٰكَ وَكُنْ مِّنْ

Translation:

143. And when Moses came to (a word with Us) at the time that We had determined and God had said (directly) to him, Moses said: "O my Lord, show (yourself) to me that I may look at you". The Lord said: "You are not able to see Me, but look at the hill, So if he remains in his place (as before) you can see Me". When his Lord appeared to the mountain, he made the mountain shattered and Moses fell unconscious. So after Moses regained consciousness, He said: "Exaltation to You, I repent to You and I am the first to believe."

144. Allah says: "O Moses, verily I have chosen (exaggerated) you and other human beings (in your case) to bring My message and to speak directly to Me, therefore cling to what I give you and let you Including grateful people."

From the brief explanation and explanation above, it can be understood that to obtain *ladunni* from Allah swt. certain conditions are needed, including: always the person acts and acts, always the person is patient and calm in facing every problem, and away from the arrogant qualities that demean and disparage others.

Patience in Demanding Knowledge

In the story of Moses and Khidr above, it has been mentioned that one of the main factors of Moses' failure to understand science (*ladunni*) as Khidr's was due to the unrest and lack of patience of Moses witnessing the actions of the Khidr, even though Khidr reminded Moses many times to be patient.

From here one value of education can be learned that one of the important factors that a person needs to achieve success in studying is to be patient. Before further discussing this issue, first the writer will present an understanding of patience. The word patience, in Arabic rooted in words from the letters "sa", "ba", and "ra", which means preventing or holding back, the highest part of something and one type (al-Razy, 1999).

Patient morphological analysis is "sabara", "yusabiru" - "sabran" with the meaning calm, not panic, wait calmly, steadfast, bear, not nervous, and hold back from something" (Anis, t.th). Thus it can be understood that patience means preventing or refraining from anxious or calm attitude in the face of a problem. The form of derivation from the root of this word is as many as 85 mentions in the Qur'an (al-Bāqī, 2001).

Back to the story of Moses and Khidr above, Khidr repeats the phrase "لن انك" (in fact you will not be patient with me) three times, this explains that even though Moses tried his best to be patient, he would not be able to be patient. Khidr affirms this by using several assertive words, as follows (Al-Khalidy, 2000).

1. ان (actually): letter taukid (amplifier)
2. لن (will not): means absolute neglect

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3. تستطيع (able): the ability that is denied is not his patience. Moses will try hard and as much as possible to be patient. Even so, he will not be able to be patient
 4. معي (with me): the mention of this word implies that Moses was unable to be patient with Khidr. In this case there is calm - also a challenge - that Khidr does not want to doubt Moses' ability to be patient

In addition to the sentence above, Khidr also said another phrase, "and how you can be patient for something that you do not have sufficient knowledge of it". This expression shows one of the psychological characteristics of humans. Therefore, to conclude some of its dimensions, it must be seen through the eyes of the right psychology analysis.

Allah swt. indeed created humans to like research. Therefore humans like to find out what is happening around them and know what they see and hear. That is why in philosophical circles (philosophy) humans are often referred to as beings who like to think and ask questions and always seek truth (Ansari, 1987). Therefore, it is only natural that humans ask a lot to get new knowledge. For example Moses, when he saw something he did not understand, he immediately denied and refused or at least asked for information and explanation.

Such a human character does not mean neglecting his mind and mind. Therefore, he cannot be patient with what he does not understand and cannot remain silent on what he does not know.

Apart from impatience Moses faced three events he experienced with Khidr, Moses had shown his optimism or strong desire to seek knowledge, as he said to his students: "I will not stop (walk) to the meeting of two seas, or I will walk until many years."

Previous scholars also gave a noble example in the journey of study. They bear the journey of study. They bear the journey and are patient with all the trials and obstacles they face. Imam al-Khatib al-Bagdadi, in the 15th century had written a book that made famous people who had traveled to other countries to look for hadith, although only one hadith (Al-Khalidy, 2000).

In the tradition of pesantren in Indonesia, for example, it is known the tradition of learning from one pesantren to another, known as "santri kelana", (Ziemek, 1986) namely santri who are considered advanced on their journey, going to deepen certain lessons for kyai well-known, so on and on, until he traveled from one pesantren to another. This they do with patience, solely to gain knowledge.

From the above information, it can be understood that in demanding knowledge it takes patience and talent from a knowledge seeker. Because this patience will maximize the acquisition of success in seeking knowledge. Patience does not mean "silence" but patience accompanied by a scientific attitude, critical, objective, and constructive towards various problems faced.

Thus from the story of the initial meeting between Moses and the Khidr, the following points can be understood:

1. Adab in demanding knowledge, which is gentle, polite in delivering and speaking to knowledgeable people, Moses said to Khidr, "may I follow you?"

With a gentle expression, the question mark is used to honor. Modesty and good speech are the first steps to building harmonious educational interactions in the learning process.

2. Everyone who has studied or obtained knowledge may not boast about the knowledge he has obtained, because the knowledge given by Allah to mankind is only a little QS. al-Isra' / 17: 85.
3. The purpose of studying and learning, namely to obtain the right knowledge, Moses said: "So that you teach me true knowledge among the sciences that have been taught to you".

Every educator (teacher) always gives a firm, definite and uncomplicated answer to every question asked by his student, so that it does not cause confusion and doubt to him.

Discussion Methods in Teaching and Learning Process

Another thing that can be learned from the story of Musa and Khidr is that in the process of studying needed a series of discussions, discussions are very necessary, both to get input on a problem, to break the deadlock of a problem and to explore and clarify a problem or problem problems encountered, and so on.

The word discussion in English is a discussion that means talking or negotiating (Shadily, 1995). In the teaching and learning process, discussion is intended as a process of approach from inner students solve various problems in an analysis and reviewed from various points of view (Daradjat, 1996).

In Islamic education, this discussion is very important because discussion has an effective influence on sharpening the brain, the practice of clarifying opinions, fostering confidence in oneself and even being able to develop speaking skills without text.

Discussion is a practice in the Islamic scientific tradition. This can be supported by reviewing the verses of the Qur'an. Dialogue and question and answer which are the core parts of discussion activities are one of the structures or styles that are often used by the Qur'an. Consider, for example, a series of dialogues between Musa as. with Khidr from the meeting episode to the separation between the two. Dialogue between Moses and Khidr is not endless, but takes place in a structured and systematic manner with courtesy (ethical discussion). Moses began the conversation by saying: "Can I come with you ...?", The phrase Moses, besides containing the ethics of politeness, is also to harmonize the interactions between the two. Then, Khidr closed the meeting by explaining all the problems faced by both of them then thoroughly and clearly to Moses, so Moses understood what the wisdom behind the events was, which from the beginning had become a question mark, anxiety and confusion for Moses.

In the Al-Qur'an there are many verses that contain recommendations for dialogue and bring guidance on how the Prophet. (and their followers) must have dialogue with each other or with other people. Some of them presuppose the Messenger of Allah. as the party asking. A number of letters such as Surat al-

Ankabut/29: 61,63 and QS al-Zukhruf/43: 87, even offer questions and answers that will be accepted in the structure, "If you (Muhammad) ask ... they will answer" (لئن و (الله ليقولون ... سالتهم). Don't forget also a famous verse that encourages Muslims to do mujadalah in the context of broadcasting Islam QS al-Nahl/16: 125.

By realizing the message of these verses, it is not too difficult to accept that the development of the diksusi method is a form of manifestation of the Qur'anic teachings and with discussion it can be a medium to expose the essence/message taught in the Qur'an.

The discussion (dialogue) in the story of Moses and Khidr, as stated above, and some instructions for dialogue in the Qur'an, must not explain how the steps in the discussion, what must be done first, how the forum will form, who happened to it, and so on. But at least it can be a normative source (source of ethics) in directing the discussion process to wisely solve a problem.

In the reality of everyday life, people are often faced with problems that require solutions in various ways and find the best way. Such a thing is difficult if it is only solved by one person. If so, the discussion can provide a good solution.

Discussions are not an attempt to convince people, nor are they insistent on defending opinions. Discussion is more an effort to think together in a relational or in-depth manner. With discussions not intended to find winners, but as a process to advance practical thinking and express opinions and views based on reality and experience. In the activities of the teaching and learning process or other scientific activities the use of discussion methods is very important. In Ibn Khaldun's opinion, discussion in the field of scientific problems helps to understand science in its ability to decipher (al-Abrasyi, 1993). In addition, discussions can provide valuable contributions to the learning of student subjects, including:

1. Helping discussion participants to arrive at better decision-making than he decides on his own, because there are various thought contributions raised
2. The person who is discussing is not trapped in the way of his own thoughts which is sometimes wrong, full of prejudice and narrow, because by discussion he considers the reasons of others, accepts various views and carefully submits his own opinions and views
3. Various discussions arise from conversations or dialogues between teachers and students about a learning activity that they will do
4. Discussion gives motivation in thinking and increasing the attention of students (subject students) to what they are learning, because it can help students (subjects themselves) answer the teacher's questions with adequate reasons
5. Discussion also helps bring the connection between the activities of students (subjects) and the level of attention and degree of understanding in the learning process
6. If carried out in a careful manner, the discussion can be a fun and stimulating experience of learning, because it can be the release of ideas, and deepening

insights about something, so that it can also reduce inner tensions and get decisions in developing togetherness (Daradjat, 1996).

To foster harmonious educational interaction in the teaching and learning process, the discussion method can be organized by following the steps as follows:

1. Discuss the problem that will be discussed under the teacher's leadership. The teacher together with the student (self subject) holds talks to get consensus about:
 - a. Issues discussed.
 - b. Important things contained in the problem.
 - c. What are the possible answers that can be formulated by the discussion group on the problem.
2. Students (self subjects) under the teacher's leadership help discussion groups. There are two possible group arrangements:
 - a. Groups are led directly by a chairperson concurrently a member, in the face of minor problems or other immediate results are needed
 - b. Groups with a leadership team that usually consists of a chairman, writer and reporter, all concurrently members, in the face of "severe" or time-consuming problems.
3. Students discuss in their respective groups and teachers supervise, guide or answer group/member questions, in order to ensure orderliness and smooth discussion.
4. Report the results of group discussions. Then the class as a whole responds, discussing the reported results. In the discussion or deliberation, consensus was taken regarding, among others:
 - a. It is whether and what has been accepted by the group as a result of deliberations to reach consensus
 - b. What actions have been planned
 - c. Who does it and when it is implemented
5. All students record the results of the discussion and are jointly responsible for the success of the deliberations (Zakiyah Darajat & Sriyono, 1992).

Textual and Contextual Analysis in Understanding a Problem

In the story of the Prophet Moses and Khidr above, it has been stated that the anxiety and impatience of Moses in receiving knowledge (ladduni) from Khidr, because Moses could not grasp the meaning contained in the events he saw. Moses captured or interpreted these events outwardly (textually), while Khidr could capture the depth of the meaning of what happened (contextually). This is one of the values of education that can be learned and can be a lesson that can be developed in the teaching and learning process.

Textual analysis is an understanding that is textual or what appears. In Islamic studies, textual analysis is interpretation by using the texts of the Qur'an or the history of the Prophet Muhammad. in the form of deeds, words or confessions. The use of textual analysis can be used to explore the meaning contained in a word or

phrase which then draws conclusions contained in clauses or sentences that make up the verses discussed (Salim, 1994).

In addition to textual analysis, also known as contextual analysis. At least there are three contextual meanings as stated by Noeng Muhadjir. First, the contextual is interpreted as an effort to interpret the current problem generally urgent; so that the contextual meaning is equated with seeing the interrelationship of the past-present-future (historical-functional present-prediction going forward). Third, the meaning of contextual means placing the relationship between the central and peripheral (Muhadjir, 2000).

The third meaning of the contextual word above is used by Mukti Ali. Mukti Ali interpreted the central text of the Qur'an while the peripheral as its application, the central one is related to the verses of qur'aniah (revelation), and the peripheral is related to the verses of kauniah (natural phenomena) (Muhadjir, 2000) The interconnection between the two is the result of human interpretation which gave birth to an (new) understanding, namely science.

Furthermore, Mukti Ali offers to combine textual and contextual studies. Textual studies use a formal-legalistic approach, seeking truth by returning to the text of the Qur'an, while the contextual study uses a phenomenological empirical approach, which is to seek the truth by trying to understand the context.

In this context the Qur'an must be positioned as the center of study, this means that contextual Islamic studies are studies that are centered on morality, not just stopping in seeking formal juridical truths. In the sense that to understand the Qur'an (revelation) or natural phenomena (kauniyah) should depart from our faith, not vice versa.

If the two models of analysis above, below to the world of education (Islam), then certainly education (Islam) will be more established. In the methodology of education science known as empirical evidence means that the theoretical discussion is associated with empirical and hence it can be used to explain cases with his theory (Achmadi, 2001). Evidency empirical meaning is the same as combining textual and contextual analysis in understanding a problem or case, as proposed or developed by Mukti Ali. That is why the development of this analysis in education is a must. By combining formal-legalistic (textual/theoretical) and empirical (contextual), as stated above, education (Islam) is expected to be idealistic, realistic, and practical.

Furthermore, how can the application of the two analysis models above be seen as a simple example as follows:

1. About children as subjects of education

From textual analysis that uses the conception of Islamic teachings, it can be concluded that the newborn child is clean of sin, both hereditary and his own sin. From the empirical (contextual) analysis based on the phenomena that exist in each newborn child, the conclusion is that the child is unlikely to carry the sins of his parents or sin for his own actions.

2. About the importance of faith and science

Islam provides the concept that people will gain a high degree if they believe in Allah and knowledge. Using textual analysis can be understood conclusively the truth of the concept. Empirically (contextual) with various scientific methods, it can be proven that without these two elements (faith and knowledge) a person will have a low degree of life.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the studies that have been reviewed in the previous chapters and starting from the formulation of the problem that has been stated in the initial chapter of this thesis, then in the last chapter the author presents the following conclusions:

Moses was sent by Allah swt. when Pharaoh was in arbitrary power in Egypt. Pharaoh was worried that a man would be born who would destroy the throne of his power, because of this concern he issued a policy that would kill boys born in the first year and leave life the following year. Moses was born when Pharaoh treated the policy. Whereas his brother Harun was born in the year when the boy was not killed, by which his mother gave birth to Moses in secret and was filled with anxiety. Whereas his brother Harun was born openly.

The Qur'an and hadith as the main sources that can be used as references should never tell about Khidr except the story of his journey with Musa as. in the surah al-Kahf. Thus there were no details about his life, his descendants, his childhood and adolescence, his work before and after meeting Prophet Musa. Prophet Moses was forged with strong physical and mental strength to face the Pharaoh and his people, the Children of Israel who lived in his day. One of the templates was demanded that Moses learn from Khidr about the science of *ladunni*.

Moses' meeting with Khidr was motivated by the attitude of Moses who felt that he knew best about something. Before meeting Khidr, Musa and his servant made a long and complicated journey as he was determined to learn. On his journey with Khidr, Khidr took actions that could not be digested and accepted by Moses' reasoning.

The farewell of Moses and Khidr occurred after Khidr took three actions which were not acceptable to Moses' reasoning. But before parting, Khidr explained the action so that Moses could understand the Khidr's actions.

The universal educational values that can be learned in the story of the Prophet Moses and Khidr are the following:

1. Strong determination in studying
2. The attitude of manners in asking/studying
3. The attitude of being inferior to the knowledge possessed
4. Apologize if you make a mistake
5. Obey the rules applied by the instructor
6. Be consistent in enforcing the rules
7. Be patient in studying

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8. Analyze problems textually and contextually
 9. Problem solving is done by means of detailed discussions and explanations

The attitude of the Prophet Musa. Those who always want to ask questions and want to know more deeply about the actions taken by Khidr can be symbolized as philosophical attitudes. While the Khidr actions carried out outside the ratio can be symbolized as the attitude of the Sufis who received inspiration from God about the nature of something.

Suggestion

Al-Qur'an is a holy book that was revealed to the Prophet Muhammad, a few centuries ago, but the contents of the contents were never dry to be extracted and studied. Let's review the Qur'an on an ongoing basis to discover and reveal the wisdom of the lessons contained in it.

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THE PROFESSIONALISM AND WORK LOAD OF ELEMENTARY SCHOOL TEACHER

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Abstract:

This article is the result of a case study conducted for 8 months in elementary school. Research focuses on the workload of elementary school teachers. Research conducted in two elementary schools in Palopo City, South Sulawesi Province, found the following: (1) Based on the time of implementation, to complete all tasks the workload of elementary school teachers takes 17 hours a day. This is equivalent to 102 hours per week. In this case, the teacher experiences an "over load" workload. (2) Professionalism of elementary school teachers is a challenge for education in Indonesia. Besides the limited ability of teacher resources, it also because realizing the professionalism of teachers is very difficult because of the weight of the task that must be carried out by an elementary school teacher. The weight of the teacher's workload is expected to be a concern of the government to conduct a policy review, especially regarding classroom teachers in elementary schools.

Keywords:

Professionalism, Teacher's Workload, Elementary School

QUALITATIVELY, the implementation of education in Indonesia when compared to countries in the Asian region, is still of low quality (Leahy, 2018). The low quality of education in Indonesia is not only from the aspect of students, but also includes teachers and management of education. The study conducted by Rosser (2018) states that the education system in Indonesia is of low quality. The Rosser research is certainly very surprising considering the incessant efforts by the government to improve the quality and quality of students, teachers and the education system. Among the elements of education that are the focus of researchers are teachers (Tanang & Abu, 2014). There are two reasons why teachers are important and interesting; First: The teacher is responsible for the implementation of education at the school level, because they are directly faced with students. Second: The demands of teacher professionalism on the implementation of their main tasks, are bound by regulation and that is also related to the incentives they receive.

Since the publication of government policy on teacher certification benefits, teacher performance has become a prominent issue. This is because one of the conditions for granting elementary school teacher certification is teachers who fulfill the obligation of the minimum number of teaching hours, (Government Regulation Article 15 paragraph 4, 2017) which is a minimum of 24 hours a week, and a

maximum of 40 hours per week. Teacher workload as stipulated in various regulations is intended to achieve quality standards and quality of education. Therefore, the teacher is seen as one of the parties who is fully responsible for the implementation of various government policies in the field of education, especially for the practice and implementation of education at the school education unit level. Therefore, understanding the teacher's workload will provide an overview of the teacher's performance.

There is an interesting thing to look at in relation to the teacher's workload, namely the high expectations of the teacher. (Midtsundsta, 2018). To achieve these expectations, the teachers, designed a variety of instruments that are directed so that teachers carry out the task of teaching professionally and achieve learning objectives as expected. the problem is whether the workload delegated to the teacher has considered the maximum ability and threshold of the teacher's ability to work. Is the ratio of teacher assignments to the maximum abilities of the teachers balanced? However the teacher is not a creature that works like a machine. They certainly have limits of ability and in certain cases have physical limitations.

This research is intended to explore information about: (1) Teacher workload based on regulations related to teacher's duties, (2) Teacher's ability to work to achieve professional teacher standards. Later there will be revealed two aspects that have a close relationship; namely the teacher's performance, which will be measured from the workload he carries, on the one hand, and the teacher's performance that reflects their professionalism in the other task. It can be said that the implementation of the teacher's responsibility towards his task is a form of professionalism. A professional, is someone who has competence, is an expert in his field, and works responsibly in accordance with his field of expertise. In the implementation of teacher assignments, the performance of professional teachers, one of which is demonstrated through maximum performance in the classroom.

The assumption that underlies this paper is that the expectation of quality education is supported by strict regulations that are only results oriented, but do not consider the process and aspects of human resource capabilities, it will make the educational process run unbalanced. Teachers as implementers will have difficulty pursuing the quality targets that are the goal. The argument will be analyzed by doing two things. First: Quantify the teacher's tasks in the entire learning process, including the preparation of lesson plans, learning processes and learning evaluations. Second: Conduct an analysis of the teacher's tasks and the time for completing the task. This refers to teacher working hours as stated in Government Regulation Number 19 of 2019 concerning Teachers.

Of the various phenomena that have been put forward, it takes an in-depth study of the workload of teachers in relation to expectations charged to them. The impression of a workload overload that exceeds the teacher's maximum ability in completing his duties and responsibilities as a teacher needs to be studied in depth.

This must be proven through data that can be accounted for, so that scientific certainty and proof can be obtained.

RESEARCH METHODS

Research on teacher professionalism raised in this study is a field research that describes teacher performance, by quantifying every detail of teacher activity. For this reason, the researchers conducted a process of collecting data by observing two research locations, namely at the 18 Maroangin Public Elementary School and the Integrated Islamic Elementary School of Madan Insan, Palopo City. In addition to observation, the researcher also collected data through a number of teacher learning device documents, which included the Learning Implementation Plan document, and other learning tools related to research needs, including the learning evaluation activities.

Observations on classroom learning activities were carried out for approximately 14 weeks, which observed classroom teacher activities in learning activities from grade 1 to grade 6 in two elementary schools. The interview method is one of the techniques used to gather information directly from informants, in this case the teachers. Interviews with teachers are intended to explore various experiences of teachers in completing basic tasks, starting from the beginning of the learning year to the end of the learning year.

Analysis of documents is carried out by quantitatively calculating the details of teacher activities, and interpreting them by comparing the duration of work time of the teacher with the ability of the teacher to complete each task area every day (24 hours).

FINDINGS AND DISCUSSION

Findings

Based on the task field, the teacher's task that indicates the teacher's performance can be grouped into four components, namely (1) Preparatory components before face to face, consisting of 8 items, (2) Learning implementation components consisting of 5 items, (3) Components evaluation and evaluation, which consists of 12 items, and (4) a self-evaluation component consisting of 6 items. The four components are quantified on each item and an estimate of the completion of each item is calculated. While based on the time of implementation, the assignments that indicate teacher performance are grouped into daily tasks, semester assignments and annual assignments.

This can be explained through descriptive findings as follows:

Table 1. Description of SD Teacher Workloads

Preparation before Teaching		Implementation	Time Allocation
1	Study curriculum and sillaby	Everyday	1 hour a day
2	Content Map Standard	Once in one semester	3 days
3	Annual Program	Once in a year	3 days
4	Semester Program	Once in one semester	3 days
5	Mapping SK/KD	Once in a year	3 days
6	Prepare Lesson	Everyday	1 hour a day
7	Prepare material/learning media	Everyday	1 hour a day
8	Preparing Scoring rubric Evaluation	Everyday	1 hour a day
Teaching Activities		Implementation	Time Allocation
1	Make daily agenda	Everyday	30 minutes a day
2	Record of student activity	Everyday	30 minutes a day
3	General notes about students	Everyday	30 minutes a day
4	Check assignments of students	Everyday	1 hour a day
5	Record of student activity	Everyday	1 hour a day
Assessment and Evaluation		Implementation	Time Allocation
1	Grade book	Every semester	3 days
2	Completing the question grid	Every semester	1 days
3	Question/answer	Every semester	1 days
4	Assessment guide	Every semester	1 days
5	Analysis of daily test documents	After the completion of the test	1 hour a day
6	Document Analysis mid semester	After the completion of mid semester	1 hour
7	Semester Document Analysis	After the completion of the semester	1 hour
8	Physical evidence of analysis result	Everyday	1 hour a day
9	Record progress/student learning difficulties	Every week	3 hour
10	Remedial Analysis and Enrichment	Every semester	1 hour
11	Coordination with Counseling	Based on the needs	30 minutes
12	Notes and follow-up efforts	Everyday	1 hour a day
Self-Evaluation		Implementation	Time Allocation
1	Teacher's private notes	Everyday	1 hour a day
2	Private clipping	Every week	1 hour
3	Notes related to learning by the teacher	Everyday	30 minutes
4	Teacher	Everyday	1 hour a day
5	Have revised Lesson Plan	Every semester	3 hour
6	Conduct Class Action Research	Every year	4 months

The description of the document as the product of the teacher's work can be seen as follows.

Table 2. Teacher's Work Products Before Face to Face in Class

Preparation before Teaching	Teacher Activities	Product
Review the curriculum and syllabus	Refreshing the Sillabus	Understanding
Standard map of contents	Review of content standards	Standard content map document
Annual program	Annual program meeting	Annual program document
Semester program	Semester program meeting	Semester program document
Mapping CS/BC	Discussing CS/BC	CS/BC
Preparing lesson plans	Compiling lesson plan	Lesson plan document
Preparing learning tools/ media	Designing the media	Instructional media
Preparing assessment tool/evaluation	Arranging evaluation	Evaluation instrument

Table 3. Teacher's Work Products in Learning Implementation

Teacher Activity	Learning Implementation	Products
Make a daily agenda	Make agenda	Daily agenda notes
Record of student activity	Observation	Students' daily activities notes
General notes about students	Making notes	Students' general notes
Check assignments of students	Assignments	Student task report
Check student worksheets Examine worksheet	Check student worksheet	Report on students' worksheet

The product description of the teacher's work in terms of Assessment and Evaluation can be seen in the following table:

Table 4. Teacher's Work Products in Assessment and Evaluation

Grading and evaluation	Teacher Activities	Products
Grade book	Preparing a grade book	3 grade books
Arrange the question grid	Making a grid	1 question grid document
Question/answer	Making questions and answers	1 questions and answers
Assessment guide	Compiling guides	1 assessment guide
Analysis of daily test documents	Reviewing the test date	1 record of results of Deuteronomy

Document analysis of mid semester	Reviewing the results of mid semester	1 note the mid semester results
Semester Document Analysis	Reviewing the results of the semester exam	1 note the results of the semester exam
Physical evidence of analysis results and minimal completeness criteria	Collecting minimal completeness criteria	1 minimal completeness criteria analysis results
Record students' progress/learning difficulties	Documentation	3 students' progress document
Remedial analysis and enrichment	Analysis	1 remedial analysis document
Coordination with counseling	Visiting the counseling	30 making notes
Notes and follow-up efforts	Arranging a plan	1 document follow-up plan

Table 5. Teacher's Work Products in Self Evaluation

	Self-Evaluation	Teacher Activitie	Product
1	Journal of teacher personal notes	Make notes	Teacher's personal journal
2	Private clipping	Collect	Teacher clipping
3	Learning journal	Fill out the Journal	Journal Notes
4	Notes related to learning by the teacher	Make a Note	Teacher's Note
5	Have a revised lesson plan	LP review	Repaired LP Doc.
6	Conducting classroom action research	Researching	CAR result report

From the collected data, the calculation of teacher assignments is obtained based on the time of implementation:

Daily Task = 13 Hours

Tugs Semester = 18 Hours

Annual Task = 4 Months

Based on the documents that must be completed, a teacher will complete 14 agenda items every day, including 13 in the form of documents.

Discussion

Teacher performance in the context of daily teacher assignments is carried out in three time stages, namely daily assignments, semester assignments and annual assignments. Daily tasks are the activities of the teacher in preparing learning devices and all learning needs every day or every time they will teach. The semester assignment is the activity of the teacher in preparing all learning needs that will be used or will be launched in each semester. While the annual assignment is the activity of the teacher in preparing all the learning tools or activities related to teacher assignments in each one year of learning.

Referring to the teacher's task category based on the time of implementation, namely daily assignments, semester assignments and annual assignments, indicating that these tasks were apparently carried out outside the hours of active learning in school. This means that the implementation of these tasks is carried out not when they are in school. This results in a simple formula for calculating teacher working hours in elementary schools, namely:

$$DT + HTS = \text{Cumulative Teacher's Daily Task *)}$$

Information:

DT = Daily Task

HTS = Hours at School

*) = Assumption for 1 learning theme

There are interesting things analyzed, namely the synchronization of teacher working hours in schools and teacher working hours to complete daily tasks outside of school working hours with the time needed to complete all tasks daily.

As stipulated in Government Regulation number 19 of 2017, concerning Amendments to Government Regulation Number 74 Year 2008 concerning Teachers, it is explained that the number of teacher working hours is calculated as equivalent to 24 hours of Face to Face/weekly. (Government, 2008) If it is averaged, the elementary school teacher's working hours at school are equal to at least 24 hours at 35 minutes divided by 6 days, which is equal to 2.33 hours per day, and a maximum of 40 hours x 35 minutes divided by 6 days that is equal to a maximum of 3.88 hours per day. A class teacher at elementary school is present and teaches in class from 7.30 - 12.00. This means that the class teacher in elementary school is assigned to the class for 4 hours 30 minutes every day, which indicates that the class teacher basically receives the maximum portion of the mandatory working hours of a teacher. If the assignment is added to the daily assignments that the class teacher must do before teaching and after teaching for 13 hours as stated in the findings of the previous research results, the results show that the number of teacher working hours per day is 16.88 hours or 17 hours each day. This is equivalent to 102 hours per week. In other words, the class teacher in elementary school has experienced excess work hours.

The amount of 17 hours routinely every day for an elementary school teacher should raise questions that must be studied carefully, that whether the full working hours can be completed by the elementary school teacher maximally. If the benchmark for teacher professionalism is that they complete all the tasks of preparing the tools and learning documents as stated in various regulations on this matter, then the 17 hour daily amount required by teachers to complete their assignments is very difficult, because it means the teacher only has 7 hours to do personal activities and rest every day.

Other Asepek that need to be considered related to the task and demands of teacher performance are the psychological conditions of the teacher who will be under the pressure of the task during a week, with only one day's rest can make the teacher depressed and stressed. The severity of the teacher's assignment will

potentially create new problems, such as the quality of the teacher's learning program that is not optimal. Some teachers will be indifferent to the details of their duties, consequently the quality of education is difficult to achieve optimally.

CONCLUSION AND SUGGESTION

Conclusion

Based on the time of completion of the workload of Indonesian Elementary School teachers, elementary school teachers need 17 hours a day. This is equivalent to 102 hours per week.

Professionalism of Elementary School teachers is a challenge for education in Indonesia. In addition to the limited ability of teacher resources, also because realizing the professionalism of teachers is very difficult because of the weight of the task that must be carried out by an elementary school teacher.

The government would think of a wiser education policy, through:

1. The policy of the class teacher is reviewed, by setting the number of class teachers made in the form of a Classroom Teacher Team, so that the tasks can be completed together and distributed to several people.
2. Increasing class teacher incentives significantly, without needing to go through teacher certification tests, because what the teacher needs is debriefing teacher assignments after they are appointed as teachers.

Suggestion

The implication of the findings of this study, that the duties and workloads of elementary school teachers are very heavy and have an impact on not achieving the target of professional teachers proclaimed by the government. On the other hand, the educational programs that should be carried out by teachers effectively and efficiently will not be achieved because the ability of teachers to complete tasks is very difficult.

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**ISLAMIC RELIGION EDUCATION
POST-EARTHQUAKE, TSUNAMI, AND LIQUEFACTION
(Case Study in Public Elementary Schools in Palu City)**

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Abstract:

This paper is a case study of public elementary schools affected by natural disasters in Palu City, Central Sulawesi. This research focuses on learning Islamic education post-earthquake, tsunami and liquefaction. Post-earthquake learning in elementary schools in the city of Palu took place in the form of a lot of play, so that students could return to cheerful. One learning method that is widely used by post-earthquake teachers is the method of playing. Through this method of play, the teacher tries to make students forget about the event. Learners who experience a sense of helplessness such as no passion for life, gradually accept the situation, and hope to achieve future goals to grow again. Students begin to rise to study seriously, without experiencing fear and trauma.

Keywords:

Islamic Education, Post Earthquake, Tsunami, Liquidation

EDUCATION is a very strategic thing in building a civilization, especially Islamic civilization. In fact, the first verse was revealed by Allah Almighty. is a verse about education. Various concepts in Islamic religious education are also seen as the main factors in giving birth to human beings who fear and devote themselves to Allah SWT. The concept is the main driver in achieving the goals of Islamic Education, namely to form human beings who have their own ideals and philosophy of life who act as servants and caliphs of Allah on this earth, while creating a progressive society as outlined by Islamic teachings. Islamic Education is a conscious and planned effort in preparing students to recognize, understand the teachings of Islam, coupled with guidance to respect the adherents of other religions in relation to harmony between religious groups to realize union and unity.

The role of Islamic religious education increasingly recognized the importance of giving birth to a generation is not enough without being accompanied by the correct concept. If we accept empirical scientific theory as a paradigm in the theory of education, we realize it or not, we have left behind metaphysical things in the Koran and hadith. The efforts made by scientists and educational practitioners in paying attention to the implementation of Islamic Education in formal educational institutions are quite a lot. For example, in seminar forums and various other scientific meeting forums, including in schools. Scientists and education practitioners

agree that Islamic Education in the country must be as successful as possible in line with the pace of national development.

Implementation of Islamic Education in public schools needs to be continuously monitored and efforts are made to improve the concept and implementation. Educators need to always improve their teaching skills in order to be able to present interesting Islamic learning and can be absorbed by students well. The scientific method of building a theory must be observed by the five senses. A theory that cannot be empirically proven cannot be used as a basis in compiling a theory including educational theory. In fact, the Koran which was revealed through the Prophet Muhammad, from time to time, has always been proven to prove its scientific miracles, from the past to the future.

The implementation of post-earthquake Islamic Education learning in elementary schools in Palu City was not carried out as expected, due to various obstacles, especially physical and non-physical facilities, in addition to the atmosphere of the educational environment that did not support the success of mental and spiritual education, because Palu City had just being hit by a devastating natural disaster devastated buildings, including elementary school buildings which collapsed in the tsunami and were swallowed up by the earth affected by liquefaction. So that learning takes place under tents and emergency shelter. For that to be a very important thing to be researched about the efforts of learning carried out by educators and the emergency community. The problem is how is the learning of Islamic Education after the earthquake, tsunami, and liquefaction at the Palu City Elementary School? Where it is known that learning takes place under tents and temporary shelters, not to mention the trauma of the disaster has not yet recovered, so it is always remembered and there is a sense of worry because there are always small-scale earthquakes. Can students focus on learning and teachers can teach well if this is the case. Based on this background, the author examines post-earthquake, tsunami, and liquefaction Islamic Education in Public Elementary Schools in Palu City.

DISCUSSION

The Concept of Islamic Education

According to Ahmadi, etymological education that feels from Greek consisting of the word *paed* means someone, and *agogia* means guiding. Education in Greek, namely "*paedagogie*" means guidance given to someone. In English comes from the word "education" which means development or guidance. In Indonesian, the word education comes from the word "educator" gets the prefix "pe" and the ending "an" which means actions (things, ways and so on). The term education in Arabic is found in four terms used for the concept of education, namely *tarbiyah*, *ta'lim*, *tadris*, and

ta'dib. But the term often used in Arabic is *tarbiyah*. The four terms have different meanings as said by Nur Aly.

According to Tafsir (2013), the word *tarbiyah* is a form of *masdar* from *fi'il madhi rabba*, which has the same meaning as the word "*rabb*" which means the name of Allah. quoted from Ahmad Tafsir, that education is the meaning of the word *tarbiyah*, the word comes from three words namely; *rabba-yarbu* which is growing, growing, and '*rabbiya-yarbaa*' means being big, and '*rabba-yarubbu*' which means repairing, mastering affairs, guiding, guarding, maintaining ". Whereas according to Daradjat (1996), education and teaching are in Arabic "*tarbiyah wa ta'lim*". Meanwhile, Islamic education in Arabic is "*tarbiyah Islamiyah*".

According to Talib (1996), the word *ta'lim* from the basic words '*allama* (عَلَّمَ), *yu'allimu* (يُعَلِّمُ) and *ta'lim* (تَعْلِيمٌ). *Yu'allimu* is interpreted by teaching, for that the term *ta'lim* is translated with teaching (instruction). Jalal (1997) defines "*ta'lim* as a process of giving knowledge, understanding, understanding, responsibility, and planting trust, so that purification or cleansing of humans from all impurities and make human beings in conditions that allow them to receive *al-hikmah* and learn what which is beneficial to him and which he does not know." *Ta'lim* concerns aspects of knowledge and skills that a person needs in life and good behavioral guidelines. *Ta'lim* is a process that is continuously endeavored since birth, because people are born not knowing anything, but he is equipped with a variety of potentials that prepare him to reach and understand science and use it in life. The term is closer to teaching than education.

According to Naquib al-Attas (Al-Abrasy, 1968), the use of *ta'dib* is more suitable for use in Islamic education, this concept is taught by the Apostle. *Ta'dib* means recognition, recognition which is gradually instilled in humans about the exact places of everything in the order of creation so that they lead to the introduction and recognition of the power and majesty of God in the order of existence and existence. The word '*addaba* which also means educating and the word *ta'dib* which means education is taken from the Prophet's hadith. "My Lord has educated me and thus made my education the best".

The word *ta'dib* is *mashdar* from *addaba*, which is actually consistently meaningful in educating. In this regard, a teacher who teaches ethics and personality is also called *mu'addi*. There are three derivations from the word *addaba*, namely *adiib*, *ta'dib*, and *muaddib*. From this description it can be said, the four meanings are bound together and related. An educator (*muaddib*), is a person who teaches ethics, politeness, self-development or a science (*ma'rifah*) so that his students avoid scientific mistakes, become perfect humans (*insan kamil*) as exemplified in the person of the Prophet.

The concept of *ta'dib* initiated (al-Attas, 1987), is the concept of Islamic education that aims to create civilized human beings in a comprehensive sense. The

definition of this concept is built on the meaning of the basic word *adaba* and its derivation. The meaning of *addaba* and its derivation, if the meaning is related to one another, will show the understanding of integrative education. In this case al-Attas (1987), gives the meaning of adab more deeply and comprehensively relating to certain objects, namely the human person, knowledge, language, social, nature and God. Civilized, is applying adab to each object correctly, according to the rules.

Tadris is an effort to prepare students (*mutadarris*) to be able to read, study and study on their own, which is done in a *mudarris* way of reciting, repeating and taking turns, explaining, revealing and discussing the meaning contained in it so that *mutadarris* knows, remembers, understands, and practice it in everyday life with the aim of seeking the pleasure of Allah (broad and formal definition).

Understanding of education according to Zuhairini (2004) is education is conscious guidance by educators on the physical and spiritual development of students towards the formation of the main personality. Therefore, education is seen as one aspect that has a central role in shaping the younger generation to have a main personality.

Whereas according to Arifin (1984), that education is fostering personality (personality) and instilling a sense of responsibility. From some of the definitions above, it can be concluded that education is a business that is done consciously by adults to people who are not yet mature both individually and in groups to achieve maturity, so that the main traits are good.

Definition of religious education according to Zuhairini et al. (1993), can be interpreted as conscious guidance by educators on the physical and spiritual development of students towards the formation of the main personality. Therefore, education is seen as one aspect that has a central role in shaping the younger generation to have a main personality. In simple terms, the term Islamic Education according to Muhaimin (2002), can be regarded as education according to Islam or Islamic education, namely education that is understood and developed, and taught in fundamental values contained in its basic sources, namely, the Koran and hadith. In this sense, Islamic Education can be in the form of thoughts and educational theories that are based on themselves or built and developed from these basic sources.

Thus, as Muhaimin (2002) stated, the essence of Islamic Education is that the basic concept can be understood and analyzed and developed from the Koran and hadith, its operational concepts can be understood, analyzed, and developed from the process of empowering inheritance and developing religious teachings, Islamic culture and civilization from generation to generation, while practically it can be understood, analyzed and developed from the process of fostering and developing (education) Muslim individuals in each generation in the history of Muslims.

Islamic Education according to Zakiah Daradjat (1996) is education through the teachings of Islam, namely in the form of guidance and care for students so that later

upon completion of education he can understand, appreciate, and practice the teachings of Islam as a whole, and make the teachings of Islam as a way of life for the sake of safety and well-being living in the world and in the hereafter.

Basics of the Implementation of Islamic Education

It seems to be an indisputable consensus for all Muslims, that the Koran and hadith are primary references that underlie principle and functional basis of all activities both individually and collectively. Islamic religious education as a form of activity that will transform Islamic values will refer to the Koran, hadith, ijtihad, and legislation.

Implementation of Islamic Education in schools has a strong basis, according to Zuhairini et al. (1993) can be viewed from various aspects, namely as follows:

1. Jurisdiction/Law Basis

Juridical or legal basis is the basis for the implementation of religious education originating from legislation that can be directly or indirectly used as a guide/handle in implementing religious education. This legal basis is divided into three aspects, namely:

a. Ideal Base

The ideal basis is the basis of the country's philosophy, namely Pancasila. The first principle is Godhead. This implies that the Indonesian people must believe in God Almighty, or with other titles the Indonesian people must be religious. To realize this, there is a need for religious education for children, because without religious education it would be difficult to realize this.

b. Constitutional/Structural Basis

The structural basis is the basis of the implementation of education that is related to the form of the educational structure. The constitutional basis for the implementation of religious education is contained in the 1945 Constitution, Chapter XI article 29 paragraph 1 and 2 which reads (1) The State is based on the One Godhead. (2) The state guarantees the independence of each resident to embrace his own religion and to worship according to his religion and beliefs. The sound of the article implies that the Indonesian people are religious and protect their people to fulfill religious teachings and worship according to their respective religions and beliefs (UUD 1945, 2002).

c. Operational Basis

The operational basis is the basis that directly regulates the implementation of religious education in Indonesia. The foundation is the 1945 Constitution, Chapter XIII Article 31 paragraph 1 and 5, namely (1) Every citizen has the right to education and (5) The government promotes science and technology by upholding religious values and national unity for progress civilization and well-being of mankind as contained in the independent literature. Then what is meant by the implementation of

religious education in schools in Indonesia, contained in the 1993 GBHN stated that the implementation of religious education was directly incorporated into the curriculum in schools, ranging from elementary schools to universities.

2. Religious Basis

Religious basis is the basis of the implementation of education taken from sources of Islamic teachings, namely those listed in QS al-Nahl/16: 125, namely:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation:

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

From a religious point of view it is clear that religious education is based on the Koran and hadith as described above, where the verses of the Koran which explain the command to educate religion include:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Translation:

O ye who believe, protect yourself and your family from the fire of hell whose fuel is man and stone; keepers of angels who are rude, violent, and do not disobey God for what he commands them and always do what they are told.

The aforementioned verse gives us an understanding that in Islamic teachings there is indeed an order to provide religious education both to families and to others according to their abilities. From some of the religious bases above, it can be seen that the implementation of Islamic Education is based on a strong nature, which is inherent in humans from birth. Fitrah is straight religion (tauhid) or faith in the oneness of Allah swt.

3. Psychological Social

The basis of social psychology is the social and psychological basis of humans in need of Islamic religious education. Every human being in his life always needs religious teachings as a way of life, so religion is a standardization of social values. And to preserve the teachings of Islam it is necessary to organize Islamic religious education. While psychologically, religion is needed by every human being, so that humans are called religious beings (gay religious). For this reason, Islamic religious education is very necessary to provide guidance, direction, and lessons for every human being (Muslim) to be able to worship and worship according to the teachings of Islam, so that humans remain in their nature. These three bases are a chain that

cannot be separated from one another, shoulder to shoulder and complement each other to form a strong force.

Scope of Islamic Education

In general, as the objectives of Islamic Education above, some dimensions can be drawn from the learning activities of Islamic Education, namely:

1. Dimensions of students' faith in the teachings of Islam.
2. Dimensions of understanding or intellectual reasoning and the scientific knowledge of students towards the teachings of Islam.
3. Dimensions of appreciation or inner experience felt by students in carrying out Islamic teachings.
4. Dimensions of practice, in the sense of how the teachings of Islam that have been imitated, understood and lived by students are able to foster motivation in him to practice the teachings of religion and its values in his personal life and realize it in a life of society, nation and state (Muhaimin , 2002).

The scope of Islamic Education includes harmony, harmony, and balance between human relations with Allah, human relations with fellow human beings, and the relationship between humans and themselves, and the relationship between humans and other creatures and their environment. The scope of Islamic Education is also synonymous with aspects of teaching Islam because the material contained in it is a combination that complements one another. When viewed in terms of the discussion, the scope of Islamic Education that is commonly implemented in schools are:

1. Teaching the faith. Teaching the faith means the teaching and learning process about aspects of trust, in this case of course beliefs according to Islamic teachings, the essence of this teaching is about the pillars of Islam.
2. Moral teaching. Moral teaching is a form of teaching that leads to the formation of the soul, how to behave individually in life, this teaching means the teaching and learning process in achieving goals so that those taught are of good character.
3. Teaching worship. The teaching of worship is teaching about all forms of worship and the procedures for its implementation, the purpose of this teaching so that students are able to perform worship properly and correctly. Understand all forms of worship and understand the meaning and purpose of worship.
4. Jurisprudence teaching. Jurisprudence teaching is teaching whose contents convey material about all forms of Islamic law originating from the Koran, sunnah, and other syar'i propositions. The purpose of this teaching is that students know and understand about Islamic laws and implement them in daily life.

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5. Teaching the Koran, teaching the Koran is teaching that aims so that students can read the Koran and understand the meaning of the content contained in every verse of the Koran. But in practice only certain verses are included in the material of Islamic Education which is adjusted to the level of education.
 6. Teaching Islamic history. The purpose of teaching from Islamic history is so that students can find out about the growth and development of Islam from the beginning to the present so that students can know and love Islam.

So the scope of Islamic Religious Education includes the following aspects: Al-Qur'an and Hadith, Aqeedah, Morals, Jurisprudence and History & Islamic Culture.

Islamic Education for Elementary School Children

Education carried out for elementary school-age children, is often included in the method of play, so that understanding of the material can be easily understood by children. According to Elizabeth, playing is "any activity" without consideration of the result. Playing is a busy life of children and toddlers. According to Tracy Hogg and Melinda Blau, there is a lot of learning and stretching in playing. Play to build motor skills, improve children's minds, and prepare them to face the world. Broadly speaking, the material of Islamic religious education for elementary school-aged children (SD) is divided into three parts, namely aqeedah, morals, and syari'ah.

1. Aqidah

The term "*aqidah*" comes from the Arabic "*aqada*" which means "close bond or binding promise". In this case, faith means a close bond that connects the servant and the Creator. In addition, aqeedah also means "fortress", because faith is a fortress in man who functions as a protection and a basis for building one's faith. (Makram, 2004).

Aqeedah is usually identified with the term faith, which is something that is believed in the heart, pronounced verbally and practiced with members of the body. Aqeedah is also identified with the term *tauhid*, which is to disperse Allah SWT. (*tauhudullah*). The scope of the discussion about Islamic faith in Islamic education, including the pillars of faith, namely: Faith in Allah, faith in the angels of God, faith in the books of God, faith in the apostles of God, faith in the last day and faith in *qadla* and *qadar* (Mubarak, 2001).

2. Morals

In language "morals" means "character, behavior, temperament, character, habits, even religion". Morals according to the term are rules about birth and inner behavior that can distinguish between praiseworthy and despicable behavior, between wrong and right, between polite and disrespectful, and between good and bad (bad). The object of moral study includes human morals towards God, human morals towards themselves, human morals towards others (fellow human beings) and morals towards the surrounding environment. Morals are the implementation of faith

in all forms of behavior, morality that is accustomed to daily habits will form the character/personality, and character inspired by Islamic morality will strengthen one's faith (Mubarak, 2001).

3. Sharia

Etymologically, sharia means the path that must be passed, order, legislation or law. In terms of terminology, sharia is a rule that governs the pattern of human relations with Allah. vertically which is commonly called worship, and human relations with one another horizontally which is commonly called *muamalah* (Fathoni, 2001).

Furthermore, worship can be divided into two types, namely worship *mahdlah* (special) and worship *ghairu mahdlah* (general). Mahdlah worship is a form of worship in which the procedures, methods, events and ceremonies are arranged in detail in the Qur'an and hadith. This form of worship is based on orders, such as prayer, zakat, fasting, pilgrimage and so on. Whereas *ghairu mahdlah* worship is all forms of worship that depart from a sincere heart, line up good deeds and aim to achieve the blessing of Allah SWT, for example earning a living, gathering, studying, helping and respecting others, saying politely, exercising and others (Fathoni, 2001).

Natural Disasters (Earthquakes, Tsunamis, and Liquidations)

In life, humans are always surrounded by various situations that can threaten the welfare of their lives. Disasters are unusual events and difficult to respond to and impacts can be felt by several generations. Disaster is an event or series of events that threatens and disrupts the lives and livelihoods of the people caused by natural factors and/or non-natural factors and human factors resulting in fatalities, environmental damage, property losses, and psychological impacts.

Many natural disasters occur and tend to increase from year to year. This increase occurred in the world, including in Indonesia. Floods, droughts, landslides, tsunamis, earthquakes, and storms are natural disasters that can have a large impact on human life.

Judging from its nature, disasters can be categorized into two, namely: Natural disasters and technological disasters. Disasters can be caused by natural factors or by man-made disasters. Factors that cause disasters include natural hazards and hazards due to human actions, community vulnerabilities, and low capacity of community components. Indonesia is a region that is geologically, geomorphologically, meteorologically, climatologically and socio-economically vulnerable to disasters.

There are several kinds of natural disasters according to the National Disaster Management Agency (2010) of which those that hit Palu City are

1. An earthquake is an event of release of energy which causes a sudden dislocation (shift) in the interior of the earth. The destruction mechanism occurs because the vibration energy of the earthquake is propagated to all parts of the

earth. On the surface of the earth, these vibrations can cause damage and collapse of buildings that can cause casualties. Earthquake vibrations can also trigger landslides, rock debris, and other soil damage that damages residential settlements. The earthquake also caused follow-up disasters in the form of industrial accidents and transportation and flooding due to the collapse of dams and other barrier dikes.

2. Tsunamis are sudden movements of water caused by changes in sea level. Changes in sea level can be caused by earthquakes centered under the sea, underwater volcanic eruptions, underwater landslides, or meteor strikes at sea.
3. Likuifaksi is land on the surface of the earth shifting or collapsing due to an earthquake that causes underground water mixed with solid objects and dissolved due to vibration.

Overview of Earthquake, Tsunami and Liquefaction Events in Palu City

Natural disasters that took place in Palu, Central Sulawesi on September 28, 2018 at 18.02 WIB, in the form of a 7.4 magnitude earthquake. This earthquake was not the first time but this was the strongest earthquake, which caused many buildings to collapse. After the earthquake, a few moments later followed by a tsunami where very high sea waves wiped out people and materials along the coast in Palu City to Donggala Regency, at the same time liquefaction occurred in Balaroa, Petobo, and in the District Sigi Biromaru, where mud suddenly emerged from the ground and the surface of the ground shifted which caused many people to be hit by buildings and buried in mud. This event is a clear example that natural disasters can occur anytime and anywhere.

After the earthquake, tsunami and liquefaction passed, the community was hit by despair. Feelings of helplessness and depression are serious problems in the city of Palu. All areas affected by disasters, not only in Palu, experiencing psychiatric disorders post-disaster are common in the midst of disasters and afterwards like other areas that have been affected by natural disasters. Recovery is needed if stress does not disappear when the disaster has passed, for example with trauma recovery, or popularly called trauma healing.

Many volunteers from social institutions, the government and even from abroad who came to Palu City, to provide assistance and treatment for children and parents, both assistance in the form of material and relief from trauma recovery. They visit refugee camps and tents where learning takes place. Various efforts made by volunteers to help recovery of trauma for school children, including schools at the place where this research took place, namely at SDN Balaroa, this school was affected by liquefaction. The government has built a temporary place for learning for schools that really cannot be occupied and the location of the school must be moved.

Post-earthquake learning in elementary schools in the city of Palu, took place in the form of a lot of play, so that students could return to cheerful. One learning method that is widely used by post-earthquake teachers is the method of playing, through this method of play, the teacher tries to make students forget about the event. Not only on Islamic Education subjects, but all subjects. Students who experience a sense of helplessness such as lack of passion slowly accept the situation, and hope for the future grows again. Students begin to rise to study seriously, without experiencing fear and trauma.

The implementation of Islamic Education in elementary schools in Palu City gradually began to be normal as usual before a disaster strikes. Islamic Education Learning takes place 4 hours per week as well as in elementary schools throughout Indonesia Islamic religious teaching hours last 4 hours per week for those who have implemented the 2013 curriculum. In addition to learning Islamic Education in class hours, the Palu City government has trying to add Islamic Religious Education lessons in public public schools in the city of Palu, namely through the *Palu Kana Mapande* program where in the 5th grade public elementary schools added Islamic religious education about 2 hours teaching students to recite and improve tajwid, and planting religious values.

In talking about post-earthquake learning, it is certainly very different before experiencing a disaster. Learning after a disaster, took place about a month after the disaster because many school buildings were damaged, students and teachers were displaced and traumatized and some even attended schools in the areas where they were displaced and did not want to return because they were still traumatized. Post-earthquake learning in Palu City takes place under tents, and temporary shelter, both those whose schools have collapsed or not collapsed. After several weeks of learning, new students have the courage to study in rooms where the schools have not been damaged, but for schools that have been severely damaged, they continue to study under tents and in temporary or emergency shelters. It is not only students who experience trauma after the earthquake, but also teachers and parents, so that all need to handle recovery from trauma that can cause stress.

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The efforts that have been made by the Government of Palu City by adding 2 hours of Islamic Religious Education to state elementary schools, aiming that through Islamic Education is expected to produce humans who always strive to perfect faith, piety, and morals, and actively build civilization and harmony of life, especially in advancing dignified nation civilization. Humans like that are expected to be strong in facing challenges, obstacles, and changes that arise in community relations both locally, nationally, regionally, and globally. Islamic education needs special attention from various parties including government policy makers. The aim is to show the existence of the urgency of Islamic religious education for students, especially in Palu City.

RESEARCH METHOD

This study uses descriptive qualitative methods. Qualitative research naturally studies data in the field, which means prioritizing aspects of data quality using observation techniques and in-depth interviews. This research was carried out in public elementary schools affected by the earthquake, tsunami and liquefaction in Palu City, which suffered damage to facilities and infrastructure both severely damaged and lightly damaged, namely the Silae Inpres Elementary School near the beach, Balaroa Elementary School which was affected by liquefaction. Determining the location of this study was done purposively. This study is a case study study on state-level elementary schools in the City of Palu (Bugin, 2001). The approach used in this study is a case study. This research focuses intensively on one particular object that studies it as a case. The type of data in this study is library data and field data. Data collection techniques used in this study are observation or observation,

interviews, and documentation. The data analysis technique used in this study is an interactive analysis model which starts from data reduction, data display and verification conclusion/verification drawing (Hubarman, 1993).

CONCLUSIONS AND SUGGESTIONS

Conclusion

From the explanation above it can be concluded that post-earthquake Islamic Education in elementary schools in Palu City, in the early days after the disaster, learning took place mostly in the form of using the playing method, with the aim of arousing the joy of students after experiencing helplessness. Through this method of playing, it is expected that students forget about events and gradually return excited to learn seriously without fear, to reach their dreams and reach for the future. The efforts that have been made by the Palu City government to improve the understanding of Islamic Education for students, namely by adding 2 hours of Islamic Education lessons outside of school hours for public elementary schools through the *Palu Kana Mapande* program, which aims to ensure that through Islamic Education expected to produce humans who always strive to perfect faith, piety, and morals, and actively build civilization and harmony of life, especially in advancing a dignified nation of civilization.

Suggestion

In order for facilities and infrastructure for schools affected by disasters, it will be immediately built and held again, so that teachers can be comfortable teaching and students are also comfortable in receiving lessons.

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THE IMPLEMENTATION OF *MUMTAZ* METHOD IN LEARNING NAHWU SARAF TO THE STUDENTS OF MADRASAH ALIYAH DDI AS-SALMAN ALLAKUANG ISLAMIC BOARDING SCHOOL

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Abstract:

Method is the way of work taken in carrying out an activity to achieve certain goals. In learning, methods are interpreted as a method or system used to achieve learning goals. Mumtaz is a method in learning now, including new methods applied to several madrasas in the form of tutorial learning. Although it is new, it has been proven in several institutions that implement it. Material design that is formulated in a contemporary manner makes it unique so that it has a new impression that is seen in theory can be practiced as a quick and easy way to read the yellow book. Not only that, learning by the mumtaz method trains students to become peer tutors to their friends through the TOT (Training Of Trainers) santri program. One mission of this method is to try to answer the assumptions that most say that learning nahwu saraf is difficult, but with this method, the material taught is fun and easy to understand, especially having the concept of being effective and efficient.

Keywords:

Method, Mumtaz, Nahwu Saraf Learning

LANGUAGE Arabic is a language that is used daily by people who inhabit the Arabian peninsula. In fact, Arabic is the official language in several countries such as Algeria, Iraq, Lebanon, Libya, Morocco, Egypt, Saudi Arabia, Suand, Syria, Tunisia, Jorand, and other countries in the Arabian Peninsula (Islam, 2001).

Arabic occupies the first position as mother tongue in 20 countries with more than 200 million speakers. (Rosita, 2017) In fact, Arabic is one of the international languages that are parallel with two foreign languages, namely English and French (Arsyad, 2004).

Arabic for Muslims has a very important urgency because Arabic is the language of the Qur'an and hadith which is a holy book and guideline of Muslims. This provision does not mean that Muhammad. as prophets and apostles are Arabs so that Allah Almighty. lowering the Qur'an in Arabic, but indeed Allah Almighty choose it as the language of the Qur'an as the word of Allah Almighty in (Surah Yusuf/12: 2).

Translation:

Indeed, We have sent it down as an Arabic Qur'an that you might understand.

Arabic is not only the language of the Qur'an and hadith, but also authoritative sources in various Islamic disciplines using Arabic as in various fields of science,

philosophy, history, and literature. In fact, Arabic is the foundation for the growth of modern science that is developing today (Izzan, 2007).

The law of learning Arabic is *farḍu kifayah* (compulsory), and understanding it is obligatory as explained by Imam al-Gazali who was dubbed *Hujjah al-Islam* in the book *Ihya al-Ulum al-Din* (al-Gazali, 2000). The consequences of the law require that some people learn it. The purpose of learning it is so that it is easy to understand the Qur'an which is a reference in this life. Especially in the individual needs of learning Arabic is *farḍu 'ain* because it is necessary to carry out obligations in Islam in Arabic, such as prayer, reading the Qur'an, and recitation (1812).

Hasyim Haddade in his *Permainan Sebagai Media Pembelajaran Bahasa Arab* said, "Learning Arabic is actually a moment of learning religion, because Islam is delivered in Arabic meaning learning it means learning about Islam (Rosita, 2017). Therefore, madrasa education institutions in general, and Islamic boarding schools in particular, make Arabic the main lesson so that students (*santri*) must learn it.

The problems experienced in learning Arabic, especially for Indonesians, are two, namely the linguistic and nonlinguistic aspects (Izzan, 2007). Linguistic issues include sound management, vocabulary, sentence order (grammar), and writing. While nonlinguistic problems include the socio-cultural differences of the Arabs with the Indonesian people. This difference raises its own problems related to the process of learning Arabic. In addition, there are differences in expressions, terms and names of objects. These problems become obstacles for learners of Arabic to understand them.

Learning Arabic is inseparable from *kawaid* material (*nahwu* and *sharaf*). Academically, *nahwu* and *sharaf* are the two sciences that have separate material. Science *nahwu* discusses the structure of sentences or changes in the final line in each word, while *sharaf* discusses changes in the vocabulary of Arabic. However, both are always integrated in its application like two sides of an inseparable coin. *Kawaid* is a means of language not the ultimate goal of learning about language.

There are several purposes for studying *kawaid*, including:

1. Maintain oral and written errors (*lahn*) (Ibrahim, 1962).
2. Understanding the position of a word will help grasp the meaning of the sentence properly.
3. Language material possessed by students will be broad by knowing the basics of *isytiqaq* (derivation).
4. Develop students' abilities in the field of literature by using the *balagh* basics they know.
5. Getting students to think regularly and correctly.
6. Makes it easy to find out the mistakes in speaking by comparing the size of the rules that have been studied (Saman, t.th).

The material of *nahwu* and *sharaf* in boarding schools is generally taught in content based or in a conventional way, so the science of *nahwu* and *sharaf* for *santri* seems mediocre even though the science is the basic science in the scope of Islamic

boarding schools. As a result, the santri saw that the material was less interesting and resulted in difficult digestion. That assumption occurs because of the stagnation in his teaching methods which had almost no effort and creativity to simplify the material and develop teaching methods that made enthusiasts of these subjects enthusiastic and easy to understand the material.

In overcoming the problems of Arabic learning that occur among santri, a teacher or educator needs precision and accuracy in choosing learning methods that are suitable for the purpose of learning Arabic in the classroom. Things that become a reference in determining the method can be seen and determined based on the level of educational units, such as Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA).

In studying the bare book or in another words kitab kuning (*kutub al-turas*), it is certain that nahwu sharaf are the main capital. Using this capital, the santri is able to trace the bare books, sayings, perceptions, and paragraphs. However, understanding nahwu and sharaf is not as easy as turning the palm of the hand, it needs seriousness in learning it. Likewise, the professionalism of the teaching teacher in the field of study is required in choosing techniques, as well as methods to teach them, especially in the *I'dadiyah* students of the Islamic program in strengthening the basics of Arabic language, namely nahwu or sharaf.

A good method is a method that is full of encouragement and motivation so that the material taught becomes easier to be accepted by students. In other words, the method is a way to facilitate achieving the goals of a learning so that the planned results can be achieved as well as possible and as easy as possible. Thus, a learning process that is not only good is achieved, but it can also be fun and exciting.

Judging from the level of suitability of a method, several methods have been applied and developed in learning Arabic such as the method of qawa'id wa tarjamah (grammar-translation method), mubasyarah (direct method), sam'iyah syafawiyah (audio-lingual method), qira'ah (reading method), and ma'rifiyah (cognitive code-learning theory) (Ahmad, 1989).

Today, a new method called the Mumtaz method "Fast and Easy to Read Bare Book has been introduced in several madrasahs in recent times, including in the DDI As-Salman Allakuang Islamic boarding school in Sidrap district. This method is applied in the workshop training model. The mumtaz method was introduced to students directly, as well as training training of trainers (TOT) for participants who had participated in the training several times.

In the mumtaz book compiled by Alimin Mesra and Saifuddin Suhra, it contains kawaid material such as what has been published in several kawaid books and pre-existing nahwu and sharaf, such as Tamyiz: Smart Quick Method of Translation of the Qur'an and Reading The Yellow Book compiled by Abaza, Amtsilat Al-Tashrif, Sonhajji's Matn Al-Jurumiyah, and several other books. However, the difference is the development of the material and the way it is presented.

In Aliyah Madrasah As-Salman DDI Islamic Boarding School has applied Arabic learning with the mumtaz method and it seems that the method provides a new nuance in learning. There is acceleration in understanding the material and can be applied directly with Arabic-language sentences, both from the Qur'an and from the hadith, and other Arabic-language literature (Muna, 2015).

RESEARCH METHODS

This study is a field research (Field research) and the type is qualitative descriptive. Descriptive research is intended to describe or describe existing phenomena, both phenomena that are natural or human engineering (Sukmadinata, 2010). The qualitative research method is a research method that is used to examine the natural setting conditions where the researcher positions as a key instrument (Sugiyono, 2008). Qualitative descriptive research in question is research to produce descriptive information in the form of systematic, meticulous, in-depth, and comprehensive description of the implementation of the mumtaz method in neural knowledge in the Aliyah Islamic Boarding School of Al-Salman DDI Islamic Boarding School.

Data collection methods used in this study, namely observation, interview (interview), and documentation analysis. As a data collection tool, or what is termed the human instrument. The instruments that the researchers also used were: 1) Check list observation while making observations in the field. 2) Interview guidelines. 3) Check the list of documentation in the form of archives related to research

Furthermore, the stage of data reduction (data reduction), the stage of data presentation (data display), and the stage of drawing conclusions/verification (conclusion drawing/verification) (Sugiyono, 2009). The data both come from the results of in-depth observations, interviews and from the results of documentation and triangulation.

DISCUSSION

Understanding the Mumtaz Method

The definition of a method in general is the path taken to achieve a goal with effective and efficient results. Related to the method of learning there are at least three terms that need to be understood carefully in an effort to improve learning in order to obtain maximum results from the goals expected to be achieved namely approach, method, and technique.

The approach in Arabic called al-madkhal is a set of assumptions about the nature of language and learning languages that are axiomatic (philosophical). The method in Arabic is called al-tariqah (الطريقة) (Munawwir, 1997) is a comprehensive plan relating to the presentation of language material on a regular basis, there is no one part that is contrary to the other and based on the chosen approach. The technique in Arabic is called al-uslub what actually happens in the class and is the implementation of an implementative method (Arsyad, 2004). If concluded, the three

elements are seen as a system that is interconnected hierarchically. More simply it can be said that the approach will give birth to methods, and methods will give birth to techniques. The difference is that the approach is axiomatic, the method is procedural, and the technique is applied. Thus, the word method referred to in this paper is how *mumtaz* works as a learning method Nahwu and Sharaf.

The word method is coupled with the word *mumtaz*, namely as a term and the name of a learning model. *Mumtaz* in terms of language "ممتاز" means special. (Yunus, 2010) In the graduation achievement index (GPA) of Mahasantri Ma'had 'Aly As'adiyah Sengkang which is of high value is called the term *mumtaz* which means *cumlaude*. If seen from the term "what is the name", then the meaning contained in the naming of this method is that with the *mumtaz* (perfect/special) the understanding produced by the *mumtaz* participants will be perfect.

The *mumtaz* method is a learning concept that is formulatively designed with the aim of making students feel happy in their learning (fun and active teaching) and have acceleration in understanding a subject matter.

It is very interesting in the application of the *mumtaz* method, both for children, adolescents, even adults in general feel happy and interested in their hearts when heard by singing. On this basis, in the elaboration of the material *nahwu sharaf* with the *mumtaz* method is formulated with songs, or as in memorizing the material *Nahwu* in the form of *nadzom*/poetry that is read and memorized with certain models and lyrics which almost all millennials know, songs memorized by children to parents.

The *nahwu sharaf* material in the *mumtaz* method book begins with memorizing 22 numbered keywords, each of which is made by singing the tone of a funny song and generally memorizing the song. For example, the number one material because and its members with *hoes* songs, *inna* and its members use *labuni esoe* songs (bugis version), *istitsna* letters with *ummi* songs, so the other material that most of the songs imitated are songs that have children's nuances, also some of them are *Makassar Bugis* folk songs that make it unique and not swallowed by time.

In addition to memorizing the material with the version of the song adapted to the area of origin of each participant, also the material has national standard lyrics. For example, *inna* and its members with the *Bugis* version followed the *Labuni Esroe* song, in national standard lyrics using *Twingkel-Twingkel* songs. All songs in the *mumtaz* song can be developed according to the tastes of the participants besides having standard songs that are of a general nature.

The keywords which amounted to 22 material, according to *Alimin Mesra* "if the *santri* controls as many of those keywords, then the *santri* have mastered 1/3 of the knowledge of *nahwu*. In the calculation of 8 school hours per day, for five days with a total of 42 hours if in the form of training, the *santri* can memorize it, that is the hope that every teacher wants to achieve which is no exception by the initiator of this method, written in the *mumtaz* method manual & Easy to Read Smart Yellow Books".

Mumtaz method learning is applied to different levels of education, both for children in the MI, MTS, MA, and student classes. In fact, teachers who teach Arabic are very appropriate to understand and apply this method of mumtaz.

The mumtaz method has a slogan or some kind of yell "With mumtaz we can", then continued "As-Salman mumtaz". this is a form of refreshing the spirit while at the same time building communication with students who might have diverted attention from the participants.

History of the Mumtaz Method

The history of Mumtaz or the forerunner to the emergence of this method is on the initiative and form of concern for the stagnation of the method of learning Arabic which has almost no effort/minimal effort in developing its learning model, so that Dr. Alimin Mesra as the main author, and Dr. Saifuddin Zuhri, the second writer, compiled the mumtaz learning model as a method to simplify the material Nahwu Sharaf, so that the material seemed easy and fun.

It cannot be denied that the idea of the birth of the mumtaz was originated from the Tamyiz method, although it was very different in terms of the material. The emergence of the name Saifuddin Zuhri as the second author is the editor of the preparation of the material in the mumtaz method, while at the same time he has contributed a lot in developing and formulating the preparation of the mumtaz book until the 5th printing today. In addition, Saifuddin Zuhri, who is also a doctorate, always accompanied Ustadz. Alimin Mesra in training/workshops in various locations, to South Sulawesi, Central Sulawesi, and in Jakarta itself as an area/village, in different schools/madrasas, to universities.

Mumtaz Method Teaching Principles

The principle of learning is the design of style or principle (basic rules) that must be applied in the teaching and learning process. This implies that the educator will be able to successfully carry out his duties well, if he can apply the teaching method in accordance with the principles of learning. Thus, the principles of learning are the foundation of thinking, grounding and the source of motivation, with the hope that learning objectives are achieved and the growth of the learning process between students and educators is dynamic and directed (Yatim, 2009).

In the principle of teaching *الطريقة* "how to teach is more important than the material itself" this is called the tamyiz method, and also applied in the mumtaz method and teaching methods in general. This is in line with the learning philosophy that says:

"نفسه المدرس من أهم المدرس وروح, الطريقة من أهم المدرس, المدة من أهم الطريقة"

Meaning:

(The method is more important than the material, and the teacher is far more important than the method, but the spirit of the teacher is far more important than the teacher himself) (Zarkasyi, 2005).

Strengths and Weaknesses of the Mumtaz Method

Note that no method is considered the best among the other methods. Each method has certain characteristics with all its strengths and weaknesses. The good method is combined with several other methods.

The advantages of the mumtaz method include:

1. The language of introduction is simple (close to the participants).
2. Learning is done by singing with the concept of material in the form of tapes and mp.
3. The presentation method is easily duplicated (Muna, 2015).
4. Provision of a relatively short time (42 hours/marathon system).
5. And each participant is trained to become a structure/teacher.

Like a proverb that says there is no one perfect method, including the mumtaz method there is a measurement in it. The disadvantages of the mumtaz method are:

- a. The absence of the mumtaz material syllabus for semester programs or annual programs.
- b. Less suitable for passive students, and students who have artistic limitations.

Understanding Nahwu Sharaf

The word النَّحْوُ has several meanings, namely: الْقَصْدُ وَالْجِهَةُ (intent or direction), الشَّبَهُ وَالْمِثْلُ (like/for example), الْمِقْدَارُ (approximately). Whereas according to the terms of the scholars "Nahwu is the science that discusses the rules for knowing the situation, the final line of Arabic sentences arranged in several parts of the word, both *i'rab*, *bina* and aspects that follow it" (Al-Hasyimi).

Sharaf (shorof) in terms of language is صَرَفٌ meaning "change", while Sharaf is the science that discusses changes in word form (Arabic: sentence) which in practice is called tashrif (*tashrif lughawiy* and *tashrif ishtilahi*).

Nahwu and Sharaf are two scientific disciplines which have their own material, as the science of tools in understanding Arabic. Nahwu is the study of the structure of sentences, reads *dhommah* at the end of the sentence, *fathah* or *kasrah*. While Sharaf are the sciences that discuss the origin of the form of Arabic vocabulary. In learning and the application of the two branches of science is always integrated, Sayyid Ahmad Al-Ha>syimi in *Al-Qawaidu al-Lughah al-Arabiyyah* says 'studying Nahwu means learning also s}araf'. (Al-Hasyimi)

Another definition of nahwu according to M. Anwar in his book explains that nahwu is the science that takes care of every sentence in its composition, form, form and so on. (Anwar, 1989) Also, according to Mustofa Al-Gulayaini, what is meant by Arabic grammar (nahwu) is knowledge about the basics of knowing the forms of Arabic sentences in terms of changing *i'rab* (changing sentences) and building 'sentence building' (Al-Gulayaini, 2004).

Nahwu is the science of or principal, which can be known to him by the end of a word either in a personal or constructive manner. The science of nahwu is the

theorems that tell us how the final state of the words should be arranged in a sentence, or the science that discusses Arabic words from i 'rab and bina' (Sari, 2017).

Nahwu is the rules of Arabic to know the shape of the word and its conditions when it is still one word (Mufrod) or when it is composed (Murokkab). Included in this is the discussion of Sharaf. Because Sharaf is part of Nahwu Science, which emphasizes the discussion of the form of words and their conditions when they are produced.

The Urgency of Studying Nahwu Sharaf

Studying nahwu sharaf is an absolute requirement for understanding classical Arabic texts that do not use tithe, or other punctuation (syakal). There are several purposes for studying kawaid, including:

1. Maintain oral and written errors (lahn) (Ibrahim, 1962). This is one of the main objectives of why Ali bin Abu Talib gave instructions to Abu Aswad al-Duali to lay the basics of kawaid.
2. Understanding the position of words will help grasp the meaning of the sentence properly.
3. Language material possessed by students will be broad by knowing the basics of isytiqaq (derivation).
4. Develop students' abilities in the field of literature by using the balagah basics they know.
5. Familiarize students with thinking regularly and correctly.
6. Makes it easy to find out the mistakes in speaking by comparing the size of the rules that have been studied (Saman, t.th).

The urgency to understand the science of tools in understanding Arabic is parallel to the importance of learning yellow books or also called bald books, including:

- a. To train so that you can read Arabic words and sentences fluently, which is bright, clear and real and smooth.
- b. To train in order to understand the meaning and purpose of the words and sentences that are read.
- c. Add vocabulary and develop imagination.

Add to the wealth of science, because by reading it can be seen various kinds of knowledge and events that have occurred.

Nahwu Sharaf Teaching Material

Nahwu in general is broken down into some parts as follows:

1. Division of isim (أَلَا سُمُّ) noun
 - a. Isim based on its types
 - b. Isim muzakkar (أَلَا سُمُّ الْمَذْكَر)
 - c. Isim muannats (أَلَا سُمُّ الْمَوْنِث)
2. Isim based on its number
 - a. Al-Ismu al-Mufrad (أَلَا سُمُّ الْمَفْرَد)

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- b. Al-Ismu al-Mutsanna (أَلَا سُمُّ الْمُثَنَّى)
 - c. Al-Ismu al-jama' (أَلَا سُمُّ الْجَمْعِ)
 - 3. Fi'il (Verb) Division
 - a. Madhi (مَاضٍ)
 - b. Mudhori (مُضَارِعٌ)
 - c. Amr (أَمْرٍ)
 - 4. Intorduction to *Hurf*
 - a. Bina and I'rab
 - b. Jumlah Ismiyah and Jumlah Fi'liyah
 - c. Maf'ul-maf'ul (mafai'il)
 - d. Dhomir (kata ganti)
 - e. Naibul fa'il
 - f. Kana and friends and Inna and friends
 - g. Na'at and Idhofah
 - h. Hal
 - i. Tamyiz
 - j. Nida
 - k. Istitsna
 - l. Isim isyarah
 - m. Isim mausul
 - n. Syarat
 - o. Badal
 - p. Taukid
 - q. I'lal
 - r. I'rab

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UTILIZATION OF MOODLE-CLOUD IN MAKING BOOKS BASED EXPERIENTIAL LEARNING IN MICROTEACHING COURSE

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Abstract:

This paper describes the preparation of teaching books with the utilization of moodlecloud by university students who took microteaching lectures. Through the process, students are given sufficient provisions on how to teach well through experiential learning so that students are designed to sharpen basic skills by practicing teaching independently. In order not to confuse students, experiential learning-based material is packaged in the form of textbooks by utilizing moodlecloud as an alternative choice for writers to expand the possibilities of students learning without having to wait face-to-face (conventional), without being determined deadline of the study, free to access anytime and anywhere about microteaching material oriented to the knowledge of basic teaching skills. In addition, it is a study guide for university students to facilitate the real teaching process.

Keywords:

MoodleCloud, Online Book, Experiential Learning

SPEAKING about education, of course, must involve humans as actors of education. Until now, education is still believed to be the key of humanity's future, including in Indonesia. Education that is in the atmosphere of modernization is required to be able to give birth to human solutions and catch up with education whose direction is increasingly unclear. So that is not the right attitude if you let yourself fall asleep and just turn a blind eye to the problems of change that is happening.

Today, as explained earlier that the world is increasingly united so that time divides are eliminated by the internet world. However, according to Safei (2013: 1), the rapid development needs to be grateful because it makes the distance of places and times closer. Wherever and whenever it is clear that humans are connected to the internet, all of them can work, interact or communicate, produce works and then spread information quickly throughout the world.

In line with the explanation above, Allah swt. has explained in advance about the presence of technology in our midst in the following QS al-Rahman/55: 33.

يَمْعَشِرَ الْجِنَّ وَالْإِنْسِ إِنَّ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (33)

Translation:

O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah].

This verse was made by some people as evidence/scientific cues from the Quran about the great capabilities of humans. The ability that is meant by *mufassirin* is the power of science and technology. Until the time this paper was compiled, it was widely known the term education 4.0 where lectures were always associated with the use of digital technology. As a result, lecturers must upgrade their competencies to deal with the progress of this era 4.0, where students faced are millennial generations who are no longer rigid with technology.

Considering that lecturers must be able to follow the times, do not let the term student who is taught in the generation 4.0 era, but experiencing a learning atmosphere such as the era of 3.0, or more sad to say millennial generation is taught by lecturers in the 2.0 era. That is, those lecturers should not be able to adjust to the rapid development of the world today according to Toffler (Rohman et al., 2018). Even though the present situation demands lectures in the classroom that were face to face, it can be done online.

One of the steps in the change that was rolled out by UIN Alauddin Makassar to embrace the world class university title was to carry out real activities as an embodiment of the center of Islamic life in Eastern Indonesia. Campus which makes the tagline orientation of "civilization" as a scientific tradition (academic mind set) and the basis of this activity, strives maximally and earnestly to require serious improvement of all its elements. Especially for the Education and Teacher Training Faculty, it is required to produce skilled graduates in the field of education who are able to make learning activities more updated.

Through the microteaching course, students are given enough provisions on how to teach well through direct experience. One learning model that promotes direct experience is experiential learning in accordance with the objectives of the microteaching course so that it must be maximized. This is not just a subject of formalities without meaning and perfunctory contributions for education, as Usman stated (2014: 91) that certainly lecturers are not just aborting obligations. However, consistency is needed in implementing teaching training, so that prospective educators are able to practice it in real classroom teaching.

Referring to the explanation above, the author was interested in writing about "Utilization of MoodleCloud in Making Teaching Books Based Experiential Learning in Microteaching Course". MoodleCloud is an option because it extends the possibility of students learning about microteaching materials that are oriented to the knowledge of basic teaching skills without the deadline for learning.

DISCUSSION

TEXTBOOKS

Books are a window to the world (Putra & Hardiwijaya, 2007). Through books, everyone is invited to stare and may explore the vast world without limits. The term textbook is known since humans are able to write and read. The use of teaching books is a sign of advanced society because book culture, reading culture, and written culture are used as tools to grow up and develop themselves.

Textbooks have their own peculiarities that distinguish them from modules, handouts, reference books, or other printed materials (Prastowo, 2012). Wibowo (2015: 39) gave an interesting statement about the position of textbooks as material needed by students according to their needs for certain situations, said in his thesis that:

For beginner university students, teaching books are used as material to recognize, remember, and apply the science taught. While the final semester students, they utilize teaching books as provisions to do synthesis and analysis in research. So that in its development, teaching books are used as information material needed by students in lecture activities, activities in conducting experience in the field, or reference material in conducting research.

The textbook consists of two words, namely the term "book" and "teach". According to Kamus Bahasa Indonesia Lengkap (1997: 117), it defines books as bound sheets of paper, containing certain scientific disciplines. The second term is teaching. The basic words of learning that explain that the book is a teaching material.

Furthermore, the Decree of the Minister of National Education (Minister of Education) Republic of Indonesia Number 36/D/O/2001 article 5 paragraph 9 concerning Textbooks explains that:

Textbooks are handbooks for courses written and compiled by experts in related fields and fulfill textbook rules and are officially published and disseminated (Susanto, 2012: 1194).

The book in the definition above is used as a mandatory grip by lecturers and students in the lecture process. Textbooks are one of the important media in the lecture process, namely as a guide. Lectures take place effectively when equipped with textbooks (Hanifah, 2014). Simply put, for lecturers, textbooks become a reference for delivering knowledge to students. As for students, these textbooks become guidelines that are absorbed by their contents in the lecture process so that they become knowledge.

Making the Textbook

Basically, this textbook is structured to improve the lecture process in the microteaching course. If understood more deeply, the existence of this textbook is to develop basic teaching skills that naturally exist in students. That way, students will hone their creativity to understand these basic teaching skills.

The procedures for writing teaching books are as follows.

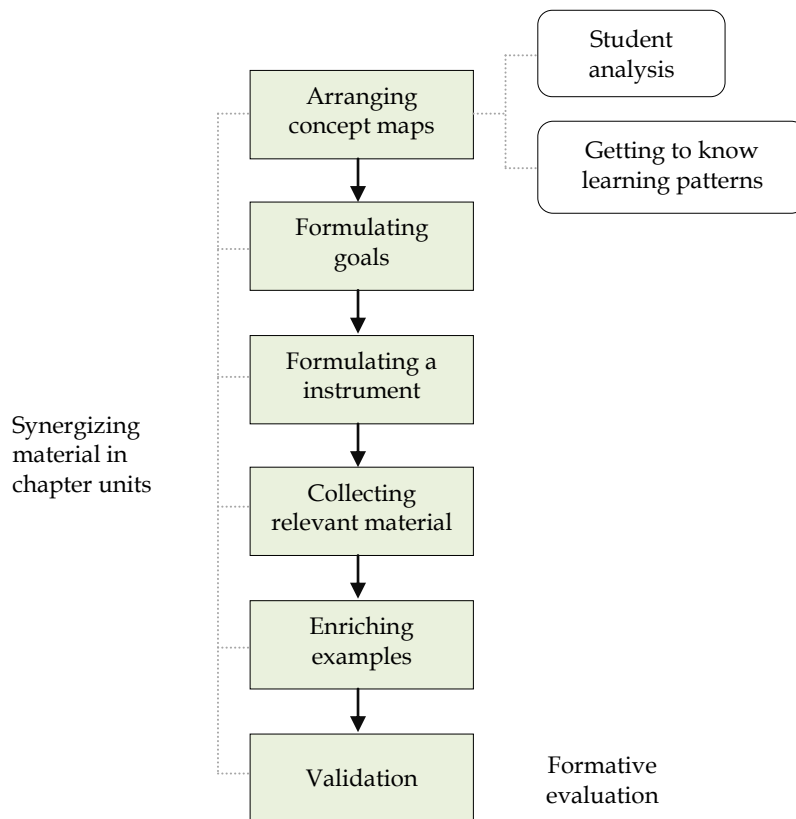


Figure 1. Procedures for Writing Textbooks (Rosyidi & et al., 2012)

Information:

Writing textbooks is the same as the rules for writing books in general, except that the preparation of this paper presents a writing procedure to provide a brief explanation of the preparation of the textbooks carried out.

Textbook Writing Techniques

There are three teaching book writing techniques which are summarized from several literatures, including:

1. Write yourself (starting from scratch). The textbook is based on the author's own ideas and experiences.
2. Re-transforming information (information re-packaging). Judging from the point, the author utilizes books, papers, and other information that already exists for the preparation of textbooks.
3. Gather writing from various sources relevant to the textbook theme (Yaumi, 2018). That is, choosing suitable learning resources such as printed books or using mobile phones to surf looking for material on the web, but this needs to consider copyright (copyright) of the author.

The prepared textbooks can combine the three techniques of preparing the teaching material and modify them while maintaining the legality of the information taken – far from the term plagiarism.

Textbook Analysis Method

Analysis of teaching books is very important to produce quality teaching materials. The teaching and learning process in higher education is an active communicative lecture process to develop students' concrete thoughts and experiences. The design of the textbook must attract the interest and attention of students. For example, if a student wants to learn good microteaching practices, the textbooks presented must contain material about basic teaching skills.

In psychology, a person will be easier and willing to learn something through a book if the presentation of the material presents real experiences, evidence and facts, ideas that can give birth to a combination of concepts/theories and practices. So, there are new concepts and ideas in the delivery that encourage intellectual challenges for students.

In the preparation of this textbook, quoting from Hanifah (2014: 107-112) in his research mentioned several things that need to be considered, including:

1. Review the Curriculum

The contents of the material compiled in the teaching book must be in accordance with the analysis of the up-to-date curriculum (Hamalik, 2009). So, it plays the role of a curriculum that leads students to achieve goals (Mustari, 2015).

Among the things that are of concern here, are

- a. Competency standards. Competency standards are roundness between knowledge, attitudes, and skills that are expected to be successfully passed by students for certain subjects.
- b. Basic competencies. Basic competency is the description of the competency standards that must be mastered and demonstrated by students.

2. Presentation of material

The material presented must be able to answer what will be discussed, why it is important to discuss, how to discuss and present it, and for whom the discussion was addressed (Kurniawan, n.d.). The more communicative a textbook is, the better the textbook is accepted. Furthermore, in presenting material tailored to the objectives of the lecture, it is easy to understand, activate 3 aspects (cognitive, affective, and psychomotor), have a connection between material (material), and present questions and exercises to measure students' mastery of the material presented. Although basically, evaluation is intended to do repetition and reinforcement of the knowledge that has been received.

3. Readability

Readability means that the understanding of the reading has the power of impression (lure) that is able to bring the reader immersed in reading. Not without reason, a book is read and then has an attraction. One of them, as Mc. Crimmon in M. Yusuf T. (2015: 255) that writing is an activity of exploring thoughts and feelings, choosing something to write about, choosing how to write so that people easily understand the message of the writing. Writing activities is to make it easier for readers to understand what is written.

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- Many factors make the writing compelling, including:
- a. Convenience. Reading has a relationship with the form of writing, namely arrangement of letters (typography) such as fonts, spacing, and clarity of size.
 - b. Understandable. Someone becomes aware of the published book, closely related to the characteristics of words and sentences.
 - c. Victory. This requires high creativity that is able to create material level attractiveness so that it has attractiveness (Saifudin, 2018).

Textbooks that offer convenience to students are referred to as successful textbooks with a high level of readability. And vice versa, teaching books that present difficulties for students to understand mean having a low level of readability. As much as possible we use a language that is able to increase the reasoning and creativity of students. Thus, it is necessary to pay attention to the communicative principle in designing teaching books among students.

UTILIZATION OF MOODLE-CLOUD IN LECTURE

Talking about moodlecloud cannot be separated from the issue of using technology. The use of textbooks using moodlecloud as a container is a result of technological advances, extending to all aspects of life including the world of education in higher education. Technological developments change the paradigm of lecturer centered to students centered.

Prawiradilaga & Siregar (2008: 199) in *Mozaik Teknologi Pendidikan* describes the process of changing teacher/lecturers roles by writing that:

In the past, the teaching and learning process was dominated by the teacher's role, because it was called the era of teacher. Now the process of learning and teaching is dominated by the role of teachers and books, and in the future the process of learning and teaching will be dominated by the role of teachers, books, and technology.

But keep in mind, it does not mean that technological advances replace the role of teacher/lecturer. No matter how sophisticated the internet is, it will not be able to emulate, even misleading if the user is without control. The control function here requires the educator to remain a savior figure.

This is an affirmation sentence that as time goes on, technology is present to be part of the lecture process. Research states that electronics are richer in the "book" treasury than ordinary classes with a limited number of books. In line with the research, Yaumi (2018: vii) states that the rate of development of science and technology requires that the learning component is included in the textbook to be updated and revised for the novelty of teaching materials. In this case, the lecturer is expected to produce new ideas that are able to enhance student creativity so that they can design and develop lectures as they should.

Furthermore, the reality of today, the development of technology in addition to the demands of increasing needs, is also influenced by technology as a product of human engineering. Instead of adapting technology to be matched with human

needs, humans are forced to adapt to the demands of technology (Mayer, 2009). It should be noted, that learning needs and conditions will determine what technology is suitable to be applied according to Isjoni & et al. (2008: 5) so that it is not technology that should dictate to be used but consideration of the needs of its users.

A Brief History of MoodleCloud Platform

Building e-learning with moodlecloud is likened to building a school according to Lesmana (2017: xi). School as a system is known that there are several components, namely: administrative staff (as admin), teaching staff (as teacher), and recipient (as student), in which all components form activities in the form of learning processes.

MoodleCloud stands for Modular Object Oriented Dynamic Learning Environment, which means a place for learning/ web-based educational environment. An e-learning application based on open source (open program). MoodleCloud was first developed by Martin Dougiamas in August 2002 (Batubara, 2018). The initiative to develop this e-learning platform is an alternative so that it can continue to run the lecture process without face-to-face (conventional), free to access anytime and anywhere if at any time need material or references.

In line with what Gunduz (2017: 52) has written in the Implementation of the MoodleCloud System into ELF Classes, that moodlecloud helps educators to blend traditional classroom pedagogies with various web-based technologies in a single application. They can learn at their own pace. His reason is that it is as a place of learning, web-based learning environment to overcome the problem of limited face-to-face frequency between lecturers and students.

Display moodlecloud logo (icon) in orange as follow.



Figure 2. MoodleCloud Icon

The term moodlecloud user for Race (2006: 5) is for anyone who uses is a moodler. MoodleCloud is one of the Learning Management System (LMS) because of its ability to be modified and adapted to the needs of its users (Indrawan, 2017). It has a feature that provides online courses, where as teachers can upload web-based lecture material, provide questions and assignments, make quizzes/questions, monitor student activities, add chat activities (communication and interaction between lecturers and students), see achievements results and others. MoodleCloud is always up to date every week, starting from version 1.1 to the last version 3.6 when researchers wrote this thesis.

Advantages and disadvantages of MoodleCloud Platform

Textbooks in the presentation of material are not merely online, but must be communicative and interesting so that students as if study in front of the lecturer through the monitor screen (Isjoni & et al., 2008). Every technology engineered by

human hands has advantages/disadvantages, so that whatever form of technology is used, it must be able to foster curiosity about what has been learned.

Among the advantages and disadvantages of using moodlecloud platforms (Lesmana, 2017) are:

1. It is appropriate for blended learning (online classes combined with face to face).
2. Learning outcomes are relatively easy, just as good if learning face to face directly with the lecturer.
3. Teacher has special privileges, which are able to change (modify) lecture material, form discussions, etc.
4. Easy application to install.
5. Provided in a variety of language, for example Indonesian or English, to make it easier for users to use it.

Nevertheless, one of the limitations of moodlecloud for users is the imperfection of the language package. For example, quoting Lesmana (2017: 84) that the use of Indonesian is still found in English sentences. The term in Indonesian is sometimes different from the use of terms in the moodlecloud application, for example the "kursus/private" is used as the equivalent of the word "mata kuliah/course", the term "guru/teacher" for the equivalent of the word "dosen/lecturer". Apart from these problems, the problematic vocabulary can still be updated to conform to the official term used by educational institutions - universities - users.

ABOUT THE EXPERIENTIAL LEARNING MODEL

David A. Kolb is the pioneer of the use experiential learning term (abbreviated EL), which means learning through experience around the 1980s. Within a few years, practitioners of experiential learning including Melvin L. Silberman (known as Mel Silberman) has presented a work entitled "The Handbook of Experiential Learning" (Silberman, 2007).

Experiential learning according to Kolb (1984: 38) is the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience. Kolb in defining experiential learning is a teaching and learning process in which knowledge is created through experience changes. For him, learning is not only about receiving or transferring material but there are interactions that need to be built between material and experience.

In line with the above, Silberman (2007: 8) suggests the notion of experiential learning, namely the involvement of students in concrete activities that make them "experience" and "reflect" what is being studied. It is in line with what was intended, C. Beard and John P. in Counseling, Barida, & Dahlan (2018: 155) that if only participating in learning activities, that is not what experiential learning is meant. So it needs to be involved with experience and reflect on what, why, and how it happened.

Stage of Experiential Learning Model

Based on table 1 below, it can be analyzed that this experiential learning model constantly experiences changes based on experience. In line with the expression of Silberman (2007: 11) that the ultimate goal (overriding goal) of experiential learning is change. So that it is expected that in its application, it can increase the learning activeness and effectiveness. However, this learning model certainly has no impact or will result in changes when it is not carefully designed and implemented in such a way as lecture activities.

Table 1. Stages of Experiential Learning according to Kolb

Ability	Description	Learning Style
<i>Concrete Experience (CE)</i>	Get fully involved in the new experience Feeling (feeling) - Diverging	<i>Feeling - Diverging</i>
<i>Reflection Observation (RO)</i>	Observing and reflecting or thinking about experiences from various aspects	<i>Watching - Accommodating</i>
<i>Abstract Conceptualization (AC)</i>	Creating a concept that integrates his observations with the healthy theory	<i>Thinking - Assimilating</i>
<i>Active Experimentation (AE)</i>	Using concepts to solve problems and make decisions	<i>Doing - Converging</i>

Experience Based Learning

Why is experience important? This phrase is very interesting, that "What I heard, I forgot. What I hear and see, I remember a little. What I hear, see, and ask, I understand. What I hear, see, ask, and do, I get knowledge. Then, what I taught, I mastered". Learning something said Silberman (2010: 1) is not enough to just listen, see, ask, and discuss but must be done. Doing what is meant is practice. In line with the description, Alizadeh (2011: 81) says:

Students have the ability to maintain: 10% of what they read, 20% of what they hear, 30% of what they see, 50% of what they see and hear, 70% of what they say as talk, and 90% of what they say as do a thing.

Thus, as a student if you want to become a professional, you have to do microteaching exercises seriously. The connection of these statements, furthermore, that university must be able to prepare the output of Indonesian people who can compete internationally in the 21st century.

In line with the above, Matson in M. Yusuf Yusuf (2018: 87) said, "... is not just the study of human being, but to human becoming". As a form of actualization from the philosophy above, Delors (1998) in Learning: The Treasure Within has also offered

4 (four) pillars of education which cannot be separated from the necessity for lecturers to apply it in microteaching, namely:

1. Learning to know, by combining general knowledge bring to subject. Learning to know is part of learning to learn, meaning that the knowledge obtained is a learning process so it is directed to find out rather than being told (Komara, 2018). In the lecture process, students are directed to find their own knowledge so that meaningful learning occurs.
2. Learning to do, the competence to deal with many situations. Students do not just know but are invited to action (acting). For example, learning applies the knowledge gained during lectures in real class situations, so that it relates to the skills it has.
3. Learning to live together, by developing an understanding of other people. The third pillar is the cultivation of self-awareness, the process of learning to live together is taught to learn to live together (Destiniar, 2018). For example, students work together in group teams to teach (team teaching).
4. Learning to be, so as better to develop one's personality. This last pillar if done with scientific stages and habits of thought arise, then students have learning to be, namely to become a scientist (Prasetyono & et al., 2018).

So, the teaching and learning process does not merely introduce values from learning to know, but needs to apply learning to do. Work activities are not done alone but in groups (learning to live together) and make Indonesian people believe and respect themselves (learning to be). This cannot be separated from the necessity of the current generation to master technology so that the realization of future generations is needed in the eyes of the world community.

MICROTEACHING IN HIGHER EDUCATION

The main task of an educator is teaching. Not just doing activities conveying knowledge, but it requires art and special talents in handling. It is interesting from the words of Asril (2017: 41) that "most teachers aren't born, but are building". It is true that an educator was not born, but was specifically formed from the beginning with a long process. In line with this, Muzakkir (2012: 9) says that the teaching profession can only be done by those who have been specifically formed, not by just anyone. This specificity is clearly seen in the process, which has been given microteaching when taking teacher education.

Brown (1991: 15) explains that microteaching has been described as scaled down teaching design to develop teaching skills. Microteaching can be described as a teaching process on a small scale with the aim of developing skills. The author concludes that microteaching is a teaching training method designed by simplifying components in teaching and learning activities (students, teaching materials, time, and basic skills) so that prospective educators know about their advantages and disadvantages.

Microteaching Rationale as a Course

Microteaching was introduced in the early 1960s by Stanford University (USA) with a cycle of planning-teaching-observation (criticism) - re-planning-teaching-observing (Brown, 1991) as an effort to improve the professionalism of an educator in teaching. Based on a proposal from The Second Sub Regional Workshop on Teacher Education in Bangkok in 1971, educators in America practice microteaching at educational institutions and several Asian countries including Malaysia and the Philippines (Asril, 2017).

Indonesia began introducing microteaching to several institutions including IKIP Yogyakarta, IKIP Bandung, IKIP Ujung Pandang - Makassar State University - and FKIP Satyawacana Christian University (Anwar, 2014). Because it has been born in Indonesia for a long time, it requires educators to be mature in education.

Microteaching is a compulsory subject that must be followed by all students in each department in the Faculty of Education under the auspices of the LPTK. It is known that students who want to take a microteaching course have previously graduated in a number of relevant courses to the materials while carrying out the microteaching lecture process.

Steps for Microteaching Course

Course is conducted in a classroom or microteaching laboratory (if any). In conducting lectures, students are required to be able to understand and master a number of basic teaching skills and practice in front of the class. The microteaching lecture cycle, as follows.

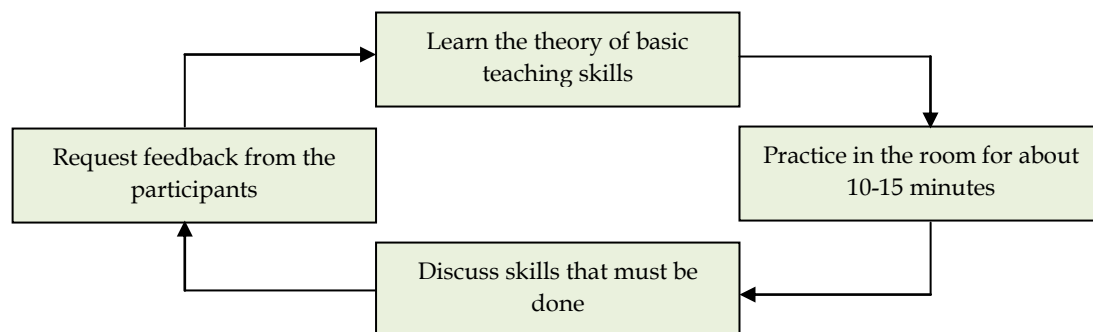


Figure 3. Microteaching Course Procedure

Some things that need to be questioned regarding the preparation for microteaching and the task of students who practice to find answers are:

1. What do students want in this learning?
2. What are the learning objectives to be achieved?
3. How to design learning and assignments that will be given by students?
4. What methods are suitable for this course?
5. How to evaluate learning activities that have been carried out?

So that, it can be understood that it takes three steps to prepare themselves to practice microteaching, namely 3-P (Planning, Performance, and Perception).

Objectives and Significance of Microteaching Course

The purpose of microteaching for prospective educators according to Karlstrom & Hamza (2019: 44-62) is to learn how to plan for teaching. This plan aims to prepare themselves for real teaching work in the classroom with basic teaching skills, knowledge of teaching materials, and attitudes as a professional educator.

The significance of this lecture can be obtained if you have done it according to the steps/procedures for implementing microteaching. Among the benefits mentioned by the author are:

1. Training university students to deliver material to students
2. Sharpening basic teaching skills
3. Being a reflection material for students and control themselves while in the classroom
4. Being a valuable experience for students for input from other students as participants.

Basic Teaching Skills

To achieve an effective and efficient level of a class that is directly controlled by educators, it is necessary to master the complex actions of teaching. It is likened to a reliable table tennis player. Previously, he had to master how to throw a ball at an opponent, how to hold a good bet, a posture (attitude), and many other things. With this intention, players need mastery of the basic techniques of playing table tennis.

Likewise, if students want to become professionals, they must practice microteaching seriously and master the basic skills of teaching in isolation (separate). In general, there are eight basic teaching skills (Halimah, 2017), namely:

1. Skills to open and close learning. Any activity must be clear early and finally, like what to start of course must know how to end. Opening activities are a process of creating learning readiness and closing activities are the process of ending core activities.
2. Explaining skills. Good teaching is a good explanation - Odora, 2014. The quote provides an explanation that the teaching and learning process will succeed when educators have good communication skills.
3. Asking skills. The question posed by an educator in the classroom is a vehicle for individual thinking to learn, influencing the way of learning, mastery of teaching material, even the success of learning.
4. Variation skills. Research states that the learning styles of each student are different. For this reason, one way to teach effectively is to align with the needs and conditions.
5. Skills to guide discussion. One of the biggest tasks of an educator in teaching must be able to guide students to work in teams.
6. Small group/individual teaching skills. In this teaching and learning activity, sometimes it is very rare for an educator to know the learning needs of each

student because educators treat the same entirely on the needs and speed of learning. Even though, it is totally wrong.

7. Skills to give reinforcement. Awards given to students are able to improve their effort in learning. For this reason, as often as possible an educator provides reinforcement through praise, a smile, which even looks simple but has an extraordinary impact.
8. Classroom management skills. This skill is related to the ability of an educator to create and maintain optimal learning conditions, and to control the class when a disturbance occurs.

Therefore, mastery of several components of the basic teaching skills above must be integrated and intact. Thus, it is necessary to exercise seriously and systematically through maximum microteaching lectures.

CONCLUSIONS AND SUGGESTIONS

Conclusion

1. For lecturers, textbooks become a reference for delivering knowledge to students. As for students, these textbooks become guidelines that are absorbed by their contents in the lecture process so that they become knowledge.
2. Building e-learning with moodlecloud is likened to building a school, where there are several components, namely: administrative staff (as admin), teaching staff (as teacher), and recipients (as student) who form activities in the form of learning processes.
3. Not only participating in learning activities so that they are intended as experiential learning, but involve experience and reflect on what, why, and how it happened.
4. If students want to become professionals, they must do microteaching exercises seriously and master 8 basic teaching skills separately.

Suggestion

1. This experiential learning model certainly has no effect in microteaching lectures, when it is not carefully designed and implemented in such a way as lecture activities.
2. Add to the treasure of the knowledge treasury as a result of useful writers' thoughts in the future.

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SPIRITUAL INTELLIGENCE BUILDING IN PERSPECTIVE OF ISLAMIC EDUCATION IN ZIKIR HASAN MA'SHUM ASSEMBLY IN PALU CITY

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Abstrak:

The main problem discussed in this research is how to guide the spiritual intelligence of Islamic education in Hasan Ma'shum Zikir Assembly in Palu City? The main issue, detailed in 3 sub-problems, namely 1) How is the process of fostering spiritual intelligence in the Assembly of the Remembrance of Hasan Ma'um in the City of Palu? 2) What are the supporting, inhibiting, and inhibiting factor solutions? 3) How is the success. The purpose of this study is to map, disclose, and analyze the three sub-problems so that concrete results can be obtained about the development of spiritual intelligence, especially for the congregation of the Zikir. The results showed that 1) The process of fostering spiritual intelligence in the Assembly of Zikir Hasan Ma'shum in Palu, namely by using 5 methods is self-remembrance, joint remembrance, *suluk/i'tikaf*, *sedakah*, and *bakti* or *ubudiyah* which were carried out for six months with details, three months doing basic practice and the following three months following *suluk/i'tikaf*. As a form of maintenance, this method is still routinely carried out to worshipers outside *suluk/i'tikaf*. 2) Supporting factors are the existence of sincerity, patience, obedience, and solid cooperation without the help of the coaches and officers in serving worshipers and the wider community. While the inhibiting factor is the lack and low level of patience and compliance. 3) The success of the coaching method was proven by the informants to gradually increase their spiritual intelligence using psychiatric measurements after following *suluk/i'tikaf* several times. This success can not be separated from the existence of a spiritual teacher or *murshid* absolutely as a central figure, although physically not always face to face but the presence and guidance spiritually is always felt by worshipers.

Keywords:

Coaching, Spiritual Intelligence, Majelis Zikir Hasan Ma'shum

DEVELOPMENT of spiritual intelligence is very important for survival in the world and in the hereafter. The emergence of the issue, the importance of spiritual intelligence (SQ) for the development of children's education, along with the phenomenon by institutions and educational institutions from the lowest to high levels. Weak moral awareness, manners, caring for others, and increasing drug use show that education has not shown success.

Spiritual intelligence (SQ) is the intelligence of the soul, namely intelligence that can help humans heal themselves as a whole. Lots of people today are living in wounds and mess. They long for happiness and harmony in their lives. By using the potential of spiritual intelligence means that humans not only recognize existing values, but creatively find new values (Zahar & Marshall, 2002). In practice SQ is an

intelligence to deal with and solve problems of meaning and value, so that someone is able to know the actions of his life happier (meaningful) compared to others.

Spiritual intelligence is the potential in a person that is expected to guide someone to educate the heart to be right, using two methods, among others: First, if someone defines humans as religious people, of course spiritual intelligence (SQ) takes a vertical method, namely how SQ can educate someone's heart to establish a relationship with his God. Islam insists in the Qur'an to make *zikr*, to get peace of mind and spiritual peace. Second, the implication is that horizontally, SQ educates one's heart into good and moral morality (Sukidi, 2002).

Based on the above understanding of moral education and character should be an intrinsic part of the education curriculum (Usman M., 2002: 4). In the perspective of Islamic education, nobility (*akhlaq al-karimah*) is placed on the most important element of the goal to be achieved. This goal is achieved through learning the field of moral studies that are avoided on the foundation of faith that is built through the field of study of tauhid (*aqeedah*) (Hamdani, 2001). So that it will have religious spiritual strength, self-control, personality, intelligence, noble character and the skills needed by itself, society, nation and state (RI Law Sisdiknas No. 20 Year 2003, 2006: 2).

The collapse of national morality and morals which in turn resulted in an outbreak of spiritual aridity, led some experts to seek solutions to the multidimensional crisis, including reforming education by arousing emotional and spiritual aspects as the main issues in developing children's education.

Humans are social creatures that have two different sides (two dimensions) or multidimensional. To understand humans as two-dimensional beings, can not be separated from the various approaches used by scientists in understanding humans as a whole (physical-spiritual). The two dimensions are two things that cannot be separated and influence each other in humans.

The physical dimension is a visible and tangible dimension and tends to always change. The thing that appears in this dimension is that humans have relative or limited nature. While the spiritual dimension is a dimension that is higher in position than the physical dimension. That is, the spiritual (spiritual) dimension is more absolute, which can affect the physical dimensions of humans that are relative. The spiritual dimension is a determinant of the pattern of attitudes and physical behavior of humans. As in the spiritual concept of Islam, that in perfecting the creation of the physical aspects of man, Allah blew His soul into the physical (body) aspects of man. New humans can live when the soul is blown by the Most Living God into his body (Madjid, 2000: 165). This is in line with the sunnatullah that high dimensions control the dimensions below or lower (High Dimension Command Low Dimension) (Nizami & Nasr., 1997: 231). This dimension, according to Azhar Arsyad, is an inner capacity in human beings that needs to be sharpened for the development of creativity and proactivity (life force and entrepreneurship), innovation and imagination (thinking power and reasoning and heart power) (Arsyad, 2009). Further explained that inner capacity was born from the innermost power of the human self

that originated from the divine spirit. While the spirit in man as quoted by Ikhwanushafa in Azhar Arsyad, is a substance that is naturally spiritual (*n-raniyyatun*), celestial (*samāwiyah*), luminous (*nûraniyyah*), living (*hayāt*), and knowing (*allāmah*), potentially (*bi al-quwwah*), and active (*fa'ālah*).

The Assembly of Remembrance Hasan Ma'shum is a spiritual school whose core learning is remembrance. In this assembly there is a component of learning, there are learning resources, learning materials, curriculum and evaluation. The practice of remembrance concerns the whole person, not only equipping someone with an understanding of religion and intellectual development, but also filling and fostering a feeling of diversity into a strong spiritual intelligence so that they can live their lives based on religious teachings.

In principle the practice of remembrance in the Assembly of Zikir Hasan Ma'um provided the pilgrims with complete knowledge of the practice of religion and was able to apply it in the form of worship to Allah SWT.

Therefore, one solution to solving this problem is the cleansing of the soul or spiritual purification through intensive worship or so-called spiritual education. This is stated in QS al-Ankabut/29: 45.

Translation:

Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

Remembrance in this case is interpreted as an activity that aims to form a religious human by instilling the faith of faith, amaliah and virtuous character or morality to be a man who is devoted to Allah Almighty. (M. Usman, 2002: 4). In connection with this, the author is interested in discussing and researching further on the development of spiritual intelligence through spiritual education in the Assembly of Zikir Hasan Ma'um of the City of Palu.

Based on observations and preliminary observations, researchers found that spiritual education carried out in Majelis Zikir Hasan Ma'um of Palu City used five methods, namely: self-remembrance, zikir jama'ah, suluk/i'tikaf, sedekah, and ubudiyah or devotion. This method is a system that is implemented as a whole. In applying these approaches and methods, it is absolutely necessary to have a spiritual teacher or *murshid* as a guide. This method, has been applied to the congregation of the Assembly of Zikir Hasan Ma'shum and showed very satisfying results in fostering spiritual mentality to the worshipers.

RESEARCH METHOD

This type of research is qualitative research. The method of approach used is pedagogical, psychological, theological, and phenomenological. Data collection through participant observation, in-depth interviews, and documentation studies. Data analysis techniques are, data reduction, data presentation, and data verification.

Check the validity of data through perseverance of observation, data triangulation, and checking with colleagues.

DISCUSSION

Spiritual Intelligence Development Process at the Assembly of Zikir Hasan Ma'um

Nominally, the development of the Assembly of the Zikir Assembly of the City of Palu has developed every year and can be seen in the following table.

**Circumstances of Worshippers Zikir Hasan Ma'shum Assembly
Palu City in 2001-2011**

Year	Sex		Description/Latest Educational Background					Total
	Gents	Ladies	NP	Elementary	Junior High	Senior high	University	
2001	83	94	41	20	32	82	30	382
2002	123	111	7	32	46	96	43	458
2003	120	114	9	42	38	93	34	450
2004	128	105	9	16	32	118	44	452
2005	143	115	15	84	82	63	14	516
2006	195	60	10	20	55	67	40	447
2007	151	114	25	49	66	77	46	528
2008	165	110	10	78	51	74	52	540
2009	210	100	20	30	67	103	90	620
2010	67	38	0	19	27	41	5	197
2011	46	35	1	8	15	39	8	152
Total	1431	996	147	398	511	853	406	4742

The table above shows that the assembly of the Zikir Assembly in Palu City totaled 4,742 people. The congregation comes from various educational backgrounds, ranging from elementary, junior high, high school and university graduates, and some even have professors. However, there are also pilgrims who are not educated. It is also understood that *Tarikat Naqsyabandiyah Khalidiyah* does not require certain diplomas to become students. The important thing is back, namely for men the sign has ever dreamed of getting out semen and for women already menstruating.

Remembrance method of magnetic therapy *nûr al-qalbiy*, which is a method of fostering spiritual intelligence through remembrance which has been practiced by Assembly of Zikir Hasan Ma'shum, Palu City. This method is applied in self-remembrance activities, zikir jama'ah, both in suluk and outside suluk activities. Suluk is taking the path to Allah Almighty. as the Prophet and the Apostle and the guardians of Allah have done it first (Amiruddin, 2008).

Treatment of mental spiritual illness (psychiatric) has been done by many people through various approaches, but the most widely used method is the

approach of psychology by spiritual path or spiritual cleansing. In the process, it usually requires the role of a mentor or educator, even though humans can also educate themselves after they have lived this life with experiences that educate them (Supiana, et al., 2003: 260).

The development of spiritual intelligence is one process that aims to form a virtuous person that is reflected in the patterns of attitudes and behavior of human life. The goal, can be achieved through the method of practice of self-remembrance, congregation remembrance, *suluk/i'tikaf*, *sedekah*, and *ubudiyah* or devotion carried out comprehensively and continuously. In the process of implementing the method, it absolutely requires the role of a spiritual teacher or *murshid* as an educator, mentor, although there are also those who understand that human beings can actually educate themselves after encountering experiences that can educate them.

Development of spiritual intelligence places more emphasis on giving people the opportunity to experience themselves or experience their spiritual experiences after receiving guidance from a spiritual teacher or *murshid*. If we reflect on the behavior of the Prophet Muhammad, it seems that the spiritual education institutions experienced before being appointed as Apostles are Gua Hira. The Prophet is often *khalwat*, alone in Gua Hira, meditating, sharpening conscience, sharpening the heart, and managing emotions, and controlling lust (Nizami & Nasr, 1997). This is what was done by the Prophet Muhammad. so that it has "sharpness and sensitivity of heart and intellectual clarity". The process of honing like this is carried out continuously which is inherited by the sheikhs of the *zikr* through their heirs from the Messenger of Allah. to date.

This Assembly of Remembrance *Hasan Ma'un* contains mysticism. Nicholson, an orientalist who is competent in this field explains that *sufism* is not a system composed of rules or science, but according to him is a moral rule. If *Sufism* is a science, of course it will only be known through a series of instructions, whereas morality to God will not be realized only through a series of rules or science, but requires practice or practice.

In particular, this assembly of *zikr* is the essence of attraction, which can also be interpreted as a spiritual path (*tariqah*) towards the attainment of moral perfection and intuitive knowledge of God. Thus, the main goal for people to carry out the law is to get the *ma'rifat* appreciation directly on the substance of Allah SWT. In order to be able to appreciate and obtain *ma'rifat* to Allah, the path that must be taken is one of them is through the experience of remembrance consistently with full concentration on Allah swt.

When spirit and soul already have the conditions above, the beauty of birth becomes small and less influential, they break away from the rough world towards a world full of subtlety and cleanliness of spirit and soul. Therefore, the essence of the attraction is an effort to find a way to obtain spiritual love and perfection.

The various explanations above, can be generalized to more specific conclusions regarding spiritual education carried out in the assembly of *zikr*, especially according

to Syahar Abd Rasyid (Interview, 15 October 2011) namely through the method of zikir itself, remembrance of the congregation, suluk, sedekah, and devotion or *ubudiyah*. This method is also a system in this assembly of remembrance. That is, each congregation is encouraged and obedient to follow and do the 5 methods as a whole under the guidance of a spiritual teacher or *murshid* or caliph appointed by the spiritual teacher. This is done to get rid of the traits in the self, so that it is replaced with praiseworthy qualities, sharpening the sensitivity of the heart and spiritual acumen to gain mercy and the pleasure of Allah SWT.

From the activities carried out above, the main goal to be achieved is so that humans can always be close to Allah. To be close to the creator must use a method or method. The method used to provide teaching to students is by way of self-remembrance, remembrance of jama'ah, suluk or i'tikaf, bakti or *ubudiyah*, and is always offered by a spiritual teacher or *murshid*. This is in line with Kaharuddin Kasim's view that doing as much remembrance as possible in this assembly is that at least humans will get two things from Allah, that person will always be surrounded by God's grace and that person will always get peace in his life, so in essence, they are always surrounded by the grace of God through the intercession of angels who always accompany where and wherever they are, so that the person is protected from committing violations to fellow human beings and Allah SWT. (Kaharuddin Kasim, Interview: October 22, 2011).

So, the method carried out in the activities of the assembly of remembrance is through remembrance, where the remembrance is intended so that people can familiarize good habits that always lead them to always remember Allah. This is a special method that must be taken by his followers, as we can read in the *Risalah Mubarakah* book.

As for the type of remembrance performed in general carried out with secret remembrance (*sir*), some call it the *tariqat al zikir*. Because in this appeal always puts Sufism as his clothes and remembrance is placed as his muamalah, which is learned and obtained from the spiritual teacher or *murshid*. It was all deepened again in suluk activities by doing zikr intensively and well conditioned in surau as a form of deepening practice that can maintain daily behavior after leaving suluk activities. That way, the behavior of students or jama'ah that has been united with his soul will be a thing that is reflective, united, and flows in a systematic (taken for granted) in him.

Therapy by using motion and breathing that is carried out routinely through the practice of remembrance, will make the health and stamina and endurance of the human body always maintained and increased. Electric current that continues to flow has a positive impact around the body. The body will always emit electromagnetic waves in the form of *nûr*, and this wave will emit an aura around the human body. This aura can help cure people who are suffering from illness, including drug sufferers and other mental illnesses.

Furthermore in this method the researcher named the therapy method "magnetic *nurul qalby*" (Achmad Rizal, Interview: October 23, 2017). The Messenger of Allah in a hadith states, in a human being there is a lump of flesh, if it is good, it is also good for all members of the body, but if it is damaged, it will damage all the members of the body. Know that that is the heart. The heart has two meanings. The first is a physical-biological understanding called heart or liver and both meanings of this meaning are something that can feel. We are certainly not limited to discussing the heart from the aspect of biology, nor in understanding the meaning, if the heart only has the function of feeling, because the two functions above are closely related to the nerve function controlled by the brain and also have physical limitations. But more than that, the heart that is meant here is the center of the witnessing dimension of the divine dimension that far exceeds the limitations of the brain as an organ that can think. The heart referred to here is a heart that is free from all physical dimensions and that is human spirituality. Al Gazali argues, the heart referred to is the hadith of the Prophet. above is heart as a place to inhabit the soul or spirit of man (Andi L. Amar, Interview: September 1, 2011).

The function of spirit is as a computer, he can get input in the form of energy from the supernatural as "revelation" if he is a Prophet and Apostle, or "inspiration" if he is a pious and pious man. But in addition to the vibrational energy of revelation or positive inspiration, the spirit can also be entered into the vibrational energy that comes from the Devil in the magical or metaphysical realm which can also enter into the human heart.

The input that enters the spirit then reprograms our body and mind, whether the "program" ordered by the spirit to the mind or the human mind fully contains all the commands of Allah, so that human beings continue to carry out their natural disposition as well as possible. Is it also possible for the spirit to be deceived by the devil and the passions of *syaitaniyah*, so that the program of the body and mind tends to do negative things. Herein lies the key to everything in this universe for life and human life from the world to the hereafter.

Remembrance to Allah swt. with the method of self-remembrance, remembrance of the congregation, *suluk* or *i'tikaf*, *sadakah*, and *bakti* or *ubudiyah* which are named by researchers "magnetic *nurul qalby*" through *tarikullah* the miracle of Allah, will produce tremendous energy. Metaphysical energy is *n berupar ala nûr*. This energy will be faced with various diseases.

Supporting and Inhibiting Factors of Spiritual Intelligence Development in the Assembly of Zikir Hasan Ma'um of the City of Palu

1. Supporting Factors

Based on the results of research on the development of spiritual intelligence in Hasan Ma'mum, Palu, found that there are several factors that can support, among others:

First, motivation from coaches or other caliphs. In this formation, coaches or caliphs position themselves as servants who help or guide and motivate pilgrims.

Officials provide technical guidance as an embodiment of the task of the spiritual teacher or *murshid* to the congregation in carrying out spiritual education methods in terms of performing their own remembrance, congregation remembrance, suluk, sad, and ubudiyah or devotion. The pilgrims sincerely and sincerely carry out all methods and systems such as their own remembrance and jama'ah can be done at surau, post, and iop-iop or jama'ah house which has been permitted by the spiritual teacher as a place of remembrance. Suluk is doing intensive remembrance in a few days and can only be done in Surau. For first-time participants, they must attend for 10 days. In suluk, there is a rule in the form of adab which the suluk participants should follow as the conditioning of the suluk participants themselves. Once the importance of maintaining adab in suluk, so that the spiritual teacher states that the complete adab is the perfect condition also suluk, ignoring the adab can cancel suluk (*Mursyid* teacher, Interview: January 15, 2006). In line with this, an expert staff member in the zikir assembly stated that suluk was a '*ilahiyah*laboratory' because it was carried out in demolition of various diseases in the human body. For example, the disease induces lust, wants to win alone, high imagination, and various other mental illnesses. Therefore, at the time of suluk, the participants were expected to be sincere with full sincerity and patience in the process of success to win 21 and get out of suluk to be the winner.

Second, discipline of the pilgrims. The level of discipline of pilgrims to immediately implement the method and system of spiritual education in the Assembly of Zikir Hasan Ma'shum is a very decisive thing in the process of fostering spiritual intelligence. If all procedures can be followed properly and can implement methods and systems perfectly, effectiveness and efficiency in coaching can be achieved.

Third, the sincerity of the coach or caliph. The sincerity of the coach and caliph in carrying out his duties as a servant to the congregation. The sincerity of the coaches and caliphs is highly preferred because they carry the mission of a spiritual teacher or *murshid* in serving worshippers. Based on observations of researchers, that the coaches and caliphs before duty, first provided provisions by a spiritual teacher or *murshid* so that in carrying out their duties can be polite and gentle.

2. Inhibiting Factors for Handling Narcotics Patients

As for the obstacles in the development of spiritual intelligence based on the observations of researchers is the lack and low level of patience, obedience, and sincerity of the pilgrims in carrying out the system in this zikir assembly. Like the less active ones going to the mosque to recite the congregation, they are not actively participating in suluk and *ubudiyah*.

The Success of Spiritual Education in the Assembly of Zikir Hasan Ma'shum Palu City

The method with intensive practice and combining the power of Islamic metaphysics, so that the broader spectrum is combining conventional medical treatment for the body and medicine through metaphysics in the form of *nûr ala nûr*

potential through *tarikattullah* or the attraction of the Qur'an and hadith by transmitting metaphysical energy into the body humans through the guidance of a spiritual teacher or *murshid*.

This energy works directly to the target, which is at the point of the disease itself with ultra ultrasound vibrations, making the disease intensely vibrate so that it is beyond its capacity and eventually disintegrates and disappears on its own, so that the patient's life force can be maximally improved. Likewise with mental illness and other mental illnesses, it is sufficiently straightened and mentally directed towards the essential qibla, which is Allah, where all diseases are dissolved in it up to zero (0). The scientific analogy is like straightening a piece of iron magnikul-magnikul which "ticks the swimmer" to sit straight and orderly, where the iron becomes a magnet that has the power to resist and attract as a gift from the physical realm. This is if in humans, will be able to resist reinforcements or disasters and attract mercy automatically, as a gift of natural metaphysics in the form of *nûr ala nûr*.

The systematics method applied in the Assembly of Zikir Hasan Ma'shum Palu City in its success. In order to overcome various problems in humans, the method of *zikkullah* is very clear and can cure all diseases originating from within (the heart) of humans until healing methods emerge and develop in Indonesia. Based on the observations of researchers, that in the coaching program with the method of *zikkullah* in the form of own remembrance, remembrance of the congregation, suluk, sadaqah, and devotion or *ubudiyah* which are applied in general, making pilgrims increase intellectual and spiritual intelligence proved by the measurement of psychiatrists, that before suluk the value the measurement is only 8, after suluk there is an increase to 12. There are three stages in the process of developing spiritual intelligence, namely: First, the stage of acceptance; second, the deepening stage (suluk/i'tikaf), and three, the maintenance stage (back to community).

Indicators that can be seen are by carrying out good prayers which are followed by remembrance of the congregation or remembrance itself, we will be guided, always speak right, in accordance with the heart that is guided, according to reality and actions. Also talk who has the value of courtesy, good, and useful. Because our oral has been accustomed to saying the holy sentences in carrying out remembrance and prayer. In prayer, the discipline of thinking will determine the meaning of prayer. The discipline of thinking is called *khusyu*, which is the surrender and rounding of the power of the soul and reason to God. Getting used to it will be easy for other disciplines to think. *Khusyu* really determines the productivity of rewards directly, and easily creates a concentration of soul when learning, calm, orderly, and concentration of mind and attention. This, is absolutely necessary for scientists and students, so as to avoid negative thoughts.

This is proof of the successful implementation of the spiritual education method in the Assembly of Zikir Hasan Ma'um in the City of Palu. The practice of remembrance performed by *jama'ah* under the guidance of a spiritual teacher or *murshid* as a bearer of *wasilah*, an infinite channel and frequency that can convey,

connects humans directly to their Lord. It is clear that the rigging is charged *nûr alâ nûr*. Of course this *wasilah* which has an infinite frequency is given by Allah Almighty. to chosen people (spiritual teacher or *murshid*).

The advantages or the positive side that is applied to the appeal of Naqsyabandiyah Khalidiyah as the authors found is that the author found several things that were the advantages of this laughter model, mainly located in the learning aspects of the *Salik* or students who participated in the activity. When a spiritual teacher or *murshid* or other caliph gives material to the pilgrims, they always listen carefully with wisdom, none of them dares to refute what was ordered by the teacher (*Sabdo Pandito Ratu*). It is this obedience from a student to a spiritual teacher that characterizes a student's obedience or *salik* to a spiritual teacher or *murshid*.

In this case, it is in line with Ali's views. in the book *Ta'lîm al-Muta'alim* by Imam al-Zarnuji that if you want to succeed in gaining knowledge is by fulfilling the existing procedures. Among them is obedience to the spiritual teacher.

In the world of attraction, obedience and obedience to the spiritual teacher are the main and absolute things, but are not sacred. Because a spiritual teacher or *murshid* is a figure or figure that greatly determines the success or failure of a student's process of learning or studying. Therefore, it is appropriate for a spiritual teacher or *murshid* to get a portion given a special respect from a student or *salik*. Because it is known that the role of the spiritual teacher or *murshid* in the *taqat* is not merely to give teachings to a student or *salik*, but more than that a spiritual teacher or *murshid* also as a spiritual guide who is responsible for the salvation of the disciples or *salik* world-akhirah, so indeed those who truly have competent competencies in their fields.

In following this assembly practice, of course, many do the exercises and receive teachings from a spiritual teacher or *murshid* which is a ritual that must be lived by a student or *salik*. Therefore, as a spiritual teacher or *murshid* must be able to be a role model for his *salik* as he has done in offering his students or *salik*.

In addition to the good side above, the author has the view that *tawajjuh* as one of the methods in teaching in the term, also has another very important role, namely in the formation of discipline of followers. For example, when a spiritual teacher or *murshid* gives a practice of remembrance, or conveys his fatwa, the length of time to recite, and the number of *zikh* which has been determined then a student or *salik* must obey and obey everything ordered by the spiritual teacher or *murshid*.

The learning process carried out in this assembly through the learning method is top-down, namely learning from top to bottom. That is, a spiritual teacher or *murshid* is believed to be the most correct figure, and thus students must obey and submit to the teacher (teacher centered). That is, there is no reciprocity from the students or *salik*, all that is given by the spiritual teacher or *murshid*, that is what they must learn and practice, so that there is no engineering by the disciples or *salik* in this Assembly.

This can also be seen, for example when a spiritual teacher or *murshid* offers his students or *salik* then all must obey and submit to everything he commands. They should not at all argue or want to follow their own rules. However, insofar as the author's knowledge, the name of any model or theory of education does not seem to have experienced perfection. For this reason, in the opinion of the writer of the talk in the tarekat is very good and must be carried out, considering that if traced from the development of the path, initially it also comes from the Prophet Muhammad.

Thus, a student's devotion to a spiritual teacher is the highest honor that must be made in a path. This kind of devotion is based on the statement of Imam al-Gazali in his *Ihya Ulumuddin* that the student must have the shaykh leading him. Whoever does not have a shaykh who guides his way, will be guided by the devil in his ways (al-Gazali, 2001: 50).

Once the importance of the position of a spiritual teacher or *murshid*, every adherent of the Islamic Law must obey and obey his shaykh. In addition, the obedience of the student in an attraction is the key to his success in taking the path of attraction, because the spiritual teacher or *murshid* has experienced it and knows all that happened and will happen to his students.

CONCLUSION

The process of fostering spiritual intelligence in worshipers or students in the Palu Zikir Council is to use a method that is a system that is carried out comprehensively and sustainably. There are five methods, namely, self-remembrance, zikir jama'ah, suluk, sedekah, and bakti or ubudiyah.

The congregation of zikr is in accordance with their respective practices and follows some rules or adab as self conditioning and is an absolute requirement for perfect suluk activities. Alms is giving assistance and help to people in need both morally and materially and can be done when suluk and outside suluk. Ubudiyah or devotion is to help the teacher's program and mission, as well as maintain the facilities and inventors of the teacher in the mosque.

Supporting factors in fostering spiritual intelligence Assembly of Zikir Hasan Ma'shum Palu City can be divided into two. First, sincerity, patience, and selfless solid cooperation for expert staff, coaches, caliphs, and officers in serving worshipers. Second, sincerity, patience, submission, and obedience of the congregation in following all methods as a system applied in this assembly. While the inhibiting factor is the inactivity and weakness of pilgrims in carrying out this method.

The success of spiritual education in the development of spiritual intelligence has been proven by the increase in intellectual and spiritual intelligence measured by psychiatrists and it can be seen from the success of the congregation in their lives that the mind and soul are always calm and have a definite life orientation. This success can not be separated from the existence of a spiritual teacher or *murshid* absolutely as a central figure in the process of formation. Although a spiritual teacher or *murshid* is not always in a rehabilitation center, his spiritual presence and guidance is always felt

by drug sufferers. This phenomenon can occur because the guidance of a spiritual teacher or *murshid* is not limited by distance, space, and time.

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EFFECT OF THE APPLICATION OF SOCIAL INTERACTION AND INFORMATION PROCESSING MODELS ON LEARNING ACTIVITIES

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Abstract:

The purpose of this study was to find out about social interaction models, information processing models, and the influence of social interaction models and information processing on learning activities of students in Alauddin's Madanah Tsanawiyah Madani. The method of data collection in this study used observation guidelines and items. The sources of data taken in this study were Madrasah Tsanawiyah Madani Alauddin students on Islamic Culture History subjects. Through discussion, conclusions are obtained, namely: 1) Social interaction learning model creates interaction between an individual and other individuals and an individual with a group so that social skills can be created, 2) Information processing model emphasizes information processing from the brain as participants' mental activity students, and 3) Learning activities use all potential individuals so that certain behavioral changes will occur.

Keywords:

Learning Models, Learning Activities, Social Interactions, Information Processing

DEVELOPMENT of learning models now more advanced. This is evidenced by the many innovations in learning that use a variety of models that are expected to be able to improve the quality of education that prioritizes the learning process compared to the learning outcomes of students.

Learning is an activity carried out by individuals consciously to get a number of impressions of what has been learned and as a result of their interaction with the surrounding environment. Activities here are understood as a series of activities of the body of the soul, psychophysics, leading to the personal development of the whole person which involves the element of creativity (cognitive), feeling (affective), and intention (psychomotor) (Djamarah, 2008).

Education in the broadest sense encompasses all life processes and all forms of interaction between individuals and their environment, both formally, informally, and non-formally in order to realize their personality in accordance with the stages of their developmental tasks optimally to achieve a certain level of maturity (Makmun, 2007).

Students can develop their potential actively if the teacher can create an atmosphere of learning and an effective learning process. The effectiveness of learning can be measured from the achievement of learning objectives in accordance with a predetermined plan (Sukirman, 2009). In connection with that, the effective teacher is the teacher who is able to realize the learning process to realize the achievement of learning goals in accordance with the plans he composed.

The process of interaction between individuals and their environment takes place formally in schools/madrasas through various activities, both learning activities and guidance and training activities carried out in the classroom and outside the classroom through the interaction process of students and educators to implement the school/madrasah curriculum.

In general, the model can be interpreted as a conceptual framework that is used as a guide in carrying out an activity (Majid, 2012). While learning according to article 1 paragraph 20 of the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System is the process of interaction between students, educators and learning resources in a learning environment (Nursyahid, 2003). In connection with that, the learning model is interpreted as a guideline that contains a conceptual framework used in the process of interaction between students and educators who use learning resources in a learning environment.

Learning models are conceptual frameworks and procedures that are systematically structured in organizing learning experiences to achieve certain learning goals (Majid, 2012). The use of learning models is needed to implement a method to achieve the learning objectives that have been formulated.

There are two reasons for using the learning model, namely: (a) the term model has a broader meaning than strategy, method, or procedure, and (b) the model can also function as an important means of communication in teaching in the classroom, because the model can be classified based on learning objectives, syntax, and the nature of a learning environment (Suprihatiningrum, 2013).

Therefore, the learning model is a design that contains an overview of a learning process that can be implemented by educators, both in transferring knowledge and instilling certain values for their students.

Becoming a teacher can apply social interaction learning models and information processing models in the learning process to create more active learning activities for students both indoors and outdoors.

Based on the description above, the research on the application of social interaction models and information processing models is seen as urgent to improve student learning activities at MTs Madani Alauddin Paopao, Gowa Regency as a school laboratory (laboratory school) Tarbiyah and Teacher Training Faculty of UIN Alauddin Makassar.

DISCUSSION

Social Interaction Model

The learning model is a plan or pattern that is used in compiling the curriculum, arranging subject matter, and giving instructions to the instructor in the class in teaching settings or other settings (Joyce and Weil, 1980). So the learning model can be interpreted as a pattern that is planned as a guideline for teachers, both in carrying out learning and in carrying out guidance to students.

The use of the term learning model leads to a particular learning approach, including its purpose, syntax, environment, and management system (Arends., Et al, 2001). The learning model as a learning blueprint used by the teacher in applying a particular learning approach contains a broader meaning than the learning approach.

Learning models can also be interpreted as a plan or pattern that is used as a guideline in planning classroom learning or learning in tutorials and for determining learning tools, including books, films, computers, curriculum and so on. Furthermore, each learning model leads to design learning to help students in such a way that the learning objectives can be achieved (Joyce and Weil, 1980). The learning model is used to achieve the learning objectives that have been formulated previously.

The learning model is divided into several clusters, namely: (a) information processing model, (b) personal model (personal model), (c) social interaction model, (d) behavioral model (behavioral model) (Joyce & Weil, 1980).

The social interaction learning model is one group of learning models that focuses on the process of interaction between individuals that occurs in groups, where students are faced with a democratic situation and are encouraged to behave productively in the community so that this model prioritizes the development of individual skills in relating with others (Joyce and Weil, 1980).

The social interaction learning model creates interactions between an individual and other individuals and an individual with a group so that social skills can be created. The purpose of this learning model is so that individuals can establish good interactions in their social environment.

The social interaction learning model departs from the idea that the importance of the relationship between an individual (interpersonal relationship) and social relations or the relationship of individuals to their environment (Hadliansah and Juwita, 2019). Interaction between fellow humans is very important because no human in this world can live alone without interaction with their environment.

The social interaction learning model is based on Gestalt learning theory which views that certain objects or events as an organized whole so that the meaning of an object or event lies in the whole form (gestalt) and not parts (Rusman, 2011).

In the learning process, it is emphasized on the formation of relationships between individuals (students) one with the other students so that in a broader forum or environment there is an individual social relationship with the community. Each student is given a role according to the scenario that has been prepared and fostered by the teacher. The methods suitable for use in this model include social drama learning methods, discussion, and problem solving (Hadliansah and Juwita, 2019). So, besides the social drama method, the discussion and problem solving learning methods are also relevant to this learning model.

Clumps of learning models for social interaction are group investigation, social inquiry, laboratory method, jurisprudential, role playing, and social simulation (Suprihatiningrum, 2013)

This social interaction model includes the following learning strategies:

1. Group work, aimed at developing skills to participate in the process of community by developing interpersonal relationships and discovery skills in the academic field.
2. Class meetings, aimed at developing an understanding of oneself and a sense of responsibility, both for oneself, and for the group.
3. Social problem solving or social inquiry, aims to develop the ability to solve social problems by logical thinking.
4. Role playing, aims to provide opportunities for students to find social and personal values through imitation situations.
5. Social simulation, aims to help students experience various social realities and test their reactions (Rusman, 2017).

Table 1. Clump of Social Interaction Models

No	Model	Figure	Objectives
1	Group Determination	Herbert Telen & John Dewey	Skills development for participation in democratic social processes through combined emphasis on interpersonal (group) skills and academic determination skills. The aspect of personal development is important in this model.
2	Social Inquiry	Byron Massialas & Benjamin Cox	Social problem solving, especially through social discovery and logical reasoning.
3	Laboratory Method (research)	Bethel Maine (<i>National Teaching Laboratory</i>)	The development of interpersonal and group skills through personal awareness and flexibility.
4	Jurisdential	Donald Oliver & James P. Shaver	Designed primarily to teach the jurisprudential terms of reference as a way of thinking and solving social issues.
5	Role Playing	Fainnie Shatel & George Fhatel	Designed to influence students to find personal and social values. Behavior and values expected of children are the source of the next discovery.
6	Social Simulation	Sarene Bookcock & Harold Guetzkov	Designed to help learners experience a variety of social processes and realities, and to test their reactions, and to obtain concepts of decision making skills.

The social interaction learning cluster is designed to take advantage of the collaborative process that results in a synergy by building a learning community. Class management is something that is related to the development of cooperative relationships in the classroom. The development of a positive school culture is the process of developing integrative and productive ways from an interaction of norms that support students' learning activities with enthusiasm (Susanto, 2014). For the

sake of the creation of expected learning activities, teachers can use social interaction learning models.

Information Processing Model

The information processing learning model explains how individuals or students provide responses that come from outside or environment by organizing data, formulating problems, building concepts and planning problem solving and using verbal and non-verbal symbols (Hamzah, 2019). The learning process is a very important factor in the development of an individual or student.

The development is the cumulative result of learning. In learning there will be a process of receiving information which is then processed so as to produce output in the form of student learning outcomes. In information processing there is an interaction between internal conditions (individual circumstances, cognitive processes) and external conditions (stimuli from the environment) and interactions between the two that produce learning outcomes. Learning is the output of information processing in the form of human skills that consist from: verbal information, intellectual skills, cognitive strategies, attitudes, and motor skills (Rusman, 2017).

This learning process of information processing emphasizes the processing of information from the brain as a mental activity of students. This model will optimize the reasoning power and thinking power of students through the provision of problems presented by the teacher. The task of students is to solve these problems. In this learning model, the activities of students will be arranged starting from students responding to stimuli from the environment, processing data, detecting problems, drafting concepts, solving problems, and using symbols both verbally and nonverbally (Suprihatiningrum, 2013).

The information processing learning model assumes that students process information, monitor it, and develop strategies regarding that information. The essence of this learning model is the process of memory and thinking. Students gradually develop the capacity to process information and therefore gradually they can get complex knowledge and expertise (Santrock, 2007).

The information processing learning model provides a number of concepts, tests hypotheses and focuses on developing creative abilities. In general, it can be applied to learning goals of various ages in studying individuals and society. Therefore, this model has the potential to be used in achieving goals that have personal and social dimensions in addition to intellectual dimensions.

Information processing models consist of:

1. Inductive thinking model to develop inductive mental processes and academic reasoning or theory formation.
2. The scientific inquiry model aims to teach a research system from a discipline but is also expected to have an effect in another area.
3. The concept discovery model has the purpose of developing inductive reasoning as well as the development and analysis of concepts.

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4. Cognitive growth model to improve intellectual development, especially logical reasoning, but can also be applied to social moral development.
 5. Advanced management model to improve the efficiency of information processing capabilities in order to absorb and link knowledge fields.
 6. The memory model aims to improve memory skills (Hamzah, 2019).
Eight phases of the learning process according to Robert M. Gagne are:
 1. Motivation, the initial phase of starting learning with the encouragement to do an action in achieving certain goals (intrinsic and extrinsic motivation).
 2. Understanding, individuals receive and understand information obtained from learning. Understanding can be through attention.
 3. Acquisition, individuals give meaning/memorsepsi all information that arrived at him so that the storage process occurs in the memory of students.
 4. Detention, withholding information/learning outcomes so that they can be used in the long term (long-term recall process).
 5. Memory again, reissue information that has been saved if there is stimulation.
 6. Generalization, using learning outcomes for certain purposes.
 7. Treatment, manifestation of changes in individual behavior as learning outcomes.
 8. Feedback, individuals get feedback from the behavior they have done (Rusman, 2017).

There are nine steps that educators must pay attention to in the classroom relating to learning information processing:

1. Perform actions to attract the attention of students.
2. Provide information about learning objectives and topics that will be discussed.
3. Stimulate students to start learning activities.
4. Delivering the contents of the learning according to the topics discussed.
5. Provide guidance for the activities of students in learning.
6. Provide reinforcement on learning behavior.
7. Provide feedback on the behavior shown by students.
8. Carry out process and outcome assessments.
9. Providing opportunities for students to ask questions and answer based on their experiences (Rusman, 2017).

This information processing model includes several learning strategies, including:

1. Inductive teaching, which is to develop the ability to think and form theories.
2. Inquiry exercise, which is to find and find information that is really needed.
3. Scientific inquiry, aims to teach research systems in scientific disciplines, and is expected to gain experience in the domains of other disciplines.
4. Formation of concepts, aims to develop the ability to think inductively, develop concepts, and analytical skills.
5. The development model, aims to develop general intelligence, especially logical thinking, social aspects, and morals.

6. Advanced organizer model, aims to develop the ability to process information efficiently to absorb and connect scientific units in a meaningful way (Rusman, 2017).

Table 2. Clumps of Information Processing Models

No	Model	Figure	Objectives
1	Inductive thinking model	Hilda Taba	Designed for the development of inductive mental processes and academic reasoning or theory formation.
2	Model of inquiry practice	Richard Suchman	Designed to teach students to face causal reasoning and to be more fluent and precise in asking questions, forming concepts and hypotheses. This model was originally used in science but these abilities are useful for personal and social purposes.
3	Scientific inquiry	Joseph J. Schwab	Designed to teach research systems from a discipline, but also expected to have effects in other regions (social methods may be taught in an effort to improve social understanding and social problem solving).
4	Discovery concept	Jerome Bruner	Designed primarily to develop inductive reasoning, also for development and analysis of concepts.
5	Cognitive growth	Jean Piaget, Irving Sigel, Edmund, Sullivan, Lawrence, dan Kohlberg	Designed to enhance intellectual development, especially logical reasoning, but can be applied to social and moral development.
6	Advanced stylist model	David Ausubel	Designed to improve the efficiency of information processing capabilities to absorb and link knowledge fields.
7	Memory	Harry Lorayne dan Jerry Lucas	Designed to improve the ability to remember.

Implications of cognitive learning theory (Piaget) in learning, including:

1. Language and way of thinking of children is different from adults. Therefore, the teacher should use language that is in accordance with the child's thinking. Children will learn well if they are able to deal with the environment well.

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2. The teacher must be able to help children to interact with their learning environment as well as possible.
 3. Materials that must be learned should be felt new but not foreign. Give opportunities for children to learn according to their level of development.
 4. In class, give children the opportunity to socialize and discuss as much as possible (Rusman, 2017).

Student Learning Activities

Learning is not a process in nothingness. It's also never been quiet from various activities. Never seen anyone who learns without engaging in physical activity. Especially if the learning activities are related to the problem of learning to write, take notes, look at, read, remember, think, practice or practice, etc. (Djamarah, 2008).

Learning activities occur in one planning context to achieve a certain change. Learning activities use all potential individuals so that certain behavioral changes will occur. In learning, students need to get the opportunity to do activities. There are several new findings in developmental psychology and learning psychology that express the view that learners in learning must get the opportunity to do activities (Rusman, 2017).

School is one of the centers of learning activities. Thus, in school is an arena for developing activities. Many types of activities can be carried out by students at school. The activities of students are not enough to just listen and take notes as is common in traditional schools. Paul B. Diedrich divides the learning activities of students into several sections such as the following:

1. Visual activities, which include reading, paying attention to pictures of demonstrations, experiments, and the work of others.
2. Oral activities, such as: declaring, formulating, asking, giving advice, issuing opinions, conducting interviews, discussions, interruptions.
3. Listening activities, for example listening: descriptions, conversations, discussions, music, and speeches.
4. Writing activities, such as writing stories, essays, reports, questionnaires, and copying.
5. Drawing activities, for example: drawing, making graphics, maps, and diagrams.
6. Motor activities, which include among others: conducting experiments, making construction, refit models, playing, gardening, and raising livestock.
7. Mental activities, for example for example: responding, remembering solving problems, analyzing, seeing relationships, and making decisions.
8. Emotional activities, such as for example, taking interest, feeling bored, happy, excited, passionate, brave, calm, and nervous (Sardiman, 2008).

So, with the classification of learning activities of the students mentioned above, it shows that activities in schools are quite complex and varied. If various kinds of activities can be created in schools, of course schools will be more dynamic, not boring and really become the center of maximum learning activities and will even

facilitate its role as a center and cultural transformation. But on the contrary this is all a challenge that demands answers from the teachers. Teacher creativity is absolutely necessary in order to be able to plan the activities of students who are very varied (Sardiman, 2008).

In learning, a person will not be able to avoid a situation. The situation will determine what activities will be carried out in order to study. Even that situation influences and determines what learning activities are carried out later. Every situation wherever and whenever provides a learning opportunity for someone.

The learning activities of students according to Djamarah are as follows:

1. Listening is one of the learning activities. Everyone who studies at school must have listening activities. When a teacher uses the lecture method, each student or student is required to listen to what the teacher or lecturer says. Being a good listener is demanded of them, in between the lectures, there is an activity of recording things that are considered important.
2. Viewing is directing vision to an object. Activity views closely related to the eye because in looking, the eye plays an important role. Without eyes it is not possible to see what activities can be done. In the world of education, viewing activities fall into the category of learning activities. In class, students look at the blackboard containing the writing that the teacher has just written. The writing that students view creates an impression and is subsequently stored in the brain. Not all activities view the learning meaning. Activity views in terms of learning here is the activity of looking at what is intended in accordance with the need to make positive behavioral changes. The activity of looking aimlessly is not an act of learning.
3. Feeling, smelling, and tasting/tasting. The activity of touching, smelling, and tasting is the human senses that can be used as a tool for learning purposes. That is, this activity can provide an opportunity for someone to learn. Of course the activity must be based on a purpose. Thus, this activity can be said to learn if all these activities are driven by needs, motivation to achieve goals by using certain situations to obtain behavioral changes.
4. Writing or taking notes is an inseparable activity from learning activities. In traditional education the activity of recording is an activity that is often carried out. Note that is included as a learning activity that is when recording notes that the person is aware of his needs and goals, and uses a certain set of notes so that the notes will later be useful for achieving learning goals.
5. Reading. Reading activities are the most widely carried out activities while studying at school. Reading here does not only have to read books, but also read magazines, newspapers, tabloids, research journals, learning outcomes, etc. that are related to learning needs.
6. Make an overview or summary and underline. Many people feel helped in their learning because using material summaries made in this summary can indeed help in remembering or looking for material in the book for the future.

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7. Observe tables, diagrams and charts. In books or in other environments, tables, diagrams, or charts are often found. Non-verbal material is very useful for someone in learning relevant material. Likewise, images, maps, etc. can be illustrative materials that help a person's understanding.
 8. Compile paper or work paper. In compiling a paper it cannot be arbitrary but must be systematic and systematic. Methodological means using certain methods in its cultivation. Systematic means using a logical and chronological framework.
 9. Remembering. No one never remembers learning, except crazy people who have never learned while experiencing madness because crazy people will not be able to remember the impressions of their attitudes and actions in that madness. The activity of remembering is clearly seen when someone is memorizing learning material, in the form of arguments, rules, understanding, formulas, and so on.
 10. Thinking. Remembering is a psychological symptom. To find out that someone is remembering something can be seen from his attitude and actions. The act of remembering is done when someone is remembering the impression he has had. By thinking people get new discoveries, at least people become aware of the relationship between things (Djamarah, 2008).

Learning is change as a result of interactions called learning activities. Activities that include learning have certain characteristics, which occur consciously, are functional, positive and active, are not temporary, aiming and directed and include all aspects of behavior as a whole. These characteristics refer to changes in behavior, and to achieve these changes are carried out in various ways. Each way to obtain these changes based on their characteristics is divided into several types of learning activities. The types of learning activities of students include the following:

1. Learning the meaning of words, namely capturing the meaning contained in the words used. A child knows a word, not necessarily knowing the meaning of the word. For example, a child knows the word horse and the word cow. The child will say the cow type the horse he sees, and vice versa will say the horse when the cow is seen. This is because children do not understand the two words as a whole. That is, do not know the characteristics of cirikuda and the characteristics of cows in more detail so they have not been able to tell which horse and cow.
2. Cognitive learning, namely the process of how to live, organize, and repeat information about a problem, event, object and effort to bring it back through responses, ideas, or symbols in the form of words or sentences. Cognitive learning is related to mental problems. For example, telling the story of a tsunami that was a big storm, a thunderous noise, water spilling to the mainland, and many victims. This is told in words and sentences so that those who listen can imagine what happened.

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3. Learning to memorize, is an activity of embedding a verbal material through mental processes and storing it in memory so that it can be reproduced into the conscious mind when needed. The characteristics of memorizing learning outcomes are the existence of cognitive schemes, meaning that an impression is stored properly and arranged in sequence.
 4. Theoretical learning is composing a frame of mind that explains natural phenomena or certain social phenomena. Learning theory aims to place data and facts (knowledge) within the framework of mental organization, so that they can be understood and used to solve problems such as those that occur in the fields of scientific studies so as to create concepts, relations between concepts and relationship structures. For example, climate and weather affect plant growth, living things are classified as humans, plants and animals.
 5. Learning concepts is formulating through mental processes about symbols, objects, and events by observing their characteristics. Concept or understanding is a unit of meaning that represents a number of objects that have the same characteristics. People who have the concept are able to hold abstractions on the objects that are faced so that objects are placed in certain groups.
 6. Learning rules is to connect two or more concepts so that a rule is formed that presents an order. The rule is an irreversible grip and is a mental representation of living reality and is very useful in regulating everyday life. A number of theories are usually formulated in the form of rules.
 7. Learning to think is cognitive activity carried out mentally to solve a problem through an abstract process. Thinking is a process of rearranging cognitive skills (which are of a scientific nature). In learning this thinking, people are faced with a problem that must be solved, but without going through observation and reorganization in observation.
 8. Learning motor skills is learning to do a series of gestures of various members of the body in an integrated manner. Motoric is a movement that involves the muscles of the tendons, and joints directly and automatically so that it is regular and runs smoothly and is truly rooted in the body. That is, motoric itself is a controlled movement and can be learned and repeated.

Aesthetic learning is the process of creating through appreciation based on artistic values. Aesthetic learning aims to shape the ability to create and appreciate beauty in various fields of art which includes facts (Rusman, 2017).

CONCLUSION AND SUGGESTION

Conclusion

The social interaction learning model creates interactions between an individual and other individuals and an individual with a group so that social skills can be created. The purpose of this learning model is so that individuals can establish good interactions in their social environment.

The social interaction learning model is one group of learning models that focuses on the process of interaction between individuals that occurs in groups, where students are faced with a democratic situation and are encouraged to behave productively in society so that this model prioritizes the development of individual skills in dealing with other people.

Clumps of learning models of social interaction are group investigation, social inquiry, laboratory method, jurisprudential (jurisprudential), role playing, and social simulation.

The information processing learning model explains how individuals or students provide responses that come from outside or their environment by organizing data, formulating problems, building concepts and planning problem solving and using verbal and non-verbal symbols. The learning process is a very important factor in the development of an individual or student.

The information processing learning model assumes that students process information, monitor it, and develop strategies regarding that information. The essence of this learning model is the process of memory and thinking. Students gradually develop the capacity to process information and therefore gradually they can get complex knowledge and expertise.

Information processing models consist of:

1. Inductive thinking model to develop inductive mental processes and academic reasoning or theory formation.
2. The scientific inquiry model aims to teach a research system from a discipline but is also expected to have an effect in another area.
3. The concept discovery model has the purpose of developing inductive reasoning as well as the development and analysis of concepts.
4. Cognitive growth model to improve intellectual development, especially logical reasoning, but can also be applied to social moral development.
5. Advanced management model to improve the efficiency of information processing capabilities in order to absorb and link knowledge fields.

The memory model aims to improve the ability to remember. Learning activities occur in one planning context to achieve a certain change. Learning activities use all potential individuals so that certain behavioral changes will occur. In learning, students need to get the opportunity to do activities. There are several new findings in developmental psychology and learning psychology that express the view that students in learning must get the opportunity to do activities.

The types of learning activities of students include (1) Learning the meaning of words, namely capturing the meaning contained in the words used. (2) Cognitive learning, namely the process of living, organizing, and repeating information about a problem, event, object and effort to bring it back through responses, ideas, or symbols in the form of words or sentences. (3) Learning to memorize is an activity of embedding a verbal material through mental processes and storing it in memory so that it can be reproduced into the conscious mind when needed. (4) Theoretical

learning is to compose a frame of mind that explains natural phenomena or certain social phenomena. (5) Learning concepts is formulating through mental processes about symbols, objects, and events by observing their characteristics. (6) Learning rules are connecting two or more concepts so that a rule is formed which presents an order. (7) Learning to think is cognitive activity carried out mentally to solve a problem through an abstract process. (8) Learning motor skills is learning to do a series of gestures of various body members in an integrated manner. (9) Aesthetic learning is the process of creating through appreciation based on artistic values.

Suggestion

This study has implications or has an involvement relationship with various things, namely:

1. The social interaction learning model needs to be applied to the subjects of Islamic Culture History at Madrasah Tsanawiyah Madani Alauddin in order to increase students' social activities.
2. The information processing learning model needs to be applied to the subjects of Islamic Culture History at Madrasah Tsanawiyah Madani Alauddin in order to improve student learning activities.

Learning activities of students on Islamic Culture History subjects can be improved through the application of social interaction learning models and information processing learning models in MTs. Madani Alauddin.

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THE EFFECT OF IMPLEMENTING DIAGNOSIS OF LEARNING DIFFICULTY AND CLASS ASSESSMENT ON LEARNING OUTCOMES

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Abstract:

The implementation of education requires the ability of teachers to understand the characteristics of students so that the teacher is able to provide appropriate treatment for students. Provision of appropriate handling is expected to reduce learning difficulties that are usually encountered from students. The purpose of class-based assessment conducted by teachers is to monitor the achievement and learning progress of students in accordance with the level of learning competencies set, the teacher is expected to develop an individual portfolio system of students that contains a systematic collection of student progress and learning outcomes. Through discussion, conclusions are obtained, namely 1) Diagnosis of learning difficulties as a process of efforts to understand the types and characteristics and background of learning difficulties by gathering and using various data/information as completely and objectively as possible so as to make conclusions and decisions and look for alternatives possible solutions, 2) Class assessment is a teacher's activities related to decision making about achieving competencies or learning outcomes of students who follow the learning process in the classroom, and 3) Learning outcomes are seen from the achievement of learning goals which are abilities possessed by students as a result of learning that can be observed through the appearance of students.

Keywords:

Learning difficulties, class assessment, learning outcomes

LEARNING is the process of interaction of students with educators and learning resources in a learning environment (Indonesia, 2003). Sardiman explained, that the learning process will always be a process of interaction activities between two human elements, namely students as learning parties and teachers as teaching parties, with students as the main subject (Sardiman, 2008). Learning places students as a subject or subject whose potential must be developed. This potential is the teacher's concern because each student has different potential.

The work of the teacher is not merely teaching or carrying out learning, but also must do various things that relate to the education of students (Zakiah Daradjat, 1995). So the main task of the teacher is not only teaching or transferring knowledge to students, but more importantly is providing education to educate students. The implementation of education requires the ability of teachers to understand the characteristics of students so that the teacher is able to provide appropriate treatment for students. Provision of appropriate handling is expected to reduce learning difficulties that are usually encountered from students.

Education in the broadest sense, covers the whole process of life and all forms of interaction of individuals with their environment, while education in the limited sense can be one of the processes of teaching-learning interaction in a formal form known as teaching (learning) (Makmun, 2007). Obviously, learning is one of the limited educational activities in the formal form which is the task of the teacher.

Although the teachers have tried to expedite all of their competencies (among others, mastering materials, understanding student goals, managing programs, using strategies and methods, managing classes and learning activities using tools), but when they arrive at a time when they have to evaluate data and information on the results of measurement of learning processes and products, the teachers are faced with several realities, among others, students who are judged not or have not mastered the lesson, such as those aimed at numbers of achievement scores (Makmun, 2007).

With regard to Islamic Education, especially morality, religious teachers are adults who, among other things, function as a continuator of religious education in the family environment or form a religious spirit in children who do not receive religious education in the family. Based on this context, the teacher of religion (Islam) especially morality must be able to change the attitude of their students to receive the religious education they provide (Jalaluddin, 2015). This includes the ability of religious teachers to detect students' learning abilities.

Moral faith in any educational institution will influence the moral formation of students. However, the magnitude of the influence is very dependent on various factors, among others, determined by the quality of moral akidah teachers. The ability of religious teachers to provide interesting learning experiences for students, so that all students feel satisfied with the learning experienced. Such a step is one way to avoid learning problems and students.

The inability of students to master the lesson is influenced by various factors, including learning difficulties. In this regard, teachers are required to master the techniques of diagnosing learning difficulties of students in order to overcome and improve their learning activities.

The ability of the teacher to diagnose learning difficulties is one of the teacher's tasks related to learning, that teachers in carrying out learning activities are required to recognize and carry out the functions of Guidance and Counseling (BP) programs and services in schools by identifying learning difficulties faced by students (Kunandar, 2008).

Guidance and counseling is one of the important functions and duties of the teacher, because potential students need to be nurtured and guided by the teacher (Djamarah, 2010). In addition, students are unique organisms that experience development in all aspects of their personality according to the stages of development according to the tempo and rhythm of each development (Sanjaya, 2008).

Students in experiencing the development process, require the help of adults, especially teachers to develop all the potential or aspects of his personality, so that the

teacher plays an important role to help students develop themselves through guidance and counseling services. Maximum service from a teacher in overcoming learning difficulties of students is expected to be able to help students in undergoing a maximum learning experience without the burden of undergoing learning activities that some students are sometimes boring when not supported by the teacher's ability to create an atmosphere comfortable and enjoyable learning.

Daradjat, et al. explained, that students actually have an urge to eliminate typical traits such as ignorance, superficiality, and lack of experience, besides requiring help from adults, including teachers through education (Zakiah Daradjat, 1995). The teacher's help in overcoming the learning problems of students requires their own abilities from a teacher, especially the akidah akhlah teacher of implementing learning in school.

The inability of students to overcome the learning difficulties they experience, so that the teacher takes an important role in overcoming the learning difficulties of his students. In order to overcome the learning difficulties of students, the teacher is required to master the techniques of diagnosing learning difficulties of students and provide appropriate solutions for students in overcoming learning difficulties.

The quality of education is largely determined by the ability of the madrasa to manage the learning process and more specifically the learning process that occurs in the class. The results of student learning activities in the form of cognitive and psychomotor abilities are determined by the affective conditions of students (Majid, 2012). The role of teachers who teach in class is very important in the cognitive, psychological and affective conditions of students. Class assessments arranged in a planned and systematic manner by the teacher have the function of motivation, thorough learning, teaching effectiveness, and feedback.

The main objective of classroom-based assessment conducted by the teacher is to monitor the progress and learning achievement of students in accordance with the defined learning competency matrix, the teacher or homeroom teacher is expected to develop an individual portfolio system of students that contains a systematic collection of student progress and learning outcomes (Majid, 2012). Individual portfolios have an important role as a tool for class assessment to monitor and know the progress of student learning outcomes.

Based on various problems experienced by the students mentioned above, so the research that aims to reveal data about the influence of the implementation of the diagnosis of learning difficulties and assessment of the class on student learning outcomes becomes important to do.

The background mentioned above, leads to the main problem, namely how the teacher diagnoses learning difficulties and learners' learning improvements. From the main problem, the research problem was formulated as follows:

1. How is the diagnosis of learning difficulties of students?
2. What is the teacher's class assessment in learning?

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3. How is the influence of the diagnosis of learning difficulties of students and the assessment of teacher classes on student learning outcomes?

The purpose of this study is to know the diagnosis of learning difficulties of students, to know the assessment of teacher classes in learning, to know the effect of diagnosis of learning difficulties of students and the assessment of teacher classes on student learning outcomes.

DISCUSSION

Learning Difficulty Diagnosis

Diagnosis is a technical term (terminology) adopted from the medical field. According to Thorndike and Hagen in Makmun, that diagnosis can be interpreted, among others, as a careful study of facts about a matter to find characteristics or errors and so on that are essential (Makmun, 2007). Technically, the diagnosis of learning difficulties is a study of the problems experienced by students in certain subjects to find various things that are underlying it.

Shah recommends that before setting alternative solutions to the problem of learning difficulties of students, the teacher first identifies (attempts to recognize symptoms carefully) against phenomena that indicate the possibility of learning difficulties that engulf learners called diagnosis (Shah, 2010).

In accordance with the above understanding, it can be understood that in the concept of diagnosis, the prognosis concept is implicitly implicated. Thus, in diagnostic work, it is not just to identify the type and characteristics, and the background of a weakness or certain errors, but also implies an effort to predict (predicting) the possibilities and suggest action solutions.

Diagnosing student learning difficulties is one of the functions and duties of the teacher. Daradjat, et al. Explained, that in addition to teaching and administrative tasks, the teacher also carries out guidance and counseling tasks which for religious teachers include learning guidance and developmental guidance on religious attitudes that are intended so that each student is convicted of actual abilities and potential in learning capacity and behave (Zakiah Daradjat, 1995).

Diagnosis of learning difficulties is one form of tutoring and guidance on the development of religious attitudes for teachers of Islamic Education which aims to help students realize and recognize the abilities and potentials they have learned in learning Islamic Education, and behaving religiously according to Islamic teachings.

Diagnosis of learning difficulties is important to be done by Islamic Education teachers, because students are organisms that are growing and developing in all aspects of personality according to the developmental stages which are individually different between each student (Sanjaya, 2008). Individual differences among students can be seen in the biological, intellectual, and psychological aspects that need attention from teachers in relation to the management of teaching so that it can run conductively (Djamarah, 2010).

The activities of Islamic Education teachers to diagnose student learning difficulties need to be done to understand individual differences in students in order to get attention for the smooth learning process of Islamic Education in an educational unit (school).

Diagnosis of learning difficulties as a process of efforts to understand the types and characteristics and background of learning difficulties by gathering and using various data/information as complete and objective as possible so as to make conclusions and decisions and find alternative solutions (Makmun, 2007). Learning difficulties of students should not be left alone, without seeking efforts to solve them.

Diagnosis of learning difficulties is a process that begins with the activities of the teacher identifying learning difficulties that the results are used to examine or determine the status of students, then the teacher estimates the causes of learning difficulties.

The diagnosis process of learning difficulties developed in this study, refers to the technique described by Nasution, et al., That the diagnosis of learners' difficulties can basically be taken by the teacher through steps, namely identifying the existence of learning difficulties, studying or determining the status of students, and estimate the cause of learning difficulties.

Learning difficulties of students are usually evident from the decline in academic performance or learning achievement. But learning difficulties can also be proven by the emergence of behavioral abnormalities (misbehavior) of students such as shouting in class, disturbing friends, fighting and often not going to school. The form of learning difficulties can be seen from the factors that influence the occurrence of learning difficulties. Broadly speaking, the factors that cause the emergence of learning difficulties consist of two kinds, namely the factors contained in the self (internal) students, and factors that are located outside the self (external) students.

Factors that Exist in the Intern of Students

Internal factors are things or conditions that are common in the learners themselves. These factors include students' psychological impairment or lack of ability, namely:

1. Cognitive (the realm of copyright), among others, such as the low intellectual capacity/intelligence of students (Shah, 2010).
2. Affective (sense domain), among others, such as volatility of emotions and attitudes.
3. Psychomotor (in the form of), others such as disruption of the senses of sight and listeners (eyes and ears).

According to Burton, the internal factors of students have an influence on learning difficulties, namely.

1. Physical weakness, including:
 - a. A center of undeveloped nervous system is perfectly injured, deformed, or sick so often brings emotional disturbances.

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- b. The five senses (eyes, ears, speech tools, etc.) may develop imperfect or sick (damaged), making it difficult for the interaction process to be effective.
 - c. Developmental and reproductive imbalances and the functioning of the body's glands often carry behavioral abnormalities (less coordinated) and so on.
 - d. Body defects or imperfect growth of organs and limbs (hands, feet and so on) often also bring mental and emotional instability.
 - e. Chronic disease (asthma and so on) inhibits learning efforts optimally.
2. Mental weaknesses, including:
 - a. Mental weakness (lack of intelligence).
 - b. Lack of interest, doubt, lack of effort, activities that are not directed, lack of enthusiasm (malnutrition, fatigue, etc.), lack of mastering skills, and fundamental habits in learning.
 3. Emotional weakness, including:
 - a. There is insecurity.
 - b. Adjustment of insecurity.
 - c. Incorrect adjustments to people, situations, and demands of tasks and environment.
 - d. Recorded by a sense of phobia (excessive fear and antipasti), a self-defense mechanism.
 - e. Immaturity.
 4. Weakness caused by wrong habits and attitudes, including:
 - a. Many do activities that conflict and do not support school work, refuse or are lazy to learn.
 - b. Less courageous and failing to try to focus.
 - c. Less cooperative and avoid responsibility.
 - d. Often skip
 - e. Nervous
 5. Do not have the necessary skills and basic knowledge including:
 - a. Inability to read, count, lacks mastery of basic knowledge for a field of study that is being followed sequentially (increasing and successively) lacking in language (eg English).
 - b. Have learning habits and wrong ways to work.

Factors Located Outside (External) Learners

External factors, namely things or circumstances that come from outside the learners themselves. This factor includes all situations and conditions of the surrounding environment that do not support the learning activities of students, among others.

1. Uniform curriculum, material and source books that are not in accordance with the maturity level of individual differences
2. Mismatch of administrative standards (learning systems, assessment, management of activities and learning experiences and so on

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3. Too heavy the learning burden of students and or teaching teachers, too large the student population in the class and so on
 4. Change schools or programs too often, stay in class, and so on
 5. Weaknesses and learning systems at previous (basic/origin) education levels
 6. Weaknesses found in household conditions (education, social status, economics, family integrity, family size, tradition and family structure, peace and social psychological security, etc.)
 7. Too many activities outside school hours or many are involved in extracurricular activities
 8. Lack of food (nutrition) and so on.

Burton identifies a student as a case can be seen or can be suspected of having learning difficulties if the concerned shows certain failures in achieving his learning goals (Makmun, 2007). Learning difficulties in Burton's view is a case that is shown by the failure of students to achieve their learning goals.

Learning failure according to Burton is classified into four groups, namely (a) lower group if students do not achieve a measure of the level of success or level of mastery (level of mastery) at least in certain lessons within a certain time limit, (b) under registration if students cannot work or achieve proper performance (based on the level of ability: intelligence, talent), (c) slow learners if they cannot realize developmental tasks, including social adjustment in accordance with their organismic patterns at certain stages of development, such as those that apply to social groups and age concerned, and (d) immature (immature) or may be repeaters (repeaters) lessons if students do not succeed in achieving the level of mastery needed as a prerequisite for continuation at the level of the next lesson (Makmun, 2007). The four classes of learner failure are seen by Burton as learning difficulties of students.

Rahman, et al. identify the forms of learning difficulties of students, especially at the level of basic education, namely reading difficulties (dyslexia), writing difficulties (dysgraphia), and difficulty calculating (dyscalculia) caused by internal factors of students, and external factors of students (Ulfiani Rahman, 2014).

Symptoms of the emergence of learning difficulties can be observed in various forms, both of which can appear in the form of deviant behavioral changes or in the decline in learning outcomes. Deviant behavior also appears in various forms, such as disturbing friends, damaging learning tools, difficulty focusing, pensive, crying, hyperactivity, or frequent truancy.

Although deviant behavior can be an indication (hint) of learning difficulties, not all deviant behaviors can be equated with the emergence of learning difficulties. To distinguish it, it requires the ability and experience of the teacher in exploring the deviant behavior.

The tools used to make a diagnosis can appear in various forms, namely in the form of a test called a diagnostic test and can also be a non-test tool such as observation or interview. Diagnostic tests are prepared specifically to reveal learning difficulties experienced by students. Gronlund in Nasution et al., Explained that

diagnostic tests have characteristics, namely: (a) focusing on achieving goals in the field to be diagnosed, (b) including a broader breakdown of scores for each part of the test to test every ability, (c) the items of the test are arranged based on careful analysis of special skills that play a role in the success of learning and a study of common mistakes made by students, and (d) so that students who have learning difficulties can be measured carefully, then the level of difficulty of diagnostic tests is generally low.

Preparation of diagnostic tests requires several conditions, namely (a) determine specific goals that must be achieved carefully, (b) determine the stages that must be passed by students in achieving these specific goals, (c) arrange the test items to measure the level of achievement of students at each stage.

In addition to diagnostic tools in the form of tests, the teacher can also use a checklist (observation checklist) in observing the abilities/skills of students, for example in observing students doing certain movements, the teacher uses a checklist to record correct and wrong movements, in addition to the interview as a diagnostic tool to supplement information that cannot be captured by tests or checklists. The selection and use of a diagnostic tool is very dependent on the teacher's insight into the nature of diagnosis and improvement in learning, and the teacher's ability to use certain diagnostic tools.

Learning difficulties Islamic education is seen from the diagnosis, actually includes learning activities, and the development of religious attitudes. Problematic behavior must be dealt with effectively and on time, class management expert Carolyn Evertson and colleagues distinguish between minor, moderate interventions and using other resources in an effort to deal with problematic behavior as follows.

Minor Intervention

Some problems only require minor intervention (small intervention) these problems are usually behaviors that usually interfere with class activities and the learning process. For example, students make their own noise, leave their seats without permission, joke themselves, or eat in class. Effective minor intervention strategies include:

1. Use nonverbal cues. Establish eye contact with students then give a signal by placing your index finger on your lips, shaking your head to stop the behavior.
2. Continue learning activities. Sometimes the transition between activities lasts a long time so students leave their seats, chat, joke and start grabbing. A good strategy is not to correct the actions of students, but by starting new activities.
3. Approach students. When students begin to look distorted, the teacher simply approaches it, so students will usually be quiet.
4. Direct the behavior. If students begin to ignore the task, the teacher must remind the task.
5. Give the instructions needed. Overcoming mistakes when students work on tasks done by monitoring the work of students and providing instructions if needed.

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6. Have students stop in a firm and direct tone. Establish eye contact with students then have students stop the actions, make a brief statement and monitor the situation until the students obey.
 7. Give students choices. Give responsibility to students by saying that he has the choice of acting right or accepting negative consequences (Santrock, 2007).

Minor intervention is a way to overcome problems that are simple or mild that can be done by the teacher in several ways, namely using nonverbal cues, continuing learning activities, moving closer to students, directing behavior to focus on the lesson, giving the instructions needed, instructing students stop in a firm and direct tone, and give the choice of acting right or accepting negative consequences.

The behavior of students who are seen by the teacher as problematic in the light category, such as the RBBut themselves, leaving the seat without permission, joking themselves, or eating in the classroom, are handled by the teacher by means of minor interventions, starting with nonverbal cues, such as frowning, or deflating the eyes, or moving the index finger towards the deviant students.

If nonverbal cues do not get a response from students, the teacher can move closer while continuing learning activities for other students, then direct the behavior to focus on the learning task. It often happens in the classroom, that learners move on when the teacher approaches, but return to behave in an unpleasant manner when the teacher moves away, so the teacher needs to provide the instructions needed.

The series of teacher activities intervening in the deviant behaviors of the minor students mentioned above, need to be improved by way of instructing students to stop in a straightforward and direct tone, and even giving the choice to act correctly or accept negative consequences when the behavior continues.

Moderate Intervention

Some behaviors require stronger interventions when students interfere with activities, leave class, disrupt lessons, or work on friends' jobs. Here are some moderate interventions to overcome this type of problem, namely (a) for behavioral agreements. If problems arise and students remain stubborn, the teacher can refer to the agreement that has been agreed upon. The agreement can reflect input from both parties and the teacher acts as a witness who signed the agreement, (b) separate or remove students from the class, and (c) impose penalties and sanctions. Penalties can be in the form of multiple tasks (Santrock, 2007).

As a minor intervention, the teacher in overcoming the behavior of problematic students who are classified as moderate, such as disrupting activities, going out of class, disrupting lessons, or relying on a friend's job can use moderate intervention gradually.

If a relatively moderate problem appears above, the teacher can make a behavioral agreement to be referred to and agreed upon together. The agreement was made or an agreement between the two parties (between students who interfered with each other) and the teacher signed the agreement as a witness.

Furthermore, if the problem arises from the same students, the teacher can overcome it by separating or removing the students from the class. This intervention is chosen by the teacher if the agreed behavioral career has been violated by the students.

Another way is to moderate to overcome the problematic behavior of students who are classified as moderate is to provide penalties and sanctions that can be in the form of orders to do the task many times. For example, disturbing friends because they are unable to write verses from the Koran in learning Islamic Education, the teacher can give the task of writing the verse repeatedly as punishment or sanction.

Using Other Resources

Learning improvement activities begin by analyzing the results of diagnosis of learning difficulties to obtain information about the types of special difficulties, and the causes of the emergence of learning difficulties students tersenut. For example, special difficulties in remembering facts caused by lack of memory, memorization time, and motivation to learn PAI.

Diagnosis is done in order to provide solutions to students who have learning difficulties. In order to be able to provide the right solution according to the learning difficulties of students, the teacher must first identify or attempt to recognize the symptoms carefully against the phenomena that indicate the possibility of learning difficulties experienced by students.

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Teachers can also call parents of students or hold a parent meeting for a particular problem, or students can be met with the principal or counselor to get a warning or punishment for the problems they cause.

Learning difficulties of special behavior students can be overcome by the teacher by finding a mentor. A mentor can provide the support they need to reduce problem behavior, so the teacher can find a mentor who is able to be a mentor for students who are at risk of having problems.

Based on the description above, it can be concluded that the mild learning difficulties of students who are classified as mild can be overcome by the teacher by means of minor interventions, classified learning difficulties being overcome by moderate intervention, and severe learning difficulties overcome by using other resources.

Class Assessment

Class assessment is a teacher's activities related to decision making about achieving competencies or learning outcomes of students who follow certain learning processes. For this reason, data as information is needed as a basis for decision making. This decision relates to whether or not students have succeeded in achieving a competency.

Data obtained by the teacher during learning can be captured and collected through procedures, techniques and assessment tools that are in accordance with the competencies to be assessed. Therefore, classroom assessment is more a process of gathering and using information by the teacher to give a decision, in this case the value of student learning outcomes based on the stages of learning. From this process, a portrait/profile of the ability of students is obtained in achieving a number of standards of competence and basic competencies listed in the curriculum.

Class assessment is a process that is carried out through planning steps, preparation of assessment tools, collection of information through a number of evidences that show the achievement of student learning outcomes, processing, and the use of information about student learning outcomes. Class assessment is carried out through various methods, such as performance evaluation (performance), attitude assessment, written assessment (paper and pencil test), project appraisal, product assessment, assessment through a collection of work/student work (portfolio), and self assessment.

Assessment of learning outcomes both formal and informal is held in a pleasant atmosphere, allowing students to show what they understand and are able to do. The

learning outcomes of a student are not recommended to be compared with other students, but with the results that the student has before. Thus students do not feel judged by the teacher but are helped to achieve what is expected.

Learning Outcomes

Learning outcomes are a prenatal thing in the history of human life, because throughout the life span of humans always pursue results according to their respective fields and abilities, so that learning outcomes can be used as an indicator of the absorptive capacity (intelligence) of students (Arifin, 2009).

Related to the learning process, students are the main focus that must be considered to achieve learning outcomes, because students are expected to be able to absorb all the subject matter and achieve certain expected competencies.

When viewed from the function of learning outcomes not only as an indicator of success in a particular field of study, but also as an indicator of the quality of educational institutions, it is important to know and understand the learning outcomes of students individually and in groups in an educational unit.

Syah explained that learning outcomes are the success rates of students related to academic performance (Shah, 2010). In connection with that, the learning outcomes can be measured from academic abilities which are expected learning goals.

Forms of behavior as goals that must be formulated, can be classified into three domain classifications, namely: (a) cognitive domain related to intellectual ability, (b) affective domain relating to attitudes, values and appreciation, and (c) domain psychomotor which includes all behaviors that use the nerves or muscles of the body (Sanjaya, 2008).

Bloom, et al. developed a classification system known as Bloom's Taxonomy which consists of three educational target domains, namely cognitive, affective, and psychomotor. Cognitive domain according to Bloom. et al. in Santrock, it contains six goals, namely knowledge, understanding, application, analysis, synthesis, and evaluation (Santrock, 2007). This domain is arranged hierarchically from the simplest target to a complex target.

Affective domains according to Krathwohl et al. in Santrock, it deals with emotional responses to tasks that require students to show a certain level of commitment or emotional intensity which consists of five goals, namely acceptance, response, respect, organization, and respect for characterization (Santrock, 2007). This is where the importance of diagnosing learning difficulties and classroom assessments by teachers in order to identify students who have learning difficulties or not achieving the five goals of the emotional response.

Psychomotor domains according to Bloom, et al. as quoted by Santrock, it contains targets consisting of reflexes, fundamental fundamental movements, perceptual abilities, physical abilities, trained movements, and non-discriminatory behavior (Santrock, 2007). This classification contains a sequence in the skill level which generally tends to follow the sequence of phases in the motor learning process (Suprihatiningrum, 2013).

Learning outcomes are seen from the achievement of learning goals according to Gagne and Briggs in Suprihatiningrum, can be abilities possessed by students as a result of learning actions that can be observed through the appearance of students (learner's performance) that is distinguished by intellectual skills, cognitive strategies (cognitive strategy), verbal information (verbal information), muscle skills (motor skills), and attitude (attitude) (Suprihatiningrum, 2013). Various types of learning outcomes, indicated by students in the form of observable performance.

Suprihatiningrum states that learning outcomes associated with achieving student learning outcomes are basically grouped into two categories, namely knowledge and skills (Suprihatiningrum, 2013). Both groups of learning outcomes are indicators that show the quality of learning outcomes achieved by students in a learning process.

Knowledge ability, for example, can be demonstrated by students in learning activities by expressing meaning, giving names, making lists, determining location/place, describing something, telling an event, and describing something that happened (Kunandar, 2008). Knowledge ability of students, seen in knowledge of facts, procedures, and concepts. If students are unable to parse or explain about the material presented by the teacher, the students experience learning difficulties, and the teacher's task is to diagnose learning difficulties with class assessment.

Attitudes can be demonstrated by students in learning activities with the presence of pleasure in the students towards a result that involves learning, while the muscle skills appear in the movements of students who can control various levels of movement, both difficult and complicated movements and complex movements with agile and deft (Kunandar, 2008). If students are not able to show this attitude, it is indicated that learning difficulties, where the teacher must know the efforts that can be done to overcome the learning difficulties.

Djamarah illustrates, that learning is a series of soul-body activities to obtain a change in behavior involving cognitive, affective, and psychomotor aspects as a result of the experience of individuals in interacting with their environment (Djamarah, 2010). So learning outcomes can be measured by changes in student behavior in the cognitive, affective, and psychomotor domains that will be seen in the teacher class assessment.

In addition, learning outcomes can also be seen the Achievement Index (IP) achieved by students (Ibrahim, 1989). Achievement Index (IP) is an average credit value which is a unit of final value that describes the quality of completion of a program which at the end of the education program is called the GPA (Cumulative Achievement Index), (Alauddin, 2016).

In connection with that, the accumulation of the average value of students for all subjects that have been taken in the current semester is used as a benchmark in revealing data about student learning outcomes and if there are indications of learning difficulties the teacher must make efforts to overcome difficulties learning experienced by students.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Diagnosis of learning difficulties as a process of efforts to understand the types and characteristics and background of learning difficulties by gathering and using various data/information as complete and objective as possible so as to make conclusions and decisions and find alternative solutions. Class assessment is a teacher's activity related to decision making about achieving competencies or learning outcomes of students who follow the learning process in the classroom. Learning outcomes are seen from the achievement of learning goals which are abilities possessed by students as a result of learning that can be observed through the appearance of students and learning outcomes indicate that students experience learning difficulties or not.

Suggestion

This discussion has implications or has a direct involvement relationship with various things, namely the diagnosis of learning difficulties of students needs to be carried out in stages and continuously to obtain data about the types and causes of factors to be addressed properly and appropriately by teachers and other interested parties. Learning difficulties of students who have been identified in the form of the ability to master material or teaching materials that are lacking, need to get the attention of the teacher through reflection on the implementation of learning in order to find the right strategy. The efforts of the teacher in overcoming the learning difficulties of students through a mature and programmed plan, need to be continually improved in order to minimize the difficulties of further learning. Assessment of learning outcomes both formal and informal is held in a pleasant atmosphere, allowing students to show what they understand and are able to do.

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**THE EFFECT OF USING VIDEO MEDIA AND AUDIO VISUAL MEDIA ON
STUDENTS' LEARNING OUTCOMES IN ISLAMIC EDUCATION SUBJECT OF
FIFTH GRADE STUDENTS AT SDN 20 TOTAKKA LALABATA DISTRICT
SOPPENG REGENCY**

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Abstract:

Media is a form used by someone to convey information or messages that are considered important to all audiences. In addition, the media becomes a means or tool to provide information or messages through communicators as people who channel them. Video media is part of audiovisual media that can display or display messages and information through images and sounds delivered simultaneously. The advantages of video media are very much used in learning activities. With the advantages possessed, video media is able to show places, objects, and events that are delivered comprehensively through moving images. Video media is used for communication purposes starting from the fields of education, entertainment, and learning. Through the use of video media, viewers or viewers can see an event or process continuously with a high level of realism and video elements as clear as possible. Furthermore, the procedure for using video media is the stage of preparation, implementation and follow-up in the use of video media. Audio-visual media are media that have sound elements and image elements. This type of media has a better ability because it covers both types of auditive (listening) and visual (viewing) media. Audio-visual media is an audio-visual aid that means material or tool used in learning situations to help the writing and words spoken in transmitting knowledge, attitudes, and ideas.

Keywords:

Media Video, Audio Visual Media, Learning Outcomes

DEVELOPMENT of science and technology, is very influential on the preparation of learning strategies. Through this program, educators can easily use the media as a tool to meet the needs to achieve learning goals. Learning activities are one of the activities of implementing the curriculum in an educational institution, so that it can influence the students to achieve predetermined educational goals. The purpose of education is basically aimed at bringing students towards attitudinal, intellectual, moral and social changes. To achieve these objectives students interact with their learning environment, which is regulated by the teacher through the teaching process (Ahmad, 2001).

In the teaching method there are two things that are very prominent, namely the teaching method and the teaching media. There are many media that can be used according to Heinich, Molenda, Russel, and Smaldino learning media are grouped

into several types, namely, print media, visual media, audio media, video media, multimedia, computer devices (Yaumi, 2012).

One effort to improve the learning achievement of Islamic religious education is to use the right media, such as video and audio-visual media. In the process of learning Islamic education it seems that the two media are very relevant to implement, considering the problem of Islamic religious education requires the implementation and analysis of each student from the simplest to the most difficult or from the abstract to the concrete to be applied in everyday life.

The method used by the teacher to convey oral and written information to students is different from the way taken to strengthen students in mastering science and skills. The method used to motivate students to be able to use knowledge to solve problems faced and to answer a question, will be different from the method used for the purpose that students think and express their own opinions in dealing with all problems.

Thus, the use of video media and audio visual media in Islamic education education learning is one alternative that can lead students to achieve good and satisfying learning. This is of course by still paying attention to material characteristics, so that the use of these methods can produce optimal quality of learning or student learning achievement.

RESEARCH METHODS

Based on the type of data, this research is quantitative research in the form of experiments. This type of quantitative research is research that collects data to find out the comparison between the use of video media and audio-visual media in learning Islamic Education in SDN 20 Totakka District of Lalabata, Soppeng Regency. The approach used in this study is an educational approach and a social approach. The method of data collection is observation, interviews, documentation, and tests.

DISCUSSION

Understanding Learning Media

The word media comes from the Latin "medius" which literally means "middle" intermediary or introduction. In Arabic, the media can be interpreted as an intermediary or delivery message from the sender to the recipient of the message. Gerlach and Ely said that the media if understood broadly is human , material or events that build conditions that make students able to obtain knowledge, skills or attitudes, in this case, educators, books, and school environments can include media, but more specifically the notion of media in the learning process tends to be interpreted graphical tools (Arsyad, 2011)

In line with what was revealed by Suprpto that learning media as a very effective tool in helping educators to achieve desired goals (Salahuddin, 1986). In the traditional learning paradigm, the learning process usually takes place in the classroom, with the teacher centered approach to educators playing more roles and

setting rigid schedules, where the teaching and learning process can only apply at the time and place that has been set. The role of educators is very dominant and responsible for the effectiveness of teaching and learning in the classroom, because educators are also the dominant learning resource. This causes students to become dependent on the teacher, so students are less active and creative.

According to Vernon S. Gerlach & Donald P. Ely in Rohani (1997), understanding the media has two parts, namely the narrow meaning and the broad meaning. The narrow meaning, that the media is tangible: graphics, photos, mechanical devices, and electronics used to capture, process and convey information. According to the broad meaning, namely activities that can create a condition, allowing students to acquire new knowledge, skills and attitudes.

Meanwhile, Robert Heinich, et al. (2002) defines media as an information channel that connects information sources and recipients. In this sense media is defined as a communication facility, which can clarify the meaning between communicators and communicants.

So the media as a form used by someone in conveying information or messages that are considered important to all audiences. In addition, the media becomes a means or tool to provide information or messages through communicators as people who channel them. Media is also a tool that provides assistance to someone to channel messages with specific goals with diverse forms.

Understanding Media Video

Video media is a technology in which there are movement of images and frames that are able to create smooth movements and have predetermined speeds.

Video media is classified as part of audio-visual media that is able to display message elements from information obtained through images and sounds delivered simultaneously. The existence of video audio elements allows students to receive messages from what is displayed, while the visual element allows the creation of messages (Personal, 2017).

According to Sukiman, video is a set of components or media capable of displaying images and sounds at the same time. Basically the video can also change ideas and ideas into images and sound that the process of recording and viewing involves certain technologies (Arsyad, 2011).

This video capability provides live images and the resulting sound provides its own charm. Video media is generally used for entertainment, documentation and education purposes.

Today's video media has been widely used for various communication purposes in various fields, for example in the fields of entertainment, education, learning, almost every day we find examples of the use of video media. Video media is considered as a medium that can be used to reveal objects and events like the real situation. The existence of good planning before using video media will make the communication process of information and knowledge will be much more effective and efficient (Personal, 2017).

Understanding Audio Visual Media

Audio visual media is one type of learning media that can be used in the learning process. Audio visual media comes from the word media which means an intermediary form used by humans to convey or spread ideas, ideas, or opinions so that the ideas, opinions or ideas put forward reach the intended recipient (Arsyad, 2011).

Like the understanding of media in general, audio-visual learning media is an intermediary or the use of material capable of being understood through the senses. With the existence of these media conditions will be formed that can support the occurrence of the learning process with the target attitudes, knowledge, and skills in students.

Dale said that audio-visual media are teaching media and educational media that activate students' eyes and ears during the learning process (Musfiqon, 2012).

In addition, audio visual media as a learning resource can provide choices in using learning media according to the characteristics of students. Asyhar defines that audio-visual media is a type of media used in learning activities by involving hearing and sighting in one process or activity. Messages and information that can be channeled through this media can be verbal and non-verbal messages that rely on both vision and hearing. Some examples of audio visual media are film, video, TV programs and others (Musfiqon, 2012).

Audio-visual media are media that have sound elements and image elements. This type of media has a better ability, because it covers both types of auditive (listening) and visual (viewing) media. Audio-visual media is an audio-visual aid that means material or tool used in learning situations to help the writing and words spoken in transmitting knowledge, attitudes, and ideas. Audio-visual media is also a form of cheap and affordable learning media. Once we buy tape and equipment such as a tape recorder, there is almost no need for additional costs because the tape can be removed after use and new messages can be recorded again.

In addition, audio material is available that can be used and can be adjusted to the level of students' abilities. Audio can display motivating messages. In addition to attracting and motivating students to learn more material, audio material can be used to:

1. Develop listening and evaluating skills that are heard.
2. Organize and prepare for discussion or debate by expressing the opinions of experts who are far from the location.
3. Making a model that will be emulated by students.
4. Prepare interesting variations and changes in the level of learning speed about a subject or something problem (Arsyad, 2011).

As we know, learning media has a strategic role in the learning process, this is because learning media mediate knowledge information that is conveyed by the teacher to students. The same goes for audio visual media, where the media can be used to improve learning efficiency.

Audio visual learning media are used through sound and image elements. This is done to convey a message contained in the subject matter and create a classroom learning situation that can support students to learn well so that it will help achieve learning goals. Audio visual media is a type of media that in addition contains elements of sound also contains elements of images that can be seen, such as video recordings, various sizes of films, sound slides, and so forth. The ability of this media is considered better and more interesting, because it contains both the first and second types of media types (Sanjaya, 2011).

Meanwhile, Asra revealed that audio visual media is media that can be seen at the same time can be heard, such as sound films, videos, television, and sound slides (Asrah, 2007). Whereas Rusman (2012) explained that audio visual media is media which is a combination of audio and visual or can be called listening media. Examples of audio visual media are educational video/television programs, instructional video/television, and slide sound programs (sound slides).

As for its use, audio-visual media displays a blend of image and sound by forming characters that are almost the same as the original object through the tools included in the audio visual. Through the audio visual media, participants are expected to understand everything that the teacher has demonstrated.

Thus, audio-visual media can be regarded as a medium that can be used in learning activities by involving hearing and vision in one process or activity, which is demonstrated through films, videos, TV programs, sound slides (sound slides) and others.

Factors Affecting Learning Achievement

Factors that influence learning achievement consist of internal factors and external factors. Since students enter school have brought a diverse background, both in terms of ability and in terms of personal and other aspects in order to achieve goals, all of this will affect a student.

1. Internal Factor

This factor is a factor that comes from oneself or individuals who learn. Because these individual factors are formed from physical and psychological influences, so to be able to study well, these two factors must be considered.

Physical factor. This factor has a huge effect on learning. So, if the student is suffering from illness, fatigue, or lack of health due to lack of vitamins, malnutrition, etc., then his learning ability is very different compared to his physical condition in a healthy time.

Therefore, everyone or students must maintain their health regularly. A student who is often sick, but previously considered smart, of course will experience disruption in learning, which ultimately decreased his learning achievement drastically. So, a person's learning process will be disrupted if the physical condition is disrupted like influenza, the body is not comfortable, lacks enthusiasm, sleepiness, and so on.

Likewise with other factors including disability. Body defects experienced by students will affect their learning activities. Especially if those who experience bodily disabilities are sensory parts including tools for vision, hearing, or other sense devices. This causes a child to experience great difficulties in learning. So that it can be said that proper functioning of the body is an absolute prerequisite for the learning process to proceed well.

Therefore, students who experience disabilities or other chronic disorders cannot follow the learning process in school properly. In this case the task for the teacher is to design and create learning situations in such a way that such deficiencies can be overcome, for example students who are less than perfect in hearing and whose vision should not be released take a seat on the back seat, but are placed in the front position can receive an explanation from the teacher well.

2. Psychic Factors

This factor has a huge influence in terms of learning. Psychological factors in question are personalities that can affect learning achievement. These aspects include:

a. Intelligence

In everyday life, the term ordinary intelligence is defined as intellectual ability, namely the ability to achieve achievement in school which plays a very important role as a comparison material. Great influence on the progress of learning, students who have high intelligence will be able to solve all problems faced, and can potentially achieve achievements in the efforts made compared to students who have low intelligence. Low intelligence causes the acquisition of low learning outcomes which ultimately leads to the formation of low-quality students.

b. Talent

Talent is the ability to learn, this ability can only be realized into real skills after learning. To find out whether or not the gift of a person can be carried out intelligence tests and creativity tests. Munandar argues, that talent is an interaction between three things, namely the ability above average, creativity with characteristics such as fluency in thinking, and responsibility or attachment to the task (Sobur, 1991).

c. Motivation

The word motivation begins with the word "motive", meaning all the power that drives someone to do something (Nasution, 1995), or as a condition in the person who encourages an individual to do certain activities in order to achieve a goal. Thus, motivation can be interpreted as the driving force that has become active or a series of attempts to provide certain conditions. So, motivation will always determine the intensity of the child's learning efforts. Thus, giving motivation to students means increasing learning activities. Therefore, parents and teachers are expected to provide motivation so that the goals expected can be achieved.

d. Interest and attention

Interest is very big influence on learning, because if the subjects studied are not in accordance with the interests of students, then students will not learn as well as possible, even there is no attraction for him. Activities that are of interest to someone,

are constantly being watched that are not accompanied by pleasure. If there are students who are less interested in learning, it must be endeavored so that he has a greater interest by explaining things that are interesting and useful for life and things related to ideals and related to the material being studied (Nasution, 1995).

As with attention, if an individual already has attention, then he will be compelled to act according to his attention, and with that encouragement, will increase the attention that is on the individual. So what is demanded is the concentration of attention on an object. Suryabrata states, that attention is the concentration of psychic energy directed at an object, (Suryabrata, 1990). Or attention is a lot of little awareness that accompanies an activity carried out.

3. External factors

External factors are things that have an influence on the process or outcome of learning that comes from outside of students or people who study. This factor consists of several factors, among others,

a. Effect of Learning Tools and Materials

Learning tools and materials are very important in the learning process. This tool is intended for writing instruments such as pens or pencils, ink, paper, rulers, notebooks, and so on. Similarly, learning furniture such as tables, shelves, books, chairs, including tools and learning materials.

b. Time and place of study

Learning time must be arranged and used effectively and efficiently, because not all people have the opportunity to be able to use it well even though they have sufficient time.

Likewise the place of learning, planned learning requires adequate space and equipment. Learning place is a requirement in effective learning. Learning places that meet requirements are free from disturbances and noise, lighting and other equipment are available. So in other words the qualified learning place is a place that can enable learning activities to run well.

c. Learning Environment

This factor is intended is the relationship between students and others that affect learning achievement. The learning environment factors that can affect learning achievement are the family environment. The family is the first and foremost center of education and the parents are the educators. Parents have responsibility for the future of their children. Especially in this day and age, these responsibilities become increasingly large considering the many joints of life that deviate from the purpose of education. The factor is divided into:

- 1) How to educate children
- 2) Relationship between Parents and Children
- 3) The State of the Family Economy
- 4) Background of Parent Education

d. School environment

School environment factors referred to by teachers as educators who provide a number of knowledge to students at school. The teacher is someone who is experienced in the field of his profession. Teachers who have a profession to teach certainly have the competence to teach, be authoritative in the eyes of their students, and master the subjects to be presented. Conversely, inexperienced teachers will find various difficulties in class.

Learning difficulties will arise, if the teacher is not qualified, both in taking the method to be used or the subjects he is holding. Poor teacher relations with students, teachers who demand standards above ability, and teachers who do not have skills in the effort to diagnose learning difficulties will create similar things.

So, therefore, an educator must be demanded to be more in everything in the eyes of students by mastering the subject matter that will be taught and able to solve the problems of students in the classroom and outside the classroom related to lessons, especially Islamic Religious Education (PAI).

Student Learning Outcomes

Learning outcomes according to the Indonesian Dictionary (KBBI) means something that is held by business, income, and acquisition. While learning is a change in behavior or response caused by experience. So, learning outcomes are the abilities of an individual that is obtained in obtaining something by learning through a process or effort. Something that is obtained can be in the form of skills, understanding, attitudes, behaviors, and ways of speaking. Getting something is called learning outcomes. Where a student in the school learning outcomes is an understanding of a subject matter, achievement, scientific work, and so on. The knowledge learned is expected to provide an impression or experience for these students that can be implicated in daily life.

CONCLUSION AND SUGGESTION

Conclusion

Media as a form used by someone to convey information or messages that are considered important to all audiences. In addition, the media becomes a means or tool to provide information or messages through communicators as people who channel them. Video media is a technology in which there are movements of images and frames that are able to create subtle movements and have predetermined speeds. Audio visual media are teaching media and educational media that activate the eyes and ears of students during the learning process. The factors that can influence learning achievement can be seen from two types, namely: internal factors and external factors, where internal factors include physical factors and psychological factors, while those included from external factors include the influence of tools and learning materials, time and place of learning, and learning environment.

Suggestion

As a final part of this paper constructive suggestions are proposed, which are expected to educators using video media and audio-visual media to improve student learning achievement in a repetitive manner so that they get a good response from students and teachers are expected to pay attention to students who experience difficulties in learn.

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THE IMPLEMENTATION OF QIRA'AH AND TAHFIDZ QUR'AN METHODS

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Abstract:

The Qur'an is an eternal miracle, which was revealed to the Messenger of Allah as guidance for mankind and explanations about the instructions and the distinction between the right and the vanity. Al-Quran was revealed by Allah Almighty in Arabic with the high structure and beauty of the balagah. Al-Quran is a Muslim holy book that contains various sources of Islamic teachings. Serves as a guide and as a way of life to achieve the happiness of the afterlife. The Qur'an is viewed in terms of its sides with regard to two major problems, namely world problems and the afterlife. World problems include the fields of economics, social family, politics, science and relations among people, morality, and so on. Whereas the problem hereafter is related to the faith in the afterlife, reward and sin, rewards and torments, and various other problems of the afterlife.

Keywords:

Implementation, Method, Qiraah and Tahfidz, Al-Quran

AL-QUR'AN is a Muslim holy book that contains various sources of Islamic teachings. Serves as a guide and as a way of life to achieve the happiness of the afterlife. The Qur'an is viewed in terms of its sides with regard to two major problems, namely world problems and the afterlife. World problems include the fields of economics, social family, politics, science and relations between ummah, morality, and so on. Whereas the problem hereafter is related to the faith in the afterlife, merit, and sin, reward, and torture, as well as various other problems of the afterlife (Nata, 2003). Al-Quran according to the number of scholars as quoted by Syaikh Manna Khalil al-Qattan is the word of Allah Almighty. which was revealed to the Prophet Muhammad. and is a service for those who read it (al-Qattan, 2009).

One of the features of the Qur'an from many of its other features is that it has always been an interesting conversation in the world of science, both directly concerning its contents and the things that are around the Qur'an. Among the scientific talks relating to matters surrounding the Qur'an is the issue of reading it. Along with the rapid dynamics of life, the way to read the Qur'an is increasingly backward and may be categorized as abandoned. Therefore Muslims are obliged to pay great attention to the Qur'an both by reading, memorizing, and interpreting it. The Qur'an is the only divine message that is able to maintain its originality throughout history (Subhi al-Salih, 2004).

Al-Quran has traveled a long way of history safely, always in accordance with the times. It is very pleasing to everyone who has faith and devotion when reading the Qur'an, understands the knowledge of recitation and its meaning because by that

humans will get instructions from the Qur'an, without doubt admired by those who fear. Learning to read the Qur'an for a Muslim is the law fard ain, because reading the Qur'an well and fluently, besides a Muslim will carry out or obtain a reward, also he will be able to strengthen his beliefs about the teachings contained in the Qur'an (Ma'rifat , 2007).

The Qur'an has no doubts in it because the Qur'an is a guide for anyone. As contained in Surah al-Baqarah/2: 2.

Translation:

This is the Book about which there is no doubt, a guidance for those conscious of Allah.

Al-Quran is a source of Islamic teachings that relates to the totality of human life which contains social messages and religious spirit. Reality in the community, it cannot be denied that when the source of the teachings is to be understood and communicated in a pluralistic human life, it is necessary to involve thinking that is human creativity, in this case, humans make the Qur'an a guide because the Qur'an is a holy book which is always maintained from counterfeiting, no matter how many exams come and go.

The Qur'an is the greatest miracle inherited from the Prophet. for the Muslims. If various people in the eastern and western hemisphere feel proud of their order, legislation and rules, then Muslims feel proud of the most grand legislation and life guidelines, the Qur'an. The existence of the Qur'an has a central position in the system of human life, especially for Muslims.

RESEARCH METHODS

This type of research is direct research that is qualitative in nature, which is a form of research aimed at describing existing phenomena. The location of this study was at Tahfidz House, Soppeng Regency, South Sulawesi, with a distance of + 180 km. located in Soppeng Regency. The data sources in this study are, tahfidz teachers, coaches, tahfidz participants and community leaders in the Soppeng District, who are considered to have the capability to provide valid and accurate information, which is used as a data source. To collect data that is relevant or relevant to this research variable, two main instruments are used, namely a list of written interviews and observation sheets. Some relevant documents and relating to this research were also examined at the time of data collection. In addition, direct interviews were also conducted with the parties concerned.

DISCUSSION

Understanding the Qur'an

The scholars of usul, experts of kalam, fukaha, muhaddisin, and grammar experts gave various definitions of the word al-Quran, including:

1. According to Manna 'Al-Qaththan, the Qur'an is the book of Allah Almighty.

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- which was revealed to the Prophet Muhammad, and read it received worship.
2. The Qur'an is the Quran which was revealed to the Prophet Muhammad from Surat al-Fatihah to the end of Surat al-Naas.
 3. Al-Quran is the word that contains miracles, descends to the last prophet, with the intermediary al-Amin Jibril written in the Mushaf, delivered to us mutawatir and for those who read it, it is considered worship.
 4. According to the scholars of Jurisprudence, Jurisprudence and Arabic, the Qur'an is a debilitating word (al kalam al muijiz) which is revealed by Allah Almighty. to the Prophet Muhammad. through the way of revelation that is quoted to us by mutawatir transmission. Of the three definitions above there are still several other definitions. This definition has become the agreement of the scholars regarding the Qur'an, namely the Kalam Allah which has a miracle value, which is revealed to the pungkasan of the prophets and messengers with the intermediary angel Gabriel as written by Mashahif, narrated to humans with mutawatir, reading it counts as worship, beginning with surat al- Fatiha and closed with QS al-Naas (Anwar, 2013).

This definition was agreed upon by the scholars. Allah SWT. lowering the Qur'an is the order of the life of the Ummah and guidance for beings. He is a sign of the truth of the Messenger of Allah, in addition to being a clear proof of his prophethood and apostolate. Al-Quran is a proof that will remain upright until the Day of Judgment. It is true that it is indeed an eternal miracle that guides all nations and people over the turn of the times.

The Primacy of Memorizing the Qur'an

Memorizing the Qur'an is a very noble work, both in front of humans and even more so in the presence of Allah Almighty. Many verses and hadith of the prophet explain the importance of the primacy of the Qur'an and its knowledge, both related to teaching and learning and reading and memorizing it. There are also many verses that invite believers to think about and use the laws of the Prophet, and to say nothing and listen when someone reads them.

Here are a few verses and hadith that show these virtues: QS Fathir/35: 29.

Translation:

Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish.

This verse uses *fil madhi* which means now and will come, it gives a sign that now and in the future there will be people who always read the Qur'an from time to time as one proof of the miracle of the Qur'an (Shihab, 2012).

The Holy Quran of the Holy Book that can revive the spirit of the generation from the danger of extinction, from a generation that is spiritually empty becomes a generation that revives with the rays of the Qur'an and shows on a straight path and revives it from the valley of defamation to the best displayed for all humans.

The Qur'an as the last holy book is like a miniature universe that contains all the principles of scientific discipline. Therefore, faithful Muslims believe in the Qur'an has obligations and responsibilities for the holy book (A. Suad. MZ., 1988). Among the obligations and responsibilities is to study and teach the Qur'an. The basis of the obligations and responsibilities for learning and teaching the Qur'an based on one of the traditions of the Prophet:

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (رواه البخاري وأبو داود والترمذي والنسائي وابن ماجه)

Meaning:

"From Uthman ibn Affan, may Allah be pleased with him. The Prophet said: Your best are those who study the Qur'an and teach it ". (Narrated by Al-Bukhari)

Al-Quran which has an important position for human life, because the introduction of the Qur'an is absolutely necessary. The effort to introduce the Qur'an is not only knowing in terms of physical and historical aspects, but more important is how Muslims are able to read, memorize and understand and practice the meanings contained in the verses verse by verse from the Qur'an (Muharram, 2003). But the thing to note is that reading the Qur'an is not the same as reading newspapers, magazines or other books which are mere kalam or human words. Reading the Qur'an is reading the words of God and communicating with God, so someone reading the Qur'an as if having a dialogue with God, that's why when someone reads the Qur'an it is recommended to always maintain adab when reading the Qur'an or dialogue with God .

The interaction of every Muslim with the Qur'an becomes a separate sight in every space and time, starting from learning to read, memorizing to understanding it and carrying it in every step. This view, can be seen around the environment with various ethics when interacting with the Qur'an. Each person has his own way when carrying it, reading it and understanding it, but because the Qur'an is a very noble book, it should be treated with dignity as well in accordance with the existing guidelines.

However, many of today's phenomena are out of the real rules, where they put the Qur'an in line with its feet, which is not reasonable at all, even as an insult to this noble scripture. Often found in people's lives, so many people try to learn more about memorizing the verses of the Qur'an, but on the other hand there are also many who are found from those who do not keep adab-adab when reading the Qur'an.

Islam is the religion of Allah Almighty. which was revealed to His Messenger since Prophet Adam. until the last prophet was the Prophet Muhammad. sent with the perfect religious Shari'a as *khairul ummah*. This is in line with the word of God Almighty. in QS Ali 'Imran/3: 110.

Translation:

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah . If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

Religion concerns human life. Therefore, awareness and understanding of one's religion will better describe attitudes and behavior, both from the outward aspect as well as from the inner side in relation to something sacred and the unseen world. From this religious awareness and religious experience, there is also a religious attitude that is displayed by someone (Annuri, 2010). As one proof of God's help. to man is God Almighty. lowering the Qur'an to humans to read and practice. The Qur'an has proven to be a great lamp in leading people to navigate the journey of their lives. Without reading, humans will not understand its contents and without practicing it humans will not be able to feel the goodness and virtue of the guidance of Allah Almighty in the Quran (Thalib, 2005).

The Nature of the Implementation of *Qira'ah* Method

Implementation means processes, ways, actions to implement (design, decisions, etc.) (W, 2003). Whereas according to experts there are several meanings, among others, stated by Santoso Sastropetro, arguing that application is defined as a particular business or activity carried out to realize a plan or program in reality (Satroepetro, 2008). Furthermore, the application is the efforts carried out to implement all plans and policies that have been formulated and determined by completing all the needs of the tools needed, where they are implemented, when the time starts and ends, and how it is implemented. Based on the above understanding, the writer can conclude that the application is an activity in the process of realizing a predetermined plan, so that the objectives can be achieved by considering the suitability, interests and capabilities of the organization and a target group. While the method is one of the methods used by educators in establishing relationships with students during the learning process to achieve the stated goals (Sudjana). The use of the right method is one of the most important things in learning because with the right method, learning will be delivered according to the desired expectations.

The *qira'ah* method of reading the Qur'an is a method or method of learning to read the Qur'an with the characteristic of using *ras* songs and using a balanced approach between habituation through classical and truth reading through individuals with reading techniques. This method is the learning application with *ras* songs. *Ras* is Allegro which is light and fast motion.

Tahfidzul Quran consists of two words, namely tahfidz and Quran. The word tahfidz is the masdar form of *hafidz*, *yuhafazu*, *tahfidzan* which means memorizing. Ordinary *tahfidzul* means the process of repeating something either by reading or listening, while the understanding of the Qur'an in terminology is *kalamullah* which is revealed to the Prophet Muhammad. as a miracle written in sheets, which are narrated mutawatir and reading it is worship (al-Qattan, 2009).

Reading the Qur'an includes very noble deeds and Allah promises a multiplication of rewards for those who do it even though not yet understood the meaning and meaning. Believers who do not read the Qur'an means that they have eliminated their essence, which is good at the end. This is a disadvantage for the person of a Muslim, who should be able to read the Qur'an, memorize it, and memorize it. For a Muslim to read the Qur'an, and making it a source from all sources is absolute. Reading the Qur'an is the first step in interacting with Him.

The virtues of people who read the Qur'an are (Syarifuddin, 2004):

1. People who read the Qur'an will be rewarded by Allah SWT.
2. Reading the Qur'an is a depressing mental medicine therapy.
3. People who diligently read the Qur'an will get *syafa'at* on the Day of Judgment.

Memorizing is a process of "learning or learning something and trying to save it in memory" (Badudu, 1994). Memorizing can also be interpreted as "efforts made by the mind to always remember the subject matter received" (Alwi, 2002). Efforts to achieve success in learning activities need to be done several things, among others, is memorization. In memorizing activities requires skills to focus attention, namely interest. The ability to focus attention is not a natural talent that can be trained because these skills are greatly influenced by one's memory of the material to be memorized.

This process of remembering plays an important role. Santri will have difficulty memorizing learning materials if their memory is very low. Therefore, strong memory greatly supports one's memorization resistance. The process of memorizing learning material in learning activities is one of the activities in mastering materials. Learning material that must be mastered is not only the essence (the point of thought), but also must be mastered by memorizing it. All formulas, arguments, concepts, and certain rules cannot be extracted, including memorizing verses of the Qur'an which must be mastered and memorized as they are (literally).

According to Gie, memorization methods can be divided into 3 types, namely:

1. Memorizing through eyesight only. Learning material is looked at or read inwardly attentively while employing the brain to remember.
2. Memorizing through the ear hearing, the learning material is read with a sound loud enough to be inserted into the head through the ear.
3. Memorizing through hand gestures, that is by writing on paper using a pencil or moving the fingertips on the table while thinking of implanting the lesson material.

Based on the information above, the best method for memorizing a lesson depends on the material. Taking this into account, one must be able to memorize effectively and efficiently. Learning material in the form of definitions or points of thought that require word for word formulation very precisely, should be memorized by reading it out loud because the sound captured by the ear will echo in the mind. Formulas that are intricately shaped or whatever is not expressed in words, are more appropriate to memorize by hand gestures (Gie, 1988).

The way to memorize the Qur'an is the ability to remember is not enhanced by the practice of memorizing as much as possible, but more precisely by learning how to remember better. Students will more easily remember the broader material. According to Djamarah there are a number of very useful ways as follows:

1. Test yourself actively or repeat in your own words.
2. Hold classifications and use rhythms, as well as those applied at the elementary school level and the Islamic elementary school that teach lessons with a kind of song.
3. Pay attention to the meaning and hold associations. Students connect the learning materials that are memorized with other materials that relate as much as possible.
4. Focus and do not fall asleep, intend really to learn.

According to Thabathaba'i the perfection of the sentence means the end of the stage or process of the journey of the Shari'a presence from a phase that is still lacking until it reaches the phase of perfection that is religion under the Prophet Muhammad (Zain, 2002).

Allah SWT. has said in terms of guarding and maintaining the purity of the Qur'an as in QS al-Hijr/15: 9.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Translation:

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

This verse is a refutation of the words of those who doubt the coming of the Qur'an. Therefore he is strengthened by the real word and by using the word We, namely Allah Almighty. who commanded the angel Gabriel. Thus, thus this verse can be an encouragement to unbelievers to trust the Qur'an and at the same time break their hopes of being able to maintain their heretical beliefs.

The plural form used at the beginning of this verse implies an involvement other than Allah SWT. namely the angel Gabriel as, in lowering it and the Muslims in its maintenance, that is why memorizing the Qur'an has spread throughout the corners of the world as an effort to preserve the authenticity of the Qur'an (Shihab, 2012).

The logical consequence given by Allah SWT. is giving convenience to people who are interested in memorizing the Qur'an and being serious in memorizing it. The Qur'an will continue to exist until the end of time and will not lack its memorizers. All of that cannot be separated from the will of Allah SWT. Likewise, the memorizers of the Qur'an are essentially the choice of Allah SWT. which plays the role of guardian and keeper of the purity of the Qur'an. Thus, this research is one of the efforts to instill a love for the Qur'an to students who ultimately includes servants who can maintain and maintain the purity of the Qur'an.

1. Effective and practical methods in memorizing the Qur'an are as follows:

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- a. Intend to be sincere. Intention is the first pillar in all worship. Al-Quran memorizers should regulate their intentions before starting to memorize them, which is to seek Allah's blessing, and draw closer to him.
 - b. Maintain yourself from the hadith.
 - c. Pray and pray. A memorizer of the Qur'an in order to memorize it quickly and memorize it is firmly attached to the chest. It is best to pray and pray specifically for the reciters of the Qur'an.
 - d. Using standard Quran manuscripts.
 - e. Consult.
 - 2. Problems with memorizing the Qur'an and the solution to memorizing the Qur'an often encounter obstacles
 - a. The memorized verses forget the solution again:
 - 1) Do not leave the new memorization too long, because new memorization is easily lost.
 - 2) Repeating memorization.
 - 3) Listening to others including tapes (Sugianto, 2004).
 - 4) Understand the meaning
 - b. Many verses are similar but not the same. The way to solve it is by giving a marginal note to the Qur'an which is used to memorize that the verse is the same as what verse is the verse, what number and how many letters.
 - c. It's hard to memorize. This situation occurs due to several factors, including low levels of questionnaire (IQ) intelligence, chaotic thoughts, unhealthy bodies, noisy conditions around, and others. This problem can be anticipated by the memorizer because he knows the best about him.
 - d. Weakening the spirit of memorization. This can be anticipated by increasing patience and making variations in memorization.
 - e. Not istiqomah.
 - 3. Tips to maintain memorization of the Qur'an
 - The tips for maintaining memorization of the Qur'an are as follows:
 - a. Memorized material should be played (for the sake of ') to other experts.
 - b. To strengthen memorization, tadarusan (mudarosah) or see listening with other memorizers that make us actively read it. c. Memorize continuously (istiqomah).
 - c. Do memorization when the body condition is fit (fresh).
 - d. Try not to do things that are prohibited by religion.
 - e. Listen to memorization of the Qur'an from a cassette or learn a translation. This will help attach memorization.

CONCLUSION

Al-Quran is the order of the life of the Ummah and guidance for beings. It is a sign of the truth of the Prophet Muhammad in addition to being clear evidence of his prophethood and apostolate. Al-Quran is a proof that will remain upright until the Day of Judgment. It is true that it is indeed an eternal miracle that guides all nations

and people over the turn of the times. The virtue of memorizing the Qur'an is a very noble work, both in front of humans and even more so in the presence of Allah SWT. Many verses and hadith of the prophet explain the importance of the primacy of the Qur'an and its knowledge, both related to teaching and learning and reading and memorizing it. There are also many verses that invite believers to think about and use the laws of the Prophet, and to say nothing and listen when someone reads them. The *Qira'ah* Al-Quran method is a method or way of learning to read the Qur'an with the characteristic of using *ras* songs and using a balanced approach between habituation through classical and truth reading through individuals.

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EFFECT OF THE APPLICATION OF CLASSICAL CONDITIONING AND OPERAN CONDITIONING LEARNING IN IMPROVING LEARNERS' MORALITY

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Abstract:

This paper discusses the phenomenon in the world of education which must be very concerned with the morality of students who are very alarming. Education is an important forum for students to get a knowledge. With the existence of education, it will produce generations that are intelligent and have good morals. Therefore, in addition to cognitive development, the affective development of students also really needs to be developed to shape the characteristics of students, especially in morality. Therefore, some learning can be applied in this case such as classical conditioning learning and operan conditioning. Classical conditioning learning is a theory from Ivan Pavlov about the stimulus given by educators so as to provide responses from students, while operan conditioning learning is a theory of BF. Skinner about giving rewards and punishment to students. By providing these approaches, it will improve the morality of the students so that they become individuals who have courtesy and good ethics.

Keywords:

Classical Conditioning, Operan Conditioning, Morality

PHENOMENIA today's globalization is part of the dynamics of life that cannot be denied. It is undeniable that globalization has had a considerable impact on various aspects of the lives of various nations in the world, including the Indonesian people. The impact that is most feared by many people is the negative impact that becomes a major threat to morals and behavior, especially in the field of education.

To fortify the younger generation from the bad influence of globalization, it is necessary to build a strong morality. In building the nation's morality, it starts from the young generation as a mirror of the character of the Indonesian nation as a whole. This is not an easy thing because the young generation is a component of the Indonesian people who are most vulnerable in facing the current of globalization. However, building morality is a very important and urgent matter. For this reason, the world of education is very well used to shape the personality of the child as the foundation or basis for providing opportunities for children who want to change their behavior (Hani'ah, 2017).

In the life of nation and state, education plays a very important role in ensuring the survival of the nation and state, because education is a vehicle to improve and develop the quality of human resources. Education is interpreted

consciously by educators on the physical and spiritual development of students towards the formation of the main personality (Ghafur, 2004). Therefore, education is seen as one aspect that has a central role in shaping the younger generation to have a good personality.

One effort to improve the quality of education in schools is through the teaching-learning process. Various concepts and new insights about the teaching-learning process in schools have emerged and developed along with the rapid development of science and technology. The teaching task for the teacher is a complex process. Not only just conveying information from the teacher to students, but also requires attention to see behavior changes as a result of observations during the learning process (Subroto, 2002).

In addition, education has an important role in developing the potential of human believers. This is in accordance with the RI Law on National Education System No. 20 of 2003 stating that:

National education functions to develop capabilities and form a dignified character and national civilization in order to educate the nation's life, aiming at developing potential students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (Grafika, 2007).

A good learning process certainly takes into account everything that is needed and which is the basis in it, one of which is learning theory which is a concept to form suitable methods to be applied. Learning theory is a behavior change as a result of experience. In other words, learning theory will help in understanding how an experience or stimulus from outside can change the behavior of students so that it becomes a habit that is embedded in students. So that the understanding of learning theory will help teachers to provide stimulus well, effectively, and efficiently.

Behaviorism is a learning theory that pays attention to the relationship between stimulus and response. Learning in the behaviorist view is a form of change experienced by students in the form of changes in their ability to behave in new ways as a result of interactions between stimulus and response.

One behaviorism learning theory that links learning with stimulus and response is classical conditioning learning theory by Ivan Petrovich Pavlov and operant conditioning by B. Skinner, where the theory discusses habituation to the stimulus given to get the desired response. In its application in a learning process, this theory is very helpful for educators in directing their students.

The importance of moral fostering in children is to make the young generation realize the next generation to know their roles and responsibilities, so that they are not selfish, can act wisely, and spearhead the success of the nation and state. The world of education, morality is also important because

the affective value of students is a must value and is also guided to have a value of politeness and good ethics.

Classical conditioning learning theory and conditioning operands are considered very effective if the application is carried out on students who are small in age, because they have a "record" of strong memories and immature personality conditions, so they easily dissolve with the habits they do everyday . Therefore, it is said that as the beginning of the education process, habituation is a very effective way of instilling moral values into the soul of the child. The values embedded in him will then manifest in his life since he began to step into the age of adolescents (Arief, 2002).

DISCUSSION

Learning Theory of Behaviorism

Classical Conditioning

The learning theory of classical conditioning behaviorism was discovered by Ivan Petrovich Pavlov born September 14, 1849 in Ryazan, Russia, the village where his father, Peter Dmitrievich Pavlov, became a priest. He was educated at the church school and proceeded to the Theological Seminar. Pavlov graduated as a Bachelor of Medicine with a basic field of physiology. In 1884, he became director of the Physiology Department at the Institute of Experimental Medicine and began research on digestive physiology (Thobroni, 2011).

Classical conditioning is a type of learning in which an organism learns to associate or associate stimuli. In classical conditioning, neutral stimuli (such as bell sounds) are associated with meaningful stimuli (such as food) and give rise to the capacity to produce the same response. To understand Pavlov's classical conditioning theory (1927) we must understand two types of stimuli and two types of responses, namely Unconditioned Stimulus (US), Conditioned Stimulus (CS), Unconditioned Response (UR), and Conditioned Response (CR). (Santrock, 2007) Following is his explanation.

1. Unconditioned Stimulus (US) = unconditional stimulus = natural stimulus = reasonable stimulus, that is, a stimulus that is naturally, naturally, can cause a response to an organism, for example: food that can cause salivation in dogs.
2. Conditioned Stimulus (CS) = conditional stimulus = unnatural stimulus = non-natural stimulus, namely a stimulus that naturally does not cause a response, for example: the sound of a bell, looking at a plate, hearing the steps of a person who used to give food.
3. Unconditioned Response (UR) = unconditional response = natural response = reasonable response, namely the response caused by unconditioned stimulus (US).

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4. Conditioned Response (CR) = conditional response = unnatural response, that is the response caused by a conditional stimulus (Conditioned Stimulus = CS) (Nurhidayanti, 2012).

Starting from Pavlov's assumption that by using certain stimuli, human behavior can change according to what is desired. Then Pavlov experimented with animals, namely dogs (Thobroni, 2011).

In his experiment, Pavlov operated on a dog gland in such a way that it allowed the investigator to carefully measure the saliva coming out of the pipe in response to the stimulus of the food that was delivered to his mouth. Pavlov's experiment was repeated several times until it was discovered that saliva had come out before the food reached the mouth. That is, saliva has come out when the dog hears the bell, looks at the plate of food, the person who used to feed him, and hears the steps of the person who used to give him food.

Saliva discharge because there are food stimulants is a natural thing. But the release of saliva because the dog hears the bell, sees the plate, the person or even hears someone's step is something that is not natural. This means that under normal circumstances, a dog's saliva will not come out just because he hears the sound of the bell, sees the food plate, the person who used to give food, and hears the steps of the person who used to give food. The sound of bells, plates, people and the steps that people usually give food is a sign or signal.

The sign or signal is always followed by food. Thanks to repetition during the experiment, the dog will salivate when seeing or hearing signals that are exactly the same as the signals used in the experiment (Nurhidayanti, 2012).

Among the stimuli that are conditioned in Pavlov's experiments are some of the visions and sounds that occur before the dog eats food, such as the sound of bells, plates, people and the steps of people who are used to giving food. Conditioned Response (CR) is a response that is learned, namely the response to a conditioned stimulus that appears after a US-CS pair occurs (Santrock, 2007).

Thus classical conditioning theory is a theory in education, creating new reflexes by bringing stimulus before the reflex occurs. With the stimulus in the form of prizes (rewards) given to students or provide positive habits, it can foster student learning motivation, so students are more interested in the teacher, meaning not hating or indifferent, interested in the subjects being taught, having enthusiasm high and controlling his attention especially to the teacher, always remembering the lesson and learning it again and always controlled by the environment. Through these experiments, it can be seen that the reflex movement can be learned and changed because it gets a consistent and continuous habituation/conditioning.

Operan Conditioning

Skinner (1904-1990) was born in Susquehanna, Pennsylvania. Hargenhahn, Olson (2015: 81) March 20, 1904 and died in Massachusetts, August 18, 1990 at the age of 86 years was a famous American psychologist from the school of behaviorism (Rahman, 2014). Like groups adhering to modern psychology, Skinner adopted a behavioristic approach to explain behavior. In the development of learning psychology, he announced the theory of operant conditioning. Where a person can control the behavior of organisms through giving wise reinforcement in a relatively large environment. In some cases, implementation is far more flexible than classic conditioning (Wahab, 2016). Every living thing must always be in the process of contacting its environment. In the process, living things receive stimuli or certain stimulants that make them act something. Stimulation is called an arousing stimulant. Certain stimuli cause humans to take certain actions with certain consequences (Rahman, 2014).

According to Skinner, our self is a self that is strengthened at a certain moment. Learning to speak English, for example, we have been strengthened to speak English early in our home environment. If we move to another country in a different language, then we will learn the language of the country because the moving process will be considered or strengthened (Rahman, 2014).

Skinner said the environment was clearly important, but its role was still unclear. The environment is not encouraging or attractive and environmental functions are difficult to capture and analyze. The role of the environment in shaping and maintaining individual behavior has just been recognized and learned. According to Skinner, animate organisms will always be conditioned by their environment. We can let the principle of learning operate unexpectedly on our children, or we systematically apply that principle and give direction to their development (Rahman, 2014).

If simplified, the procedure for forming behavior in the operant conditioning is as follows:

1. Identification of what constitutes reinforcement (reward) for the behavior that will be formed.
2. An analysis is carried out to identify small components to form the intended behavior. The components are then arranged in the right order to lead to the formation of the intended behavior.
3. By using sequentially the components as temporary goals, identifying reinforcements for each component. 4. Forming behavior, using the order of components that have been arranged, if the first component has been done then the prize is given; this makes the component more likely to be done frequently. If it is already formed, do the second component that is given a gift, so

repeatedly until the second component is formed. After that, proceed with the third, fourth and subsequent components, until all expected behavior is formed.

Application of Classical Conditioning and Operan Conditioning Theory

Classical Conditioning

Having considered the classical theories of coding that Pavlov had done was not to develop learning theory. After many people recognized Pavlov's theory as useful in the world of psychology, many education experts also began to use his theory in educational psychology in general and learning theories in particular (Nurhidayanti, 2012). Then there are some applications when in class, one of them tips offered by Woolfolk when using this classical conditioning theory, namely:

1. Providing a pleasant learning atmosphere when giving assignments to students, for example:
 - a. Emphasize teamwork between groups rather than individual work, because many students will have a negative emotional response to individual work, which might be generalized to other lessons.
 - b. Make fun reading activities by creating comfortable and interesting learning spaces, and so on.
2. Helping students overcome freely and successfully in a worrying or pressing situation, for example:
 - a. Encourage shy students to teach other students how to understand the subject matter.
 - b. Make short-term stages to achieve long-term goals, for example by providing daily, weekly tests so that students can store what is well-studied.
 - c. If students are afraid to speak in front of the class, then ask students to read the discussion report in front of the small group while sitting in its place, then stand up. After students are accustomed to their own place, ask to read the discussion report in front of all students in the class.
3. Helping students to recognize differences and similarities to situations so that they can distinguish and generalize appropriately, for example:
 - a. Convincing students who are anxious when facing exams entering a higher-level school or college, that the test is the same as the test they have done.
 - b. Explain that it is better to avoid excessive gifts from unknown people, or avoid being safe (Wiyani, 2013).

Operan Conditioning

Application of classical conditioning theory in the classroom in teaching, where the influence of classical conditions helps explain many lessons. An important example of this process is about the lessons of emotional control and the fear that a teacher's shouting often frightens his students, the same thing that a policeman is playing with a criminal with his arm in hand. This behavior creates attention and fear

responses in the hearts of these people under their consciousness. This situation has the effect of fear if the stimulus is not neutral.

Clash of Teachers (US) Children's Attention and Fear (UR) (Nurhidayanti, 2012). Where a neutral stimulus that repeatedly occurs along with these stimuli tends to be conditioned as a fear that becomes a response (Nurhidayanti, 2012).

For example, in controlling situations and conditions in the learning process. The neutral stimulus used is the teacher clearing the throat. When a teacher snaps (US) students who do not pay attention to the explanation, so that makes him scared and pay attention to the teacher (UR). Furthermore, when the students return not to notice the explanation, then before he yells at him first he clears his throat (CS) which causes students to return to fear and pay attention to it. This is repeated again, with the aim of providing habituation/conditioning. So, if the noisy student hears his teacher clearing his throat (without shouting) then reflexively, the student will again pay attention to his teacher (CR).

Thus some learning principles developed by Skinner that can be applied in the learning process include:

1. Notification, if corrected incorrectly and if the amplifier is properly given
2. Following the beat
3. Using a module system
4. Prioritized activities themselves
5. Do not use punishment
6. Prizes
7. Using shaping
8. A good punishment for an individual is the individual feels the consequences of his actions. In addition, individuals should be given awards or reinforcement in accordance with the abilities shown (Kusyairi, 2014).

Skinner has a simpler, but comprehensive view of the learning process in students. However, although classified as behavioristic theorists, Skinner has different opinions and views with other theorists, especially regarding the mechanisms and concepts of punishment in the learning process. Skinner prefers to use the term negative reinforcement which clearly cannot be equated with punishment. The difference is if the punishment must be given as a stimulus so that the response that appears is different from the existing response, while the negative reinforcement emphasizes the reduction of certain stimuli that are generated unwanted responses (Wiyani, 2013).

Case 1 is in Athirah's 2nd grade *As-Sami* Islamic Elementary School. Teachers usually give stars to students, who do positive things such as answering teacher questions properly and correctly, carrying out class picks, and arriving on time to school, if students manage to collect 10 stars, students are rewarded. Whereas if students do negative things, such as hitting friends, being late for school, saying harsh words, the stars obtained will be reduced, so it will slow down students' rewards.

Strengths and Weaknesses of Classical Conditioning Theory

Classical Conditioning

1. The advantages of classical conditioning learning theory include:
 - a. Familiarize the teacher to be observant and sensitive to the situations and conditions of learning.
 - b. The teacher does not give much lectures so students are accustomed to independent learning. If you find new difficulties ask the educator concerned.
 - c. Able to form a desired behavior through continuous training/habituation.
 - d. Through repetition and continuous training can optimize the talents and intelligence of previously formed students. If the child is proficient in one particular field, it will be more able to be strengthened by the habitual and continuous repetition that is more optimal.
 - e. Learning materials are arranged hierarchically (multilevel) from simple to complex with the purpose of learning divided into small parts which are characterized by the achievement of a particular skill capable of producing a behavior that is consistent with a particular field.
 - f. Can replace one stimulus with another stimulus and so on until the desired response appears.
 - g. This theory is suitable for acquiring abilities that require practice and habituation that contain elements of speed, spontaneity, and endurance.
 - h. This theory is also suitable to be applied to train children who still need the dominance of the role of adults, repeat and must be accustomed, like to imitate, and be happy with forms of direct appreciation (Thobroni, 2011).
2. The weakness of classical conditioning learning theory

The weakness of this theory is because it only looks at individuals from the side of physical phenomena and ignores mental aspects. In other words, behaviorism does not recognize the existence of intelligence, talents, interests and feelings of individuals in learning. Learning events merely train reflexes in such a way that they become habits controlled by individuals.

The application of Pavlov's learning theories that were wrong in the learning situation also resulted in a very unpleasant learning process for students, namely the teacher trained and greatly influenced by reinforcement, the teacher as the central, being authoritarian, communication took place in one direction. Learners only listen in an orderly manner to the teacher's explanation and memorize what is heard and are seen as an effective way of learning (Mustofa, 2011: 87)

Operan Conditioning

1. The advantages of Skinner's learning theories include:
 - a. Skinner's operant conditioning learning theory contributes a lot to teaching practice. The consequences of reinforcement and punishment are part of the student's life. If used effectively, this theoretical view will be able to help teachers in classroom management.

b. Likewise, the principles and laws of learning contained in this theory will help teachers to use suitable teaching approaches to achieve positive learning outcomes and behavioral changes for students (Rahman, 2014).

2. Weaknesses of Skinner's learning theory are as follows:

- a. The learning process can be observed directly, even though learning is a process of mental activity that cannot be witnessed from the outside, except as symptoms.
- b. The learning process is automatic mechanical so that it looks like a machine and robot movement, even though each individual has self-direction and self-control that is cognitive so that he can refuse to respond if he does not want, for example because he is tired or contrary to conscience.
- c. The human learning process analogous to animal behavior is very difficult to accept, given the striking differences in physical and psychological characteristics between humans and animals (Sobur, 2003).

Overview of Morality

Moral is taken from Latin *mos* (plural, *mores*) which means habit, custom. In the Indonesian General Dictionary it is said that moral is a good determinant of bad deeds and actions. Moral is the reality of personality in general is not the result of personal development, but moral is an act or behavior of a person. Morals cannot be separated from religious life. In Islam, moral words are very synonymous with moral words, where the word "moral" comes from Arabic jama 'from "khulqun" which means character (Mannan, 2017).

In Islamic terminology, moral understanding can be equated with the notion of "morals" and in Indonesian moral and moral mean the same as manners or morality. The word moral comes from the word "khalaqa" which means temperament, *tabi'at* and customs.

Although morals come from Arabic, but moral words are not found in the Qoran. The only word found to mean morals in the Qoran is the singular form of *khuluk* in QS al-Qalam/68: 4.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

Translation:

And indeed, you are of a great moral character.

In the Qoran Allah Almighty. telling his followers to decorate themselves with good deeds and do not pollute themselves with despicable acts, such as the word of God in Surah al-Shams/91: 9-10.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

Translation:

He has succeeded who purifies it,

And he has failed who instills it [with corruption].

Al-Ghazali as morality as a temperament (character/character) that resides in one's soul and is the source of the emergence of certain actions that are related easily and lightly, without thinking, or airing beforehand.

This understanding of morality is the same as what Ibn Maskawaih explained. According to Ibn Miskawaih, morality is a state of the soul that causes an act to arise without going through consideration and thought deeply. If good behavior arises from this temperament, then such actions are called good morals. Conversely, if the deeds caused by bad deeds, then called bad morals.

Another opinion that strengthens the definition of morality and morality is the opinion of Nurdin, who said that morality is a set of values made with benchmarks to determine the good or bad of a method or a value system in accordance with patterns of relationships and human actions. Thus, it can be proven that there is no fundamental difference between morals and morals, what is important is that humans are truly human beings who have good morals, behavior or morals, not vice versa.

Regarding morality or human morality, al-Ghazali made a difference by placing humans at level four. First, it consists of people who are careless, who cannot distinguish false truths or between good and bad ones. The group's physical lust gets stronger because it doesn't increase its ranking. Second, it consists of people who know very well about the bad of bad behavior, but do not distance themselves from that action. They could not get out of that place because they felt the pleasure that was obtained from that place. Third, people who do bad deeds that are successful are right and good. Such justification can result from an agreement consisting of disgraceful acts freely and without claiming to be sinful. Fourth, people who intentionally commit bad deeds on the basis of their beliefs (Mannan, 2017).

According to Fatchul Mu'in, there are six main characters in human beings that can be used to measure and assess character and behavior in special matters. These six characters can be said as pillars of human character, including (1) Respect; (2) Responsibility; (3) Citizenship-Civic Duty (Awareness of State Citizens); (4) Fairness (Justice and Honesty); (5) Caring (Concern and Willingness to Share); and (6) Trustworthiness (Trust).

CONCLUSIONS AND SUGGESTIONS

Conclusion

From the discussion above it can be concluded that the importance of moral planting in children is a very extraordinary challenge in fostering and educating children to form the next generation of the nation to have good morals or morals in accordance with Islamic teachings. Morality is an act or behavior of a person. Therefore, the world of education is very important because there are many methods that we can use for character building in children. Because in essence humans are highly recommended to have good morals, good morals related to spirituality and morals related to social.

Improving morality in children can be used in various ways. Non-formal education can improve morality and formal education can also improve morality. In formal education classical conditioning learning and operant conditioning can be used in increasing children's morale. Classical conditioning is the process that Pavlov discovered through his experiments with dogs, where the original and neutral stimuli were paired with a conditional stimulus repeatedly so that the desired reaction appeared while operant conditioning was a stimulus when the results of the stimulus provided were appropriate with those given, they will get a reward (reward) while when the results of the stimulus are not as desired, they will get punishment.

Using these methods will be very influential when we will apply to increasing the morality of students because there is a response that will be generated from the stimulus given whether it is a negative response or a positive response. The better the implementation of stimulus for children, the response that is generated will be very likely to get a positive response to students and vice versa.

Suggestion

It is expected that an educator who uses classical conditioning theory and operant conditioning to improve morality in students in order to provide a positive stimulus to students by repetition so as to get a positive response to students and teachers are expected to pay attention to students who experience difficulties especially in children who have lack of mentality.

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ISLAMIC EDUCATION VALUE IN IMPLEMENTING PEDHOLE-DHOLE TRADITION BY BUTON COMMUNITY

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Abstract:

This paper aims to show the definition and variety of values, the concept of Islamic education, the implementation of Pedhole-pedholea tradition by Buton community. The methodology used in this study is qualitative research. The definition of value is the essence of human life, especially regarding the good and good deeds of something. The various values derived from Islamic education are divine values, values of worship, the value of aqeedah, the value of gratitude, and the value of mutual cooperation. Then in the concept, Islamic education means that education is created, implemented and demonstrated for Muslims. Within the scope of the Buton community, Buton is still carried out to this day. The variety of values of Islamic education is the source of the Buton pedhole-pdhole, which is based on the Qur'an and the sunna.

Keywords:

Value, Islamic Education, Pedhole-dhole Tradition

PHILOSOPHICALLY, values are closely related to ethical issues. Ethics is also often referred to as a philosophy of value, which examines moral values as aspects of human life. Ethical and moral sources can be the result of thoughts, customs, or traditions, ideologies and even religion. In the context of educational ethics in Islam, the most authentic sources of ethics and values are the Qoran and the sunnah of the Prophet. which was later developed by the results of the ijihad of the scholars. Values originating from customs or traditions and ideologies are very vulnerable and situational, because both are products of human culture that are relative, sometimes local and situational. Whereas quran values, that is, the value derived from the Qoran is strong, because the teachings of the Qoran are absolute and universal (Munawar, 2005).

Islamic education is a teaching system based on the teachings of Islam. Sources of Islamic teachings are the Qoran and the Sunnah. Al-Quran is the first source of Islamic education, because it has an absolute value that was revealed by Allah Almighty. The value in the Qoran is eternal and relevant in every age, so ideal Islamic education must fully refer to the basic values of the Qoran (Uma, 2010). Then the second source of Islamic education is the sunnah, which is to follow the sunnah of the Prophet.

Al-Quran contains the values of Islamic education which consists of three main pillars, namely: first; i'tiqadiyyah, which is related to the values of education of faith or creed, which aims to organize the beliefs of each individual, for example believing in Allah, angels, books, apostles, doomsday, and destiny. Second; khuluqiyyah, which relates to the value of ethics or moral education, which aims to rid themselves of low behavior and adorn themselves with commendable behavior. Third; 'Amaliyyah, which relates to the value of worship education, which contains the relationship between man and his God, for example prayer, fasting, zakat, hajj and which aims to actualize the values of udi ubudiyyah.

Humans from birth are provided with a promise of service in the sight of Allah who is obliged to serve Him based on promises made before God Almighty. since in the spirit realm as explained in QS al-Araf/7: 172-173:
Translation:

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"

Departing from the explanation above, the essence is that humans are created only to worship Allah by having the above three values, namely i'tiqadiyyah (the value of religious education), khuluqiyyah (ethics and moral education values), and 'amaliyyah (the value of religious education).

Every nation and tribe must have a religion as a belief that influences humans as individuals, as well as life. Besides religion, human life is also influenced by culture. Culture becomes the identity of the nation and ethnic group. The tribe maintains and preserves the culture that exists in society, both complex and simple.

The beginnings of a tradition are individual rituals then agreed upon by several groups and finally applied together and even sometimes those traditions end up being a teaching that if left behind will bring danger.

As for the Buton community in the Bungi environment there are various rituals that have become very inherent traditions. One of them is the tradition of pedhole-dholea (traditional immunization). Pedhole-dholea is an antidote to all kinds of reinforcements and diseases believed by the community as traditional immunizations and efficacious for the immune system of children. The importance of this ritual is so common that it is carried out simultaneously by Butonese people in the Bungi neighborhood. The religious life of the people of Buton in the Bungi environment is generally mediocre. This means that some are obedient and some are disobedient. Thus, the community is

categorized as a society that adheres to religious teachings, although not entirely (perfect). Like the Buton people who are mostly Muslim, so the traditions and culture are growing rapidly in Buton.

The Buton community in the Bungi neighborhood has a high kinship system that causes every social and religious activity to be carried out in mutual cooperation and please help. Regarding what he does, right or wrong is not in the spotlight, his orientation is the security and tranquility of people's lives. Right and wrong deeds depend on the good and bad of the purpose of the action performed. Likewise with the tradition of pedhole-dholea or commonly referred to as traditional immunization for infants and toddlers, but does not require to be done where this tradition is held for people who want it.

Based on the above frame of mind, the author is interested in trying to pour in a study to find out the values of Islamic education contained in the tradition of the pedhole-dholea that has tradition among the Butonese, especially in the Bungi Environment. Therefore, in this study the researcher took the title of the thesis "The values of Islamic Education contained in the Pedhole-dholea Tradition of the Buton Society Community.

RESEARCH METHODS

This type of research is qualitative research. The data collection techniques used in the study are observation, interview and documentation. There are several types of instruments in this study, including observation guidelines, interview guidelines, and documentation checklists. The source of data in this study, namely primary data sources from traditional leaders and community leaders and need secondary data sources obtained through in-depth review of various literature or reference books and other relevant documents in addition to completing primary data.

DISCUSSION

DEFINITION AND DIVERSITY VALUE

Definition of Value

In the Indonesian encyclopedia it is stated that the talk of values in philosophy is often associated with kindness. "Value" comes from the word "valere" which means valuable or valuable, namely the quality of something that makes it desirable or desirable for people. In other words, if something is seen as good, it is felt beneficial to have, useful to work or useful for someone to achieve, it will be a person's dream. So something is valuable. According to Poedjadi in Muhammad Ilyas Ismail's book, said that usually values are in the field of ethics or aesthetics (Ismail, 2012).

Value is the essence that is attached to something that is very meaningful to human life, especially regarding the goodness and goodness of things.

Value means the properties or things that are important or useful for humans (Purwadaminta, 1999).

The notion of value in the opinion of some experts includes:

1. According to Luis D. Katssof in Syamsul Maarif defines values as follows: First, value is an empirical quality that cannot be defined, but we can experience and understand directly the quality contained in that object. Thus, value is not merely subjective, but there is a yardstick that certainly lies in the essence of that object. Second, value as an object of an interest, namely an object that is in reality or thought. Third, value as a result of giving a value, that value is created by a life situation (Maarif, 2007).
2. According to Milton Rekeach and James Bank, value is a type of trust that is within the scope of a belief system in which a person acts and avoids an action, or has and is trusted.

Variety of Values

Values can be seen from various perspectives, which cause there are various values, including in terms of human life needs, biological values, security values, love values, self-esteem values, and identity values. These five values develop as needed.

Then seen from the source according to the Islamic view, among others:

1. Divine value. The value that God gave through His Apostles, in the form of taqwa, faith, and justice.
2. The value of faith. The value of confidence in the Creator of Allah Almighty.
3. Value of worship. The value of the quality of our kataqwaan towards Allah swt.
4. Value of gratitude.
5. Value of mutual cooperation/cooperation.

Max Scheller in Atmadi Setiyaningsih, presents the hierarchy of values in four levels as follows:

1. The values of enjoyment, in this level there are a number of unpleasant values, which cause people to be happy or suffer from discomfort.
2. The values of life, at this level there are the most important values for life, for example health and general welfare.
3. Psychological values, at this level there are psychological values that are totally independent of physical and environmental conditions, such as beauty and truth.
4. Spiritual values. The highest value at this level is God.

Everything is considered valuable if the level of appreciation of a person has reached the level of meaningfulness of that value on him. So that something of value to someone is not necessarily valuable to others, because

value is very important in this life, after there is an important relationship between the subject and the object in this life (Isna, 2001).

Value as the driving force in life, which gives meaning and validity to one's actions. Value has two intellectual and emotional aspects. The combination of these two dimensions determines something value and its function in life. And also the existence of values does not need to be the same for the whole community. In society there are different groups on the basis of socio-economic, political, religious, and each ethnic group has a different value system. Values are instilled in students in a process of socialization through different sources.

From the description above, conclusions can be drawn with two views about values. The first is that value is a high measure of human behavior and upheld by a group of people and is used as a guideline in attitude and behavior. The second view is that value is something that depends on the arrest and feeling of the person who is the subject of something or a particular phenomenon. Here the value is the purpose or will of man who is organized according to his level.

ISLAMIC EDUCATION CONCEPT

Definition of Islamic Education

Islamic education as one of the types of education in the process of implementation is inspired or inspired by Islamic teachings. Islamic education means that education is created, implemented and intended for Muslims. However, to find out what Islamic education really is, we cannot escape the definition of education in general.

Therefore, before stepping on the definition of real Islamic education, the writer will first put forward the definition of education in general in the opinion of experts.

The term education comes from Greek, namely *paedagogic* which is composed of *du* words, *paes* and *ago*. *Paes* means child, and then I mean guiding. Thus, etymologically education is always associated with guidance activities, especially for children, because children are objects of upbringing objects. Furthermore, from English, education is called education and in Arabic it is found in 3 words, namely *at-Tarbiyyah*, *at-Ta'lim*, and *at-Ta'dib* which etymologically has meaning which can mean guidance and direction (Room, 2010).

Furthermore, to clarify the meaning of the terms of education, education experts provide their own views on education itself, including:

According to Langgulong (1998: 4) education is translated as an effort to incorporate knowledge from people who are considered to have knowledge to people who do not have the knowledge so that they have knowledge.

According to Tafsir (1994: 26) suggests the concept of education more broadly, that education is the development of human person in all aspects, namely between self-education, education by the environment, and education by others in this case the teacher. All aspects include body, mind, and heart (Suryadi, 2018).

According to Lawrence A. Cremin, education is a careful, systematic, continuous effort to give birth, transmit and acquire knowledge, values, skills and feelings in learning activities that are generated directly or indirectly, intentionally or unintentionally.

According to Godfrey Thompson, education is an environmental influence on individuals to produce changes that remain in their behavior, thoughts, and attitudes. Whereas according to Freeman Butt education is a process of reciprocal self-adjustment (giving and receiving knowledge), with self-adaptation leading to changes in human self (Anwar, 2017).

Furthermore, based on Law Number 20 of 2003 Article 1 Paragraph (1) education is defined as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, morals noble, and the skills needed by him, society, nation and country.

From the various descriptions of the above definition, education can be formulated as a planned and structured effort from a generation that is considered to be mature and capable of transforming its knowledge, values and culture of its people to generations who are deemed incapable. This effort is intended to enable students to develop their potential and be able to implement it in community life. Or in other languages, based on the views of the education experts above, education is a continuous process of learning and individual adjustment to the cultural values and ideals of the people that cover aspects of life to prepare themselves to be able to overcome all kinds of challenges.

To obtain an adequate understanding of Islamic education, it is first stated about the notions of the term "Islam" as understood. According to Harun Nasution, Islam is a religion whose teachings were revealed by God to the community through the intermediary of the Prophet Muhammad. as an Apostle. Nasution further explained that Islam in essence does not only bring teachings from one aspect only, but Islam carries teachings from various aspects of human life, and the source of its teachings is taken from the aspect of the Qoran and the Sunnah (Damopolii, 2011).

In the Islamic context, the term education refers to the meaning and origin of words that form the word education itself in relation to Islam. So in this concept, it is necessary to study the nature of Islamic education by

studying general terms and used by Islamic education experts (Kurniawan, 2012).

1. Yusuf al-Qardawi. Islamic education is a whole human education, which includes both mind and heart, spiritually and physically, as well as morals and skills. Because Islamic education prepares humans for life. And Islamic education prepares people to face society with all kindness and evil, sweet and bitter (Rada, 2011).
2. Omar Muhammad Al-Touny al-Syaibani. Islamic education as an effort to change the behavior of individuals in their personal lives, community life and surrounding natural life through an educational process based on Islamic values.
3. Ahmad D. Marimba, giving the following understanding:
4. Islamic Education is physical and spiritual guidance based on Islamic religious laws leading to the formation of Muslim personalities according to Islamic measures (Marimba, 1980).

Then Abdurrahman al-Nahlaw said that there were at least 3 things that became the concept of Islamic education, namely al-Tarbiyah, al-Ta'lim, and al-Tadrib (Haidan, 2012).

1. The term al-Tarbiyah is derived from the word raba-yarbu which means to grow and develop. The meaning is in accordance with the terms in the Al-Qur'an to describe the process of growth, development of physical strength, reason, and morals. Like the word of God in QS al-Syu'ara/26: 18.

Translation:

[Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?"

2. Al-Ta'lim is very much mentioned in the Qoran, one of which is Surah al-Baqarah/2: 31-32.

Translation:

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

The verse above explains the process of the occurrence of teaching that God has done to humans (Adam and Eve), while showing that humans and other creatures have advantages. It's just that humans with other creatures (such as animals) are not given the potential to think in the form of reason like humans (Haidan, 2012).

3. Al-Ta'dib. Al-Ta'dib comes from Arabic, which is adab which means a matter of moral goodness. In other words, that the essence of the term al-Ta'dib is a moral or educational improvement that aims to achieve the

growth of a whole and balanced human personality, as proof of his obedience to God.

The Basics and Objectives of Islamic Education

This explanation will discuss the basis of Islamic education and the purpose of Islamic education.

1. Basic Islamic Education

The basics of Islamic education lie in the teachings of Islam and all its cultural instruments. In this context, the basis for reference to Islamic education should be a source of truth and strength values that can deliver students towards educational attainment. Therefore, the basics and the establishment and development of the first and foremost Islamic education are referring to the Koran and the Sunnah (hadith of the Prophet) (Nizar, 2002). As explained in QS al-Shura/42: 52 which reads:

Translation:

And thus We revealed to you the revelation (Koran) by Our command. Previously you did not know whether al-Kitab (al-Quran) and also did not know what faith was, but We made the Koran a light, which We appointed with whom we wanted among Our servants. And indeed you really give a guide to the right path. "(RI, 2011)

By referring to the paragraph above, it is clear that the Koran was revealed to be a guideline in all life activities such as education. Al-Quran is the main basis in Islamic education and the second is sunnah. Both are sources for all activities of human life and are guidelines in all aspects of human life.

The basis for the meaning of the source, explains that Islamic education has a source of taking. Islamic education is part of the activities of Muslims taken from various sources.

Thus the source of the educational material is Islamic law. Which is where the Islamic Shari'a itself comes from the Koran and the Sunnah and then becomes the source of taking Islamic education material.

The basis of subsequent Islamic education is derived from social values that do not conflict with Islamic teachings, namely the Koran and the Sunnah with the principle of bringing benefits and keeping away from evil for humans. On this basis, Islamic education can be placed in a sociological framework, besides being a means of transmitting the inheritance of positive socio-cultural wealth for human life (Azra, 2012). Then the basis of the legacy of Islamic thought is an important basis for Islamic education. In the case of examples of scholars, philosophers, Muslim scholars, especially in the world of education, is a very important reference for the development of Islamic education itself.

2. Objectives of Islamic Education

Speaking of the purpose of Islamic education, it is definitely related to the purpose of human creation and its existence in this world. Ibnu Maskawaih on

the reference book Muh. Room, states that humans are essentially composed of two elements of body (matter) and non-body (non-material) that cause it to live (life). When humans get good education, they will get mental and good souls to be perfect. Perfection in question is virtue in the form of science and is not subject to lust and courage and justice, and that is what humans seek (Room, 2010).

Regarding the statement above, it can be understood that the purpose of Islamic education implies changes desired and sought by humans to make themselves perfect human beings (*insan kamil*) with the knowledge and knowledge they seek in the educational process. Islamic education with the meaning of actual goals is inseparable from its function, namely its role in humanizing human beings demanded by Islamic teachings.

Islamic education as an activity requires the formulation of goals to be achieved in its implementation and activities. These goals are usually illustrated in the sense of Islamic education itself. However, some experts have formulated the objectives of Islamic education individually, such as:

- a. According to Abdurrahman Shaleh in *Education Theory, a Quranic Outlook*, there are four which are the core objectives implied in the Koran:
 - 1) The purpose of physical education (*Ahdaf Jismiyyah*) is to prepare humans as duty bearers as caliphs on this earth, through physical skills.
 - 2) The purpose of spiritual education (*Ahdaf Ruhaniyyah*) is to increase the soul of loyalty to Allah alone. In addition, it behaves according to the morality of Islamic teachings exemplified by the Prophet Muhamaad saw. based on ideal ideals in Islam.
 - 3) The purpose of akal education (*Ahdaf 'Aqliyyah*). Connecting with direction uses the mind to find the truth and its causes.
 - 4) The purpose of social education (*Ahdaf 'Ijtima'iyah*) is to form an intact personality that is part of the social community. This means how to establish social relations with a pluralistic society (Suryadi R. A., 2017).
- b. According to 'Atiyah al-Abrasyi quoted by Hasan Langgulung in his study of the general objectives of Islamic education as follows:
 - 1) Noble moral formation.
 - 2) Preparation for the life of the world and the hereafter.
 - 3) Preparation for seeking sustenance, and maintaining the aspect of its usefulness.
 - 4) Cultivating a scientific enthusiasm for students and achieving the curiosity he wants to know so as to enable him to study science for the sake of science itself.
 - 5) Prepare students from a professional, technical, and carpentry perspective (Langgulung, 1986).

Based on the description of some of the opinions of the experts above, the aim of Islamic education which refers to the notion of Islamic education itself

is to shape Muslim personalities according to the rules and laws of Islamic religion and practice the teachings of Islam in their lives, which teachings That teaching might be used as a guide to the right path to life to become our human being.

Implementation of Pedhole-Dholea Tradition of Buton Community in Bungi, District of Kokalukuna

Pedhole-dholea is one of the old traditions inherited from generation to generation by the people of Buton, which the community calls the village immunization (traditional immunization). Some think that this tradition is a relic of Hindu culture, so not all Butonians do it. The pedhole-dholea procession is carried out for children under 5 years of age, and this tradition is usually carried out to give names to children.

This pedhole-dholea tradition dates back to the childhood of a Buton King named Betoambari who was sickly at the time. With instructions through his meditation, an answer was obtained that pedhole-dholea must be carried out against the child. After carrying out the procession, Betoambari recovered and grew healthy like other children. So the King instructed all Butonese people especially in the Bungi neighborhood to carry out the tradition towards their children.

In its implementation, ceremonial equipment is prepared, such as coconut oil with its crust and grilled fish, as well as various other complementary herbs. Then the baby is laid on the concoction above, usually coated with banana leaves as a mat *penggani*, then the mixture is rubbed throughout the baby's body naked. Pedhole-dhole is also carried out in a *haroa/kendurian* event which is attended by mothers from both husband and wife and all invitations, which regulates the implementation of this tradition usually by parents of children inviting *Bisa*, namely a woman usually an old man who knows the procedures of the pedhole tradition -dholea.

The Values of Islamic Education in the Implementation of Pedhole-Dhole Tradition in Buton Community

It has been previously explained about the concept of Islamic education and values and a description of how the implementation of the pedhole-dholea tradition itself, the researcher explained the hypotheses/conclusions based on the researcher's literature, regarding the variety of values of Islamic education in the implementation of the Buton pedhole-dholea tradition, including:

1. The value of divinity, the formation of customs or traditions carried out by the people of Buton hold fast to the values of divinity. The tradition only became a belief of the people of Buton, but did not deter from the teachings of the Prophet.

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2. Mental and moral values, because it is built from the element of his belief in the tradition of the pedhole-dholea, then encourages people to do good as a provision to return to Him.
 3. Value of tolerance. Through this tradition, there is no distinction between religion, beliefs and social status.
 4. Value of mutual cooperation. By implementing this tradition, the mutual nature of the community of Buton was built, helping each other prepare activities by not distinguishing social status.

CONCLUSION AND SUGGESTION

Conclusion

Based on the explanation above, to clarify the purpose of this paper, a conclusion is drawn as follows:

1. Value is the essence that is attached to something that is very meaningful to human life. Value is the characteristics or things that are important or useful for humans. The variety of values seen from the point of view of Islamic education includes divine values, values of worship, values of faith, values of gratitude, and values of mutual cooperation/cooperation.
2. Islamic education is one type of education which is inspired or inspired by the teachings of Islam in the implementation process. Islamic education means that education is created, implemented and intended for Muslims. The basics of Islamic education are in the teachings of Islam and all the cultural instruments. The basics and the establishment and development of the first and foremost Islamic education are referring to the Koran and the Sunnah (the hadith of the Prophet).
3. The pedhole-dholea tradition is carried out for children under the age of 5 years. In practice, the baby is laid on a concoction of coconut oil with patinya crust with various other complementary ingredients, which are rubbed throughout the baby's body. The dungeons are also carried out in haroa/kendurian events which are attended by mothers from both husband and wife and all invitations.
4. The variety of values of Islamic education in the implementation of the tradition of the Buton pedhole-dholea includes the values of Godhead, mental and moral values, tolerance values, and the value of mutual cooperation.

Suggestion

Knowing the implementation of the tradition of the pedhole-dholea, can add insight and our knowledge of the cultures of a society in Indonesia. And it is hoped that with this article, it will be an inspiration for future researchers to explore more about the values of Islamic education that exist in every cultural

tradition in all Indonesian society, especially for students who are engaged in the field of Islamic Education.

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**THE EFFECTIVENESS OF THE USE OF STUDENTS WORKSHEET
BASED PROBLEM BASED LEARNING MODEL AND STUDENTS
WORKSHEET BASED COOPERATIVE LEARNING MODEL
NUMBERED HEAD TOGETHER TYPE ON STUDENTS'
ISLAMIC EDUCATION LEARNING OUTCOMES
OF SENIOR HIGH SCHOOL 18 MAKASSAR**

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Abstract:

The objectives of this study are (1) Knowing the use of Student Worksheets based on the Problem Based Learning (PBL) learning model in Senior High School 18 Makassar. (2) Knowing the use of Student Worksheets based on the cooperative learning model Numbered Head Together (NHT) type in Senior High School 18 Makassar. (3) Determine whether there is influence on the use of Student Worksheets based on Problem Based Learning (PBL) learning models and Student Worksheets based on cooperative learning model Numbered Head Together (NHT) type on learning outcomes of Islamic Religious Education students of Senior High School 18 Makassar.

This research is quantitative research with a type of quasi experiment research, which is a type of experimental research that investigates the possible causal relationship by wearing one or more. The experimental group is given treatment and the control group is not subject to treatment. The population in this study were all students in Senior High School 18 Makassar totaling 285 people. While the sample are 57 people, with a sampling random technique that is the technique of determining the sample with certain considerations.

Keywords:

Students Worksheet, PBL, NHT, and Learning Outcomes

LEARNING is basically a process of educational interaction between educators, students, and learning resources in a learning environment. The purpose of educative interaction includes three aspects, namely cognitive, affective, and psychomotor aspects. To achieve the goals well, the maximum role of a teacher is needed, both in the delivery of material, the use of methods, classroom management, and so on.

But in reality, the process of delivering material and the delivery of methods given to students is still not effective. Because the learning device that is expected to be able to help improve students' understanding has not been developed in accordance with the era faced today, so the teacher is trapped in a monotonous learning situation and tends to be boring for students.

Therefore, researchers will make the development of learning devices by utilizing Student Worksheets. The Student Worksheet is generally one of the learning tools used and part of the lesson plan. Student worksheets in the form of sheets of

paper which include information and questions (questions) that must be answered by the students. This Student Worksheet is very well used to provoke the involvement of students in learning both used in the application of guided methods and to provide development training.

Student Worksheets are one of the learning tools to help and facilitate teaching and learning activities so that effective interactions between students and teachers will be formed and can improve the activities of students in improving learning outcomes. Student Worksheets are very instrumental in directing students to learn and find concepts through their own activities or in groups because with the development and progress of science that is increasingly rapid it is not possible for a teacher to convey all his knowledge to students.

The Student Worksheet used must be in accordance with the curriculum so that the teaching and learning process can run optimally and learning achievement can increase. The use of Student Worksheets has the advantage that learning can be more varied than using a textbook alone, by using Student Worksheets learning becomes easy to convey to students, besides that Student Worksheet can also optimize teaching aids, and improve the interest of students to learn, for example teachers make Student Worksheets more systematic, colorful and illustrated to attract attention in learning the material contained in the Student Worksheet.

A teacher who has good teaching creativity, will find effective and efficient methods and learning models. The clearer the purpose of learning, the more likely it is to find an appropriate and appropriate method and learning models. But there is no definite grip on how to get the most appropriate learning methods and models. Whether or not a method and model of learning is correct, it is only evident from the changes that occur to students not only in terms of numbers but more importantly the values in the form of daily actions in the community. So what can be known is the result or output.

Based on these problems the researcher raised the title "The Effectiveness of the Use of Students Worksheet based Problem Based Learning Model and Students Worksheet based Cooperative Learning Model Numbered Head Together Type on Students' Islamic Education Learning Outcomes of Senior High School 18 Makassar

RESEARCH METHODS

The type of research used in this study is a type of quasi-experimental research. The form of experimental design used in this study is nonequivalent control group design (the pretest-posttest is not equivalent). This research will be carried out in Senior High School 18 Makassar. The population in this study were all students in Senior High School 18 Makassar with all homogeneous distribution classes (there was no classification between students who had low intelligence) consisting of 9 classes with 285 students. The sampling technique is simple random sampling. The author took sample are 57 people for 20% from population. The research instrument was in the form of observation guidelines, learning outcomes tests, and documentation.

DISCUSSION

STUDENT WORKSHEET

Definition of Student Worksheet

Student Worksheet is the main part of the module which contains the general objectives of the topics discussed (KBBI, 1988). Student Worksheet is a tool that can increase the activity and creativity of students in the teaching and learning process. By using the Student Worksheet the teacher can easily convey learning material to students and vice versa with the Student Worksheet directed towards activities (Azhar, 1991).

According to Azhar Student Worksheets are worksheets for students both in intracurricular and kokurikuler activities to facilitate understanding of the subject matter obtained. Student Worksheets are teaching materials that are packaged in an integrated manner so as to enable students to study the material independently (Azhar, 1991).

Using Student Worksheets in teaching will open the widest opportunity for students to actively participate in learning. Thus the teacher is fully responsible for monitoring students in the teaching and learning process.

In the teaching and learning process, the Student Worksheet is often used as a training book for students which includes:

1. Summary of material; with the summary of the material, students will more easily understand the subject matter.
2. Practice questions; the forms of practice questions contained in the student activity sheet generally, contain:
 - a. Subjective questions (description)

Subjective questions are also called description questions that give students the freedom to choose and determine answers. This freedom results in the answer data varying, so that the level of truth and the level of errors also become variations, this is what invites the subjectivity of evaluators to play a decisive role (Thoha, 1994).

- b. Objective Questions (Fixed response item)

This type, the items given to students are accompanied by alternative answers, so that students just choose one of the available alternatives. The answer is only the one that is the most correct or the most correct, while the other is wrong (Thoha, 1994).

Function of Student Worksheet

Arranging or creating Student Worksheets is part of the teacher's assignments in order to arrange various types of programs starting from the semester program, arranging the unit of study and the teacher's daily program. In short, the task of compiling programs is seen as the teacher's task in terms of "teaching planning".

The functions of the Student Worksheet are as follows:

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1. For students the Student Worksheet serves to facilitate students' understanding of the subject matter they have obtained.
 2. For teachers the Student Worksheet serves to guide students in the various activities that need to be given and consider the process of thinking which will be grown in students. (Azhar L. M., 1993).

In addition to the presence of Student Worksheets students do not need to record or make summaries / resumes on their note books anymore, because in each Student Worksheet there is usually a summary of all the subject matter.

Based on the function of the Student Worksheet above, the teacher as the manager of the learning process, his position cannot be replaced by the existence of a Student Worksheet. Because the existence of the Student Worksheet is only to help facilitate and smooth activities during the teaching and learning process and the interaction between teachers and students. So that the main purpose of the learning process can be achieved or succeeded.

The roles or benefits of Student Worksheets are:

1. Make students more active
2. Causes learning passion in students
3. Helping students to achieve the desired goals
4. Facilitate students in the process and scientific attitude in students (Azhar, 1991).

Student Worksheet Terms

The reality on the ground is that in general this kind of learning has not been implemented properly, at least fulfilling the specified requirements. The requirements in question are: active conditions, construction requirements, and technical requirements.

1. Didactive Terms
 - a. Paying attention to the existence of individual learning, so that it can be used by both slow learners and smart students.
 - b. Pressure on the process to determine concepts so that the Student Worksheet here serves as a guide for students to find out.
 - c. Can develop social, emotional, moral and ethical communication skills in students (Azhar, 1991).

The Student Worksheet is very helpful in managing the teaching and learning process because the Student Worksheet can also contain brief information about the concept or principle as a solution to problem solving. With information on the concepts and principles of problem solving in a Student Worksheet in addition, the student worksheet can also pay attention to individual differences so that the teacher easily delivers the material and can increase the activity of students in the process learn how to teach.

2. Construction Terms

The terms of construction are related to the use of language, sentence arrangement, vocabulary and the level of difficulty in the sense of being easily understood by students. What is meant by construction conditions, namely:

- a. Using a clear sentence structure.
- b. Use language that is appropriate for the child's maturity level.
- c. Have a set of lesson plans that are appropriate for the child's maturity level.
- d. Avoid questions that are too open.
- e. Using simple and short sentences (Azhar, 1991).

To facilitate the learning process, the preparation of Student Worksheets must use language, sentence arrangements that are easily understood by students so that students can be more motivated to understand the material being taught.

3. Technical Requirements

The technical requirements include:

- a. Writing should use print letters and not Latin or Roman letters, no more than 10 words from each sentence or row, the comparison between letters and images must match.
- b. A good image for Student Worksheets is one that can deliver messages or content from images effectively to users or users of Student Worksheets.
- c. The appearance of Student Worksheets must attract children's attention so as not to cause boredom and boredom (Azhar, 1991).

Student Worksheets are a tool for teachers to evaluate students so that they must be attractive in their making (letters, language, and good images) so students can be more motivated to pay attention to and understand the recommended material and to reduce boredom also overcomes the lack of understanding of students in learning Islamic Education.

PROBLEM BASED LEARNING MODEL

Understanding the Model of Problem Based Learning

Problem based learning was first developed at medical schools in Ontario, Canada in the 1960s. This model was developed in response to the fact that young doctors who had just graduated from this medical school had very rich knowledge, but lacked sufficient skills to utilize this knowledge in the practice of everyday life. Further developments, PBL is more widely applied in various subjects in schools and colleges (Hosnan, 2014).

According to Nurhadi, problem-based learning is a learning model that uses real-world problems as a context for students to learn about critical thinking, problem solving skills, and acquire essential knowledge and concepts from subject matter (Putra, 2013). Whereas according to Tan, problem-based learning is innovation in learning because in problem based learning students' thinking skills are really optimized through a systematic process of group work or teams, so that students can

empower, sharpen, test and develop their thinking skills on an ongoing basis (Rusman, 2013).

Learning model of problem based learning takes place naturally in the form of activities of students working, experiencing, finding, and discussing problems and looking for problems, not the transfer of knowledge from the teacher to the students. Students understand what the meaning of learning is, what its benefits are, also in their status as students useful for later life. Students are used to finding problems and becoming something useful for themselves.

Problem based learning requires students to produce certain products in the form of real work or artifacts and awards that explain or represent the form of solving the problems they find. The product can be a report, physical model, video or computer program. Problem-based teaching is characterized by students working together with each other (most often in pairs or in small groups). They work together to motivate to continually engage in complex tasks and increase opportunities to share inquiry and dialogue to develop social skills and thinking skills (Hosnan, 2014).

The model of problem based learning (PBL) is a learning process that in teaching and learning activities, students are faced with real problems related to the experience of students so that students are trained to develop skills and self-confidence in solving problems and from those problems students gain knowledge important concepts.

Meanwhile, learning with problem based learning can improve the ability of students in effective and creative learning, where students can build their knowledge, find their own knowledge and skills through the process of asking questions, group work or working together, appreciating various opinions, expressing experiences that have been gained with the topic of the problem being discussed, so that it influences emotional intelligence, as students are able to recognize and understand their feelings where the material of learning is not just memorization, but rather the real activities that students do when doing the learning process, developing skills and self-confidence in solving problems and from these problems learners gain knowledge of important concepts.

Since being popularized in McMaster Canada in the 1970s, problem based learning models have continued to develop. Lately this development has become more evident mainly due to the following: there is an increasing demand to bridge the gap between theory and practice, accessibility, information and the explosion of knowledge of the need to emphasize real world competencies in learning, as well as developments in the fields of learning, psychology and pedagogy. From what was previously in the medical faculty, problem based learning is now used by many faculties, ranging from economics and business, engineering, architecture, law, social faculties, and more (Amir, 2009). Viewed from the aspect of psychology of learning, problem-based learning models rely on cognitive psychology which departs from the assumption that learning is a process of changing behavior thanks to experience.

Learning is not merely the process of memorizing a number of facts, but a conscious interaction between individuals and their environment. Through this process little by little students will develop in full, meaning that the development of students does not only occur in cognitive aspects, but also aspects of affective and psychomotor through internal appreciation of the problems faced (Amir, 2009).

Basically problem-based learning is a learning model that involves students to solve problems through five stages, so that students can learn knowledge related to the problem and at the same time have problem solving skills.

The five stages or steps of the problem based learning model are as follows:

1. Student orientation on the problem.
2. Organizing students to learn.
3. Guiding individual and group investigations.
4. Develop and present the work.
5. Analyze and evaluate the problem solving process.

Thus the problem based learning model which is the key to learning is to raise a problem, with the problem students are directed to play an active role in solving the problem given, then from the problem that has been solved it is expected that students can obtain knowledge that will be applied in everyday life.

Purpose of the Problem Based Learning (PBL) Model

There are a number of objectives for this problem based learning. According to Eveline, problem based learning can improve discipline and success in terms of:

1. Adaptation and participation in a change
2. Application of problem solving in a new or upcoming situation.
3. Creative and critical thinking Adaptation of holistic data to problems and situations
4. Appreciation from various perspectives
5. Collaboration of successful teams
6. Identify learning weaknesses and strengths
7. Progress to direct yourself
8. Effective communication skills
9. Basic description or knowledge argument
10. Use of varied and relevant sources (Sumantri, 2016).

Based on the above explanation, the purpose of the problem based learning model is to provide solutions to problems given to students, so that students are able to develop their thinking processes, problem solving skills, increase insights by discussing, getting used to the courage to appear and making the learning atmosphere more life. Thus, the implementation of the problem based learning model is able to develop 3 domains in education, namely cognitive, affective and psychomotor aspects.

Characteristics of Problem Based Learning (PBL)

Characteristics of problem-based learning (Hosnan, 2014) are as follows:

1. Problems become the starting point in learning.
2. Problems raised are problems that exist in the real world. Problems require multiple perspectives (Multiple perspective).
3. Problems challenge the knowledge possessed by students, attitudes and competencies which then require identification of learning needs and new fields of learning.
4. Learning self-direction is the main thing.
5. The use of diverse sources of knowledge and evaluation of information sources is an essential process in problem-based learning.
6. Learning is collaborative, communication, and cooperative.
7. Development of inquiry and problem solving skills is as important as mastering the content of knowledge to find solutions to a problem.
8. The openness of the process in PBM includes the synthesis and integrity of a learning process.
9. PBM involves evaluating and reviewing learners' experiences and learning processes.

The main principle of problem based learning is the use of real problems as a means for students to develop knowledge while developing critical thinking skills and problem solving skills. Real problems are problems that are found in everyday life and are of direct benefit when resolved (Hosnan, 2014).

Students can choose problems that are considered interesting to solve so that they are encouraged to play an active role in learning. Problems that are used as focus of learning can be solved by students through group work so that they can provide diverse learning experiences to students such as collaboration and interaction in groups, in addition to learning experiences related to problem solving such as making hypotheses, conducting investigations, collecting data , express data, make conclusions, present, discuss and make conclusions, present, discuss and make reports. This situation shows that the PBL model can provide a rich experience to students. In other words, the use of PBL can improve students' understanding of what they learn so that they are expected to be able to apply it in their daily lives.

The application of the problem-based learning model consists of five main steps that begin with the teacher introducing students to the problem situation and ending with the presentation and analysis of the work results of the students.

The steps of problem-based learning are as follows:

1. Student orientation on the problem. The teacher explains the learning objectives, explains the logistics needed, motivates the learners to engage in selected problem solving activities.
2. Organizing students to learn. The teacher helps students define and organize learning tasks related to the problem.

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3. Guiding individual and group investigations. The teacher encourages students to gather appropriate information, carry out appropriate information, carry out experiments to get an explanation and solve the problem.
 4. Develop and present the work. The teacher helps students plan and prepare works. The teacher helps students plan and prepare suitable works, such as reports, videos, and models and help share assignments with friends.
 5. Analyze and evaluate the problem solving process. The teacher helps students reflect or evaluate the investigations and processes they use.
 6. The teacher helps students reflect or evaluate the investigations and processes they use (Hosnan, 2014).

The implementation of the problem based learning model has several stages in solving problems such as the orientation of students on the problem, organizing students to study, guiding individual and group investigations, developing, and presenting the work and the latter analyzing and evaluating the problem solving process. Thus, these stages need to be applied in the learning process, so that learning objectives can be achieved.

Strengths and Weaknesses of Problem Based Learning (PBL)

In general, the advantages and disadvantages of the application of the Problem based learning (PBL) model include:

1. Participants are taught to be accustomed to facing problems (problem posing) and feel challenged to solve problems, not only related to classroom learning, but also to face problems that exist in everyday life (real world).
2. Cultivating social solidarity by being accustomed to discussing with group friends then discussing with classmates.
3. Increasingly familiarizing teachers with students.
4. Because there is a possibility that the problem must be solved by students through experiments, this will also familiarize students in applying the experimental method.
5. Learners can solve problems faced realistically.
6. Stimulate the development of students' thinking progress to solve a problem faced correctly.
7. Can make education more relevant to life (Sumantri, 2016).

As for, the disadvantages are:

1. Not many teachers are able to deliver students to problem solving.
2. It often requires expensive fees and a long time.
3. Activities carried out outside school are difficult to monitor.
4. Some subjects are very difficult to implement this model. For example: the limited means of infrastructure or learning media owned can make it difficult for students to see and observe and finally be able to conclude the concepts taught,
5. Learning is only based on problems (Sumantri, 2016).

The explanation above can be concluded that the problem based learning model has advantages and disadvantages. The advantages that exist in the learning model, can be used as a reference to make the learning atmosphere more effective and active, while knowing the shortcomings of a model can be used as a benchmark of ability and also minimize unwanted errors during the learning process takes place.

Cooperative Learning Model Number Head Together (NHT) Type

Cooperative learning is a form of learning by means of students learning and working in small groups collaboratively whose members consist of four to six people with heterogeneous group structures (Rusman, 2013).

Cooperative learning model is a learning model with small group settings by paying attention to the diversity of group members as a forum for students to work together and solve a problem through social interaction with peers, giving students the opportunity to learn something well at the same time and become resource persons for other friends. So cooperative learning is a learning model that prioritizes collaboration among students to achieve learning goals.

The cooperative learning model has the following characteristics:

1. Students work in groups cooperatively to complete their learning material.
2. Groups are formed from students who have high, medium and low abilities.
3. If there are students in the class consisting of how many races, ethnicities, cultures of different sexes, then try to make each group consist of different races, ethnicities, cultures, and sexes.
4. Awards are more oriented to group work than individuals (Rusman, 2013).

Cooperative learning objectives are different from traditional groups that implement a competition system, where the success of individuals is oriented to the failure of others. While the purpose of cooperative learning is to achieve at least important learning goals, namely academic learning outcomes, acceptance of diversity and development of social skills (Rusman, 2013).

The steps of cooperative learning according to Stahl and Slavin, are explained operatively as follows:

1. The teacher designs a learning program plan.
2. In the classroom learning application, the lecturer designs an observation sheet that will be used to observe the students' most active activities in learning together in small groups.
3. In observing the students, lecturers direct and guide students, both individually and in groups, both in understanding the material and about the attitudes and behavior of students during the learning activities.

The lecturer gives an opportunity to all students from each group to present their work. During this class discussion, the lecturer acted as a moderator (Slavin, 2007).

Number Head Together (NHT) is one of the cooperative learning strategies. This learning model was developed by Spenser Kagan in Nurhadi and Agus. Model Number Head Together (NHT) refers to learning groups of students, each member

has a task section (questions) with different numbers. For example, in reproductive learning that studies the process of breeding plants and animals more refers to social interaction so that Number Head Together (NHT) learning can improve social relations among students (Shoimin, 2014).

The steps of the Number Head Together (NHT) learning model, namely:

1. Students are divided into groups, each student in each group gets a number.
2. Assignments are given to each student based on the number of the assignments that are sequential.
3. Assignments are given to each student based on the number of assignments that are sequential. For example, number two students work on the problem and student number three reports the results of the work and so on.
4. If necessary, the teacher can order cooperation between groups. Students are told to get out of their group and join with several students with the same number from other groups. On this occasion students with the same task can help each other or match the results of their cooperation (Nurhadi & Agus, 2003).

LEARNING OUTCOMES

Understanding the Learning Outcomes

Understanding the results according to the Big Dictionary of Indonesian Language is the result that has been achieved from what has been done or done. While the understanding of learning according to Slameto is "a business process carried out by someone to obtain a change in new behavior as a whole, as a result of his own experience in interaction with his environment" (Slameto, 2015).

Learning outcomes that cover aspects of student character formation are distinguished by learning achievements which are generally related to aspects of knowledge (cognitive) which are widely used in various fields and activities, including learning activities (Arifin, 2009).

Purwanto said that learning is a behavior that occurs as a result of training or experience that has been passed, so learning will bring changes to individuals both physically and psychologically, these changes will appear not only related to aspects of knowledge, but also related with conversation, skills and attitudes (Purwanto, 2017).

Based on some of the above meanings, it can be interpreted that the learning outcomes of students are the results achieved or obtained by students in the form of knowledge, skills and attitudes thanks to the experiences and exercises that have been passed by individuals. Poerwanto provides an understanding of learning outcomes, namely the results achieved by someone in a learning endeavor as stated in report cards (Purwanto, 2017).

Whereas according to Nasution the results of learning are: "Perfection achieved by someone in thinking, feeling and acting. Learning outcomes are said to be perfect if they fulfill three aspects, namely: cognitive, affective and psychomotor, on the

contrary it is said that the results are unsatisfactory if someone has not been able to meet the target in the three criteria "(S. Nasution, 2011).

Based on the above understanding, it can be explained that learning outcomes are the level of humanity that students have in accepting, rejecting and assessing the information obtained in the teaching and learning process. A person's learning outcomes in accordance with the level of success in learning something subject matter are usually expressed in the form of grades or report cards for each field of study. Learning outcomes of students can be known after an evaluation. The results of the evaluation can show about the high or low learning outcomes of students. Psychological factors (psychiatric) have an important role in achieving the level of learning outcomes. This is because psychological factors influence the functioning of the minds of students in their influence with the understanding of learning materials so that mastery of the subject matter presented is easier and more effective (Sardiman, 2018). Based on the statement above, the psychological conditions of students will influence the achievement of learning outcomes obtained.

According to Slameto, the factors that can influence the teaching and learning process activities in general there are two, namely:

1. Internal Factors

- a. Physical factors

There are two physical factors, namely health factors and disability factors. Health is a healthy condition or thing. A person's health affects his learning. A person's learning process will be disrupted if a person's health is disturbed, besides that if he will get tired quickly, lack enthusiasm, easily dizzy, sleepy if his body is tired or there are disturbances of abnormalities of his sensory function and body. Whereas body disability is something that causes poor or imperfect about the body/body (Slameto, 2015).

- b. Psychological factors

At least there are seven factors that are classified into psychological factors that influence learning. These factors are intelligence, attention, interest, talent, motives, maturity and fatigue.

So, according to the authors spikology factors that influence the success of learning include all things related to one's mental state. The mental condition that can support the success of learning is a steady and stable mental condition. So that students can learn well.

2. External Factors

- a. Family factor

According to Sutjipto Wirowidjojo in Slameto with his statement stating that the family is the first and foremost educational institution. A healthy family means a lot for education in large measure, namely education of the nation, state and world.

Based on the above statement it can be understood how important the role of the family is in children's education. Home and family environment factors are the first and foremost environment in determining one's learning success. The

atmosphere of the home environment is quite calm, the attention of parents to the development of the learning process and the education of their children will affect the success of their learning.

b. School factor

Things that most influence the success of learning in schools include teaching methods, curriculum, teacher relations with students, the relationship of students with students, school discipline, standardized learning over size, building conditions, learning methods and homework.

c. Community factors

According to Slameto said that, society is an external factor that also influences the learning of students. The influence occurs because of the existence of students in the community which includes: the activities of students in society, the media, associates and forms of community life (Slameto, 2015).

A student should be able to choose a community environment that can support the success of students. Society is an external factor that also affects students' learning because of its presence in society. The environment that can support the success of learning is, among others, non-formal educational institutions, such as foreign language courses, tutoring, adolescent studies. Good associates will have a good effect on students, and vice versa.

Types of Learning Outcomes

In the teaching and learning process, the types of learning outcomes expected by students are important to be known by the teacher, so that the teacher can design the teaching appropriately and meaningfully. The types of learning outcomes are categorized into three fields, namely the fields of cognition, affective, and psychomotor.

The following are the elements contained in the three fields of learning outcomes:

1. Cognitive realm

a. Type of learning outcomes: Knowledge

The term knowledge is intended as a translation of the word Knowledge in Bloom's Taxonomy. Even so, it is not entirely appropriate because in these terms it also includes factual knowledge in addition to memorizing knowledge or to be remembered such as formulas, restrictions, terms, articles in the law, names of characters and names of cities.

b. Type of learning outcomes: Understanding

The type of learning outcomes that are higher than knowledge is understanding. For example, explain with its own sentence arrangement something that is read or heard, gives another example of what has been exemplified, or uses instructions for application in other cases.

c. Learning outcome type: Application

Application is the use of abstraction in concrete situations or special situations. These abstractions may be ideas, theories or technical instructions. Applying abstraction into a new situation is called an application.

d. Type of learning outcomes: Analysis

Analysis is an effort to choose an integration into elements or parts so that the arrangement is clear. Analysis is a complex skill, which utilizes the skills of the previous three types.

e. Learning outcome type: Synthesis

The union of elements or parts into a comprehensive form is called synthesis. Thinking based on memorizing knowledge, thinking comprehension, palming thinking, and analytical thinking can be seen as convergent thinking which is one level lower than divergent thinking.

f. Type of learning outcomes: Evaluation

Evaluation is a decision about the value of something that is possible in terms of goals, ideas, ways of working, solutions, methods, materials, etc. In terms of this, the evaluation needs to have certain criteria or standards (Syamsudduha, 2012).

2. Affective domain

There are several types of affective domain categories as a result of learning. The categories start from a basic or simple level to a complex level.

a. Raciving / attending, which is a kind of sensitivity in receiving stimulation (stimulation) from the outside that comes to students in the form of problems, situations, symptoms, and others. In this type, including awareness, the desire to receive stimulation, control, and selection of symptoms or stimuli from the outside.

b. Responding or answer, namely the reaction given by someone to stimulation that comes from outside. This includes the accuracy of reactions, feelings, satisfaction in answering external stimulation that comes to him.

c. Valuing refers to the value and belief in the symptoms or stimulation. In this evaluation, it includes the willingness to accept values, background, or experience to accept values and agreement with those values.

d. Organizations, namely the development of values into one organizational system, including the relationship of one value with another value, stabilization, and priority values that have been owned, which are included in the organization are concepts of value, organization of value systems and others.

e. Characteristics of value or internalization of values, namely the integration of all the value systems that a person has, which affect the pattern of personality and behavior. This includes the overall values and characteristics (Mappasoro, 2011).

3. Psychomotor domains

There are six skill levels (Syamsudduha, 2012), namely:

a. Reflex movement (skills in unconscious movements).

b. Skills in basic movements.

c. Perceptual Obilities.

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- d. Psycal abilities.
 - e. Skilled movements ranging from simple skills to complex skills.
 - f. Beautiful and creative movement (Non-discursive communicatio).

CONCLUSIONS AND SUGGESTIONS

Conclusion

1. Student Worksheet based on Probem Based Learning (PBL) Learning Model which is intended in research is a learning resource that can provide active conditions to students by solving problems through the stages of the scientific method so that students get knowledge through these problems while getting the ability to solve problems.
2. Student Worksheets based on the Cooperative Learning Model type Number Head Together (NHT) intended in the study are learning resources in the form of sheets containing questions that must be answered by students by applying group learning, where students have a part assignments (questions) with different numbers.
3. 3. Learning Outcomes are Levels of mastery of students on Islamic Education subject matter and character that are equated in the form of test scores obtained after the learning takes place.

Suggestion

The researcher hopes that this research can be used as an additional discourse, reference and input regarding the use of Student Worksheets Based on Problem Based Learning (PBL) Learning Models and Student Worksheets Based on Cooperative Learning Model Type Numbered Head Together (NHT) and the results of this study can be taken into consideration in the provision of Teaching Materials and learning models especially in Senior High School 18 Makassar.

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THE IMPLEMENTATION OF 2013 CURRICULUM BASED-LESSON PLAN ON MORAL AQIDAH SUBJECT IN MTsN 1 JENEPONTO

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Abstract:

The purpose of this study was to find out how the 2013 Curriculum had an effect on learning. 2013 curriculum requires that in the implementation of learning, students are given the freedom to think about understanding problems, building strategies for solving problems, proposing ideas freely and openly. The teacher's activities in learning are to train and guide students to think critically and creatively in solving problems. The teacher must strive to organize collaboration in study groups, train students to communicate using graphs, diagrams, schemes, and variables. It is expected that all work will always be presented in front of the class to find various concepts, the results of problem solving, rules and principles found through the learning process. Learning is not only emphasized in one aspect but the balance of teacher interaction, and giving motivation to students. This study is descriptive-qualitative because it relates to the implementation of learning, where findings from observations, video recordings, field notes and results of student writing are reviewed qualitative descriptive based on the theories raised in this study.

Keywords:

2013 Curriculum, Interaction, Motivation

EDUCATION systems are currently born in the age of industrial reform more than two centuries ago. Vernon Smith (1999: 164-165) calls it a traditional school, which has expired. Education today is still like 30 years ago, the class still contains tables and chairs that are heavy and neatly arranged. The implementation of learning has become a daily ritual by way of, entering, sitting, note, listen. As a result, the output of education becomes an alienated product from the world, even from itself. Because in essence, the new direction and criticism of education is in the process of learning learners so that they can succeed in the future.

Education according to the classification of service locations is divided into three, namely:

First, informal education, education that is held in family life. Both parents, siblings, and other family members are responsible for creating gradual and continuous learning to arrive at the personal and character formation expected by the respective family heads. Children with a good family environment will shape the character of a good child as well as the initial provision for the child to continue other levels of education (formal or non-formal education). Instead, children who live in a family environment with a bad background (brocen home), it is probable that the

child will have a bad character, which will be the initial provision for him in continuing his education in formal or non-formal educational institutions.

Second, formal education, as revealed in the RI Law No. 20 of 2003 the national education system article 3 which reads formal education is education held by the government or the private sector with the intention of creating human beings who believe and fear God who is almighty, noble, healthy, knowledgeable, capable, creative, independent, and a citizen democratic and responsible country.

Third, non-formal education. Education is held within the community, outside formal or informal education, in this case community leaders and the general public who are responsible for instilling character values for students who are considered immature to foster adulthood. Usually, learning in a community that is oriented towards planting values is not taught through the curriculum, but through habituation, advice, and exemplary that is integrated with the norms adopted in the community.

Learning in essence is the process of interaction with all situations around the individual (A. Baki, 2014). Humans are social beings who cannot be separated from interactions, both interactions between human beings, interactions with the environment, or their interactions with God who are almighty in the form of worship. In building good interactions, humans need an educational process that will shape and influence their interactions. Humans with good understanding, especially related to the concept of religion, will affect the interaction in their lives. Conversely, humans who do not have a good understanding will form patterns of interaction with actions that are not good, even in actions that deviate from religious values or even the norms adopted in society.

Higher education is the highest level in the overall national education effort with the aim of producing professional scholars, who are not only knowledgeable and expert and skilled in their fields, and are critical, creative and innovative, but also have faith and devotion to the Almighty God, personality national that is strong, highly dedicated, independent in its attitude of life and self-development, has a strong sense of social solidarity and is environmentally sound.

All lines, levels and types of education, must carry out religious education and increase the content of religious education as needed. To develop people's understanding of religion and the practice of religious teachings, it can be realized in life. Then more religious education can also be held on formal and informal education channels (PP, 1992).

Article 31 of the Constitution of the Republic of Indonesia 1945, paragraph 1 that every citizen has the right to education, paragraph 3 the government undertakes and organizes a national education system that enhances faith and piety and noble character in order to educate the nation's life regulated by law. invite. For this reason, all components of the nation must educate the life of the nation, which is one of the goals of the State of Indonesia (UU RI, 2006).

Regarding the law, education has progressed. Including religious education at all levels, experiencing high levels of achievement. This shows that religious and religious education has experienced significant progress which of course must be maintained and developed continuously.

Furthermore, the Government of Republic of Indonesia regulation Number 55 of 2007 concerning religious education and religious education mandates that religious education is a conscious effort to obey Allah's provisions as guidance (guideline) and the basis of students to be religiously knowledgeable and reliable in carrying out the overall provisions of Allah. Part of the provisions of Allah is understanding his laws on this earth which are called verses of kauniyah. The kauniyah verses in their actualization will mean Sunanatullah (God's laws) in the universe. In the verses of the Kauniyah there are provisions of Allah that apply fully to the universe and give birth to the order of the relationship between objects in the universe.

Through religious education can be achieved the unity of morality and rationality, or in other words that the problem of plus and minus on Islamic education institutions can be overcome, so that the objectives of national education and Islamic education can be achieved simultaneously. The National Education Objectives in Law RI No.20 of 2003 concerning the National Education System stated that:

"Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, self-control, noble moral intelligence and skills needed by themselves, society, nation and country" (UU RI, 2010).

Faithful and pious people, noble as mentioned in the Law on National Education System, as well as the believer's personality, fearing and worshiping him are the hallmarks of ulama. Ulama are those who are cautious, virtuous, understand and master various fields of science and are capable of transforming and being able to implement it in daily life (Sugiyono, 2008).

In principle, the national education goals as mandated by the Law are in line with the main purpose of establishing educational institutions in an Islamic perspective. The objectives include: first, transforming the ability to understand and apply the turats (classical/yellow books) to everyday life as *wararatstul anbiya' turatsin* accordance with the development and spirit of the times. Second, have a contribution in the development and service of science and society (J. Maleong, 2000).

In relation to the above, according to Quraish Shihab, scholars are those who are cautious, virtuous, understand and master various fields of science, and are able to transform and implement it in daily life (Rahayu, 2016). Besides that, in Allah, we say in QS. Al-Mujādilah/58: 11 which reads;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation:

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do.

In the verse above, Allah swt. confirms that it will elevate the degree of those who believe in Him and elevate the degree of people who have knowledge. If someone has faith in Allah swt. then he is also a person who is intelligent with his knowledge, so of course the degree is higher than Allah. compared to people who only believe but do not have knowledge or vice versa, are intelligent but do not believe in Allah Almighty.

Parents in essence can bring their children to a better life, if based on the intention to mature children in all aspects and understand the phase and task of development. That is, at each stage of the age and task of development that will be passed, requires more understanding and the task of development will be passed by the child well, if parents are able to harmonize orders and prohibitions with their own actions. So that between the behavior of parents with things that are recommended to children should be directly proportional.

Parents have responsibility for the continuity of their children's education. They are the first place for children to awaken a touch of love, guidance, teaching and education. Therefore all activities between parents and children must be educational in nature, because they are used as a mecca for example and a source of various information for children without considering the positive or negative effects (al-Aziz, t.th.).

In looking at the curriculum there are different attitudes, sometimes even among experts with other experts disagree. The lack of expansion with the applicable curriculum is a matter of course and and certainly provides an impetus to look for a new curriculum format. This obstacle is important to do because the curriculum will definitely not be perfect and the deficiencies will appear after walking for some time.

Likewise, the 1994 curriculum after a long time being used as a reference in the education process finally found some shortcomings in its renewal:

1. The learning burden of students is too heavy.
2. The implementation of learning activities is not conducive.
3. Subject mission deviations occur.
4. Curricula that are considered to lack freedom.
5. Implementation of the curriculum does not pay attention to the characteristics and differences of individual students.
6. Study material is considered too difficult (Mulyasa, 2005).

That fact proves the need for a curriculum concept in the world of education that emphasizes more on the needs of students, and minimizes weaknesses in the previous curriculum. By paying attention to the existing developments, it is necessary to hold a curriculum concept that is held on the competence of students. How our understanding of competence is a combination of knowledge, skills, values and

attitudes that are terrible in the habit of thinking and acting. So that the understanding of religion is no less important in the development of the present.

The subject of moral aqidah is one of the important parts of the education system in Indonesia to achieve the goals of National education in order to form students who are rhyming and devoted to God Almighty and have a noble character, therefore, learning aqidah about living and believing in Allah swt and realizing the noble character of behavior in everyday life with the form of noble and dignified manners and faith and devotion to God becomes very important.

Through the learning process that prioritizes about planting Islamic values, by not forgetting social ethics through the scientific approach. For The author is very interested in how this moral aqidah learning is implemented with the 2013 curriculum. Implementation of the 2013 curriculum in educational institutions. Especially in the Islamic Primary Schools such as MTsN 1 Jeneponto where the school is unique in that the schools under the auspices of the Ministry of Religion are one of the state schools that are able to apply the 2013 curriculum well, even though the schools are still lacking, and students who have average abilities the standard but it does not become a barrier to being able to run the 2013 curriculum properly.

MTsN 1 Jeneponto can be an example for public and private schools in other areas that have limitations both in terms of facilities, teaching staff to students to encourage, encourage and confidence in a school to implement the 2013 curriculum. Therefore the authors feel called to conduct a study entitled "Implementation of 2013 Curriculum Learning Implementation Plan in Aqidah Akhlak Subjects for Class VIII Students at MTsN 1 Jeneponto.

RESEARCH METHODS

This thesis research applies descriptive qualitative research. According to Sugiyono, qualitative research methods are research methods that are used to examine natural object conditions where the position of researchers is a key instrument (Sugiyono, 2008).

Qualitative research is research that aims to understand the phenomenon of what is experienced by the subject of research, such as behavior, perceptions, motivations, actions, etc., holistically, and by way of descriptions in the form of words and languages in a specific natural context and by utilizing various scientific methods (J. Maleong, 2000).

Suharsimi Arikunto states that descriptive research is not intended to test certain hypotheses, but only describes "as is" about a variable, symptom or condition (Arikunto, 1998).

Descriptive qualitative research provides a comprehensive and clear picture of the social situation under study, comparative events from social situations one with other social situations or can find patterns of relationships between certain aspects and other aspects(Sugiyono, 2008). The researcher describes a social phenomenon or a social environment consisting of place, actor, and activity. Therefore, the authenticity

of the condition is very guarded, meaning that the researcher interacts with the informant in a natural context, so that it does not create conditions that are manipulated or controlled by the researcher.

Data collection methods used in this study, namely observation, interview (interview), and documentation analysis. As a data collection tool, or what is termed the human instrument. The instrument that the researcher also uses is:

1. Check list observation when making observations in the field
2. Interview Guidelines
3. Check the list of documentation in the form of archives related to research

then the stage of data reduction (data reduction), the stage of presenting data (data display), and the stage of drawing conclusions/verification (Sugiyono, 2009). The data both comes from the results of in-depth observations, interviews and from the results of documentation and triangulation.

LITERATURE REVIEW

Based on the search for literature studies, the researchers found several studies related to this research. Among these studies are as follows:

A journal study written by Wati oviana entitled "the development of a learning plan based on a scientific approach by elementary and MI teachers in Sabang City" (Anggraeni & Akbar, 2018). The results of the journal research focused on the planned implementation of learning in one of the Sumedang City Elementary Schools.

In journal research written by Citra Ayuliasari, Suratsih, and Sukarni Hidayati entitled "the suitability of the 2013 curriculum implementation plan and its implementation in developing the ability of the scientific process in 3 Yogyakarta's senior high schools" (Ayuliasari & Suratsih, 2017). The results of the research written above are first. Conformity between the planning of scientific process development in the Learning Implementation Plan made by the teacher with the demands.

In a journal study written by Yuna Mumpuni Rahayu (2016: 41) entitled "the effect of the 2013 curriculum changes on student development". The results of the study The implementation of learning with the application of the Scientific approach in learning English was able to increase student participation and learning outcomes. Teachers who implement student-centered learning should be selective and sensitive in determining group members so that student achievement is satisfactory. In implementing scientific learning activities the teacher must be maximal in directing students to participate so that the activity objectives are achieved satisfactorily.

In research journals written by Hidayati (2015: 23) entitled "Implementation of 2013 Curriculum Development in Learning Islamic Education and Character in Public High School 4 Jember". Implementation of Islamic Education learning planning includes the preparation of Learning Implementation Plans, remedial programs and enrichment and implementation of the implementation of learning Islamic Education and Character Education in the 2013 curriculum includes familiarity guidance and free tests, competency formation, and post test.

In research journals written by Pardomuan Sinambela (t.th.) entitled "2013 curriculum and its implementation in learning".

DISCUSSION

Implementation of the Learning Implementation Plan

Implementation is a planned activity carried out seriously to have a reference to the norms to achieve the objectives of the activity. According to Usman (2002: 70), Implementation is geared towards activities, actions, actions or the mechanism of a system. Implementation is not only an activity, but a planned activity and to achieve the objectives of the activity (Usman, 2002). Implantation is a process of applying conceptual ideas, policies or innovations in a practical action so that it has an impact, both in the form of changes in knowledge, skills, values and attitudes (Mulyasa, 2013).

Good planning is half of work. In the context he calls teaching, Majid (2008: 17) argues that "planning can be interpreted as the process of preparing subject matter, the use of teaching media, the use of teaching approaches and methods, and assessments in a certain allocation to achieve a predetermined goal.

In line with the above opinion, Mulyasa stated that every time you will carry out learning, the teacher must have a plan, both written planning and unwritten planning. Carrying out learning without planning is planning failure in learning (Mulyasa, 2012).

According to Reiser & Dempse in Poppy Anggraeni and Aulia Akbar (2018: 56), implementation plans are defined as systematic procedures in which education and training programs are developed and organized with the aim of substantial learning enhancement.

The term Learning Implementation Plan contained in the Government Regulation Number 19 of 2005 concerning the National Standard of Education Article 20, can be identified as the Instructional strategy or learning plan (Widyastono, 2007). Hunt in Dede Rosyada (2007: 121) proposes four elements in preparing a good lesson plan, namely: student needs, goals that can be achieved, strategies that are relevant to the goals to be achieved, and evaluation criteria.

If it is associated with an educational curriculum, there are two lesson plan functions according to E Mulyasa (2008: 156), namely: First to function as planning means that lesson plan can encourage teachers to be more prepared to carry out careful planning activities. Each will carry out learning the teacher is obliged to make preparations, both written and unwritten, and the second implementation function means the lesson plan functions to streamline the learning process in accordance with what has been planned.

From several definitions regarding the implementation plan of learning above, the writer draws the conclusion that a teacher or educator before conducting the teaching and learning process, the teacher must prepare a learning device related to the subjects to be presented.

In the process of making the 2013 curriculum learning plan implementation there are characteristics of the 2013 curriculum (2014: 6), namely:

1. Contents or curriculum content, namely competencies expressed in the form of core competencies (KI) classes and further detailed in the basic competencies (KD) subjects.
2. Core competency (KI) is a categorical description of competencies in aspects of attitudes, knowledge, and skills (cognitive and psychomotor) that must be studied by students for a school, class and subject level. Core competency is the quality that must be possessed by students for each class through KD learning which is organized in the active learning process of students.
3. Basic competencies (KD) are competencies which are competencies that study students for a theme for SD/MI, and for subjects in certain classes SMP/MTS, SMA/MAK.
4. Core competencies and basic competencies at the secondary education level are likened to the attitude domain while the secondary education level is intellectual ability (highest cognitive ability).
5. Core competencies become the organizing elements of basic competencies, namely all the KDs and learning processes are developed to achieve competence in core competencies.
6. The basic competencies developed are based on accumulative principles, reinforced and enriched (enricede) between subjects and levels of education (horizontal and vertical organizations).
7. The syllabus was developed as a learning design for one theme (SD/MI0 or one class and one subject. In the syllabus all the KDs for the themes in the class were listed.
8. The learning implementation plan is developed from each KD that is for those subjects and classes.

2013 Curriculum

The curriculum is a set of plans and arrangements regarding the purpose, content and learning materials as well as ways that are used as guidelines for implementing learning activities to achieve certain goals. The curriculum was first used in the world of sports in the days of Ancient Greece Curriculum in Greek comes from the word Curir, meaning runner, and Currre means a place to race. Curriculum is defined as the distance that must be traveled by runners (Sudjana, 2002). From the above understanding, many experts have suggested definitions of the curriculum:

Saylor Alexander and Lewis are quoted by Rusman (2011: 3). The curriculum is all school efforts to influence students who can learn, both in class and outside of school class.

Piet A. Suhertian (2002: 28), curriculum is a number of learning experiences that are designed under the responsibility of the school to achieve the specified objectives.

J. Lyod Trum and Delman F. Miller, the curriculum is meetode of teaching and learning, how to evaluate students and all programs, changes in teaching staff,

guidance and counseling, supervision and administration, and structural matters regarding time, number of rooms and the possibility of choosing eyes lesson (Nasution, 2003).

Continued explanation of the curriculum by Majid (2014: 1). The curriculum is an educational program provided by educational institutions for children in conducting various learning activities so as to encourage their development and growth in accordance with established educational goals.

From the understanding expressed by the experts above, it can be concluded that the curriculum is a set of learning tools used as a reference in carrying out the educational process of the device in the form of learning programs, educational facilities and infrastructure as well as all elements that influence the implementation of the educational process.

Learning in the 2013 curriculum, the syllabus has been prepared by the government, both for the national curriculum and for the regional curriculum, so that the teacher can only develop a learning implementation plan. In this case, the most important teacher is to understand the teacher's guidelines and student guidelines, then understand and master the material as a whole that will be taught in accordance with the syllabus and lesson plans.

Character and competency-based curriculum is expected to be able to solve various problems of the nation, especially in the field of education, by preparing students, through planning, implementing and evaluating the education system effectively, and efficiently. In order for character education and competency to run effectively in the 2013 curriculum, coordination, communication and collaboration between schools, parents, the community and the government are needed.

The implementation of the 2013 curriculum is a learning tool designed in the form of a syllabus and Learning Implementation Plan that refers to content standards. Learning planning includes the preparation of plans for implementing learning, preparing media, learning resources, learning assessment tools, and learning scenarios. According to Mantovani in the *Lailatut journal Bariya* the teacher is the person who is given the responsibility to develop and implement the curriculum to evaluate its achievements (2014: 454).

Subjects of Moral Aqidah

Understanding of moral aqidah In terms of terminology akidah are the basic principles of the beliefs or beliefs of a Muslim heart that are sourced from Islamic teachings that must be held by every Muslim as a source of binding beliefs (Ilyas, 2007). Syekh Abu Bakr Al-Jaziri stated that aqeedah is a collection of clear laws of truth that can be accepted by reason, hearing and feelings believed by the human heart and praised, ascertained the truth, established keshalehan and do not see anyone wrong and that it is true and applies forever (Yunus, 1990). Like human belief in the existence of a Creator, belief in the knowledge of His power, human belief in the obligation of obedience to Him and perfecting the morals referred to as aqeedah in Arabic (in Indonesian written akidah) (Ali, 2000).

The definition of morality according to al-Ghazali is:

"Morals are traits that are embedded in the soul which cause all actions that are easy and easy without the need for thought and consideration." (Ilyas, 2007).

According to the above understanding, it is clear that the moral character according to Al-Ghazali must include 2 conditions:

- a. The action must be constant, which is done repeatedly (in continuous form) in the same form so that it can become a habit.
- b. The constant action must grow easily as a reflection of his mind and mind, which is not the pressure or coercion of others (Zainuddin, 1991).

In line with the opinion of Al-Ghazali above, Ibn Maskawaih in his book *Tahdib al-Akhlak* said that morality is the nature of the soul that is embedded in the soul with which various types of actions are born, good or bad, without the need for thought or consideration.

From some of the moral definitions above, we can see the following characteristics;

- a. Moral conduct is an act that has been deeply embedded in a person so that it has become his personality.
- b. Moral deeds are actions carried out easily and without thought. This does not mean that at the time of doing an act in question in an unconscious, sleeping or crazy state. When the person is doing an action in a healthy state of mind (Nata, 2002).
- c. Moral conduct is an action that arises from within the person who does it without any coercion or pressure from the person, namely the willingness of the mind or decision of the person concerned.
- d. Moral conduct is the act done is actually not playing games or not because of theatrics.
- e. Actions taken because they are sincere because of God, not because they want to be praised by people or because they want to get a compliment.

From the definition of *aqidah* and morality above, it can be concluded that moral *akidah* learning is a conscious and planned effort in preparing students to recognize, understand, appreciate, and believe in Allah and realize it in noble moral behavior in daily life through guidance, teaching, training, use of experience and habituation.

The goal of morality in Madrasah is one of the subjects of PAI that learns about the pillars of faith which are associated with the introduction and appreciation of *Al-asthma 'al-Husna*, as well as the creation of an exemplary atmosphere and habituation in practicing praiseworthy morality and Islamic adab by giving examples of behavior and how to practice it in everyday life.

Substantially the *Akidah-Akhlak* subjects have contributed in giving motivation to students to practice *al-akhlakul karimah* and adab Islami in everyday life as manifestations of their faith in Allah, His angels, His books, His messengers, the last days, and Qada and Qadar. *Al-akhlak al-karimah* is very important to be practiced

and accustomed to early on by students in everyday life, especially in order to anticipate the negative impact of the era of globalization and the multidimensional crisis that has plagued the nation and country of Indonesia.

The subject of Akhah-Akhlak in Madrasah aims to equip students to be able to:

- a. Growing the Aqeedah through giving, fertilizing, and developing knowledge, appreciation, practice, habituation, and experience of students about Islamic faith so that they become Muslim human beings who continue to develop their faith and faith in Allah Almighty.
- b. Realizing Indonesian people who have noble character and avoid despicable morality in daily life both in individual and social life, as a manifestation of the teachings and values of Islamic faith. Scope of morality Learning in Madrasah contains learning material that can lead to the achievement of basic abilities of students to be able to understand the pillars of faith in a simple manner and observation and habituation of Islamic character to be used as a basis for behavior in daily life as well as provision for the next level of education.

The scope of morality subjects in Madrasah includes:

- a. Aspects of faith In learning or aqid education it is necessary to pay attention to aspects of the faith, namely:
 - 1) The sentence thayyibah as habituation material includes: Laa ilaaha illallaah, basmalah, alhamdulillah, Allaahu Akbar, ta'awwudz, ma'ya Allah, assalaamu'alaikum, salawat, tarji ', laa haula walaa quwwata illaallah, and istighfar.
 - 2) Al-asthma 'al-Husna as habituation material, including: al-Ahad, al-Khaliq, ar-Rahmaan, ar-Raheem, as-Samai', ar-Razzaaq, al-Mughnii, al-Hamiid, ash-Syakuur, al-Qudduus, ash-Shamad, al-Muhaimin, al-Azhiim, al-Kariim, al-Kabiir, al-Malik, al-Baathiin, al-Walii, al-Mujiib, al-Wahhaab, al-'Aliim, azh-Zhaahir, ar -Rasyiid, al-Haadi, as-Salaam, al-Mu'min, al-Latiif, al-Baaqi, al-Bashiir, al-Muhyi, al-Mumiit, al-Qawii, al-Hakiim, al-Jabbaar, al -Mushawwir, al-Qadiir, al-Ghafuur, al-Afuww, ash-Shabuur, and al-Haliim.
 - 3) Faith in Allah with simple proof through the sentence Thayyibah, al-asma 'al-husna and the introduction of five daily prayers as manifestations of faith in Allah.
 - 4) Believing in the pillars of faith (faith in God, Angels, Books, Apostles and the Last Day and Qada and Qadar Allah)
- b. Moral aspects include:
 - 1) Sequential moral habits are presented in each semester and class level, namely: discipline, clean life, friendly, polite, thankful, simple life, humble, honest, diligent, confident, affectionate, obedient, harmonious, helpful, respectful and obedient, fingerprint, trustworthy, tablig, fathanah, responsibility, fair, wise, resolute, generous, optimistic, qana'ah, and tawakal (Nata, 2002).
 - 2) Avoiding despicable morals (madzmumah) sequentially is presented in each semester and class level, namely: dirty life, speaking dirty/rude, lying,

arrogant, lazy, insubordinate, betrayal, jealous, envy, rebellious, hypocritical, harsh, miserly, greedy, pessimistic, hopeless, angry, wicked, and apostate.

c. Islamic Adab aspects, including:

- 1) Adab to yourself, namely: adab bathing, sleeping, defecating/small, talking, spitting, dressing, eating, drinking, sneezing, studying, and playing.
- 2) Adab to God, namely: adab in the mosque, reciting, and worshipping.
- 3) Adab to others, namely: to parents, siblings, teachers, friends and neighbors.

Adab to the environment, namely: to animals and plants, in public places, and on the road. d. The aspect of the exemplary story includes: the story of Prophet Ibrahim seeking God, Prophet Solomon with the army of ants, the childhood of the Prophet Muhammad, the adolescence of the Prophet Muhammad, Prophet Ismail, Kan'an, cunning of the brothers of the Prophet Yusuf, Tsa'labah, Masithah, Ulul Azmi, Abu Lahab, Qarun, Prophet Sulaiman and his followers, Ashabul Kahf, Prophet Yunus and Prophet Job, Material exemplary stories are presented as reinforcement of the content of the material, namely aqeedah and morals, so that it is not displayed in competency standards, but delivered in basic competencies and indicators.

Teaching is an activity that requires professional skills. Because in the learning interaction a teacher as a teacher will try as much as possible by using his skills and abilities so that children can achieve the goals to be achieved.

To be able to achieve success in learning a good management needs to be done. which requires a teacher to be able to condition the class and be responsible in the classroom. According to Suharsimi Arikunto, management is a translation of the word "Management", the English term is then translated into "Management" or "Management". Another meaning of management is the organization or management so that something managed can run smoothly, effectively and efficiently.

CONCLUSIONS AND SUGGESTIONS

Conclusion

The 2013 curriculum is reflected in the core competencies and basic competencies outlined in ministerial regulations. In balance learning affective aspects, namely aspects of attitude. Attitudes are traits that can be learned, and can affect a person's behavior towards an object. Attitude is a tendency to respond to a stimulus based on an assessment of the stimulus. The response can be positive or negative. So that the teacher is required to be able to foster a positive response in the formation of student attitudes.

Suggestion

Competencies demanded by the 2013 curriculum are reflected in the core competencies and basic competencies outlined in ministerial regulations. In balance learning affective aspects, namely aspects of attitude. Attitudes are traits that can be learned, and can affect a person's behavior towards an object. Attitude is a tendency

to respond to a stimulus based on an assessment of the stimulus. The response can be positive or negative. In this case the teacher is required to be able to foster a positive response in the formation of student attitudes. Psychomotor aspects are motor skills that not only include physical activities, but also motor activities combined with intellectual skills, such as writing, reading, using a microscope to observe certain bacteria, using welding tools to connect pipes, and so on.

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THE EFFECT OF PERFORMANCE APPRASIALS ON WORK ETHOS OF EDUCATIONAL WORKFORCE OF IAIN BONE

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Abstract:

This study discusses "The Effect of Performance Apprasials on the Work Ethos of Educational Staff of the State Islamic Institute or Institusi Agama Islam Negeri (IAIN) Bone". As for the formulation of the problem discussed is how is the general review of performance, work ethos, and education personnel allowances, and how the Performance Apprasials affect the work ethos of the education staff of the State Islamic Institute (IAIN) Bone.

Performance apprasials is an additional income given to the State Civil Apparatus in this case the education personnel whose amount is based on the class of office by taking into account the presence, achievement of employee work goals and integrity. Performance Apprasials are given by taking into account work performance assessments. Performance Apprasials as a form of appreciation for the performance produced. It is expected to provide motivation in improving the work ethos in order to achieve organizational goals.

The methodology used in this study is to use qualitative research design, this study aims to find out how the general review of Performance Apprasials, work ethos, education staff, and also how the performance benefits affect the work ethos of the educational staff of the State Islamic Institute (IAIN) Bone. The results of this study indicate that Performance Apprasials have been effective in improving the work ethos of education personnel based on productivity, adaptability, and satisfaction.

Keywords:

Influence, Performance Apprasials, Work Ethos

SPEAKING about the organization is certainly inseparable from the direction and purpose of the organization. The direction and purpose of the organization will run well when it has high human resources and strives to manage the organization as optimally as possible and is able to improve its performance. Good performance is optimal performance that is according to organizational standards and things that support the achievement of organizational goals.

Improving employee performance will bring progress to the organization to be able to survive in a competition in the era of globalization. Every organization and even the government in it strives to improve the performance of its employees. Because of the awareness that the success of organizational goals and their survival depends on the quality of the performance of human resources.

One effort to improve performance is to provide additional income in the form of performance benefits. The purpose of this performance apprasials is to motivate

employees to be able to improve discipline, maximizing its performance and is expected to also contribute to improving welfare.

The government realizes that in the context of implementing bureaucratic reforms, it is necessary to stipulate fair, objective, transparent and consistent performance appraisals. In the Regulation of the Head of the State Personnel Agency Number 20 of 2011 concerning guidelines for calculating Civil Servant Performance appraisals, what is meant by performance appraisals is allowances given to Civil Servants whose amount is based on the results of job evaluation and achievement of work performance. In the Ministry of Research, Technology and Higher Education the provision of performance appraisals refers to the Presidential Regulation of the Republic of Indonesia Number 32 of 2016.

Providing Employee Performance appraisals in the Ministry of Research, Technology and Higher Education in Article 6 (six) that the component of performance appraisals assessment and the weight of each component consists of: attendance (30%), performance (40%), integrity (30%) The State Islamic Institute (IAIN) Bone through the Ministry of Research, Technology and Higher Education has implemented performance benefits as additional income for employees in this case called education staff. Education staff as supporting elements of the Tridharma of Higher Education and implementing elements in carrying out the education administration.

The State Islamic Institute (IAIN) Bone in this case is one of the universities in Indonesia that organizes Islamic-based tertiary education which plays an active and responsible role in facing these global challenges, among others by placing itself as an intellectual force in building Indonesian society and nation who are intelligent, resilient, familiar, religious and prioritize Islamic ethos and values. In the beginning of the struggle of the State Islamic Institute (IAIN) Bone is an Islamic-based educational institution, departing from idealism on the teachings of Islam itself, historical data shows that Muslim societies and future Islamic estimations are part of the implementation of high education without exception, who must respond to the challenges and demands of current and future environmental developments.

Seeing the developments that occur, every organization has an interest in the best performance that can be produced by a series of systems that apply in the organization. Human resource management is one of the key factors to get the best performance, because in addition to dealing with skills and expertise, human resource management is also obliged to build employee conducive behavior to get the best performance.

Resources possessed by IAIN Bone, namely JFT Lecturers/Educators, Education Personnel, JFT Librarians, JFT Planners, CPNS Lecturers, CPNS Administration, Permanent Lecturers Not Civil Servants, Contractors, and Security Guards as a whole are 321 people, consisting of 215 men and 106 women. From these resources a budget is prepared in DIPA for 2019 of Rp. 23,575,870,000 (Salary allowances and overtime pay).

Giving performance appraisals to educational staff as an effort that is expected to have a positive impact in realizing discipline enforcement and can provide motivation in improving employee performance so that organizational goals can be achieved. In addition, with the addition of income in the form of performance appraisals, it is expected to provide welfare for the education staff. This performance appraisal is a form of appreciation for the productivity or performance of each education staff.

Today the quality of human resources is more demanded for the implementation of additional income in the form of performance appraisals which are expected to have an effect or influence on the work ethos. The question is the extent to which performance benefits can improve performance. The problem or obstacle faced is whether the performance appraisals received by each education personnel are in accordance with the results of work or productivity. Are education staff able to adapt to situations that must be carried out in accordance with the existence of the organization and from all of these can provide satisfaction. The performance appraisals imposed do not pay attention to the amount of the workload individually, but only based on the position class. While the workload of each education staff is different. There is an imbalance in the work assignment activities so that sometimes the work is not done optimally. This is what underlies so that this research is deemed necessary to be discussed to find out "The Effect of Performance appraisals on the Work Ethos of Educational Staff of the State Islamic Institute (IAIN) Bone."

Based on the background above, the main problem in this study is the Effect of Performance appraisals on the Work Ethos of Educational Staff of the State Islamic Institute (IAIN) Bone. From the main problem, it is further elaborated on two sub-problems, namely how is the general review of performance benefits, work ethos, education staff, and how the performance benefits affect the work ethos of the IAIN Bone education staff.

RESEARCH METHODS

In this study, researchers used a type of qualitative research because this study sought to find answers to questions related to performance appraisals for the work ethos of the teaching staff of the State Islamic Religion (IAIN) Bone. These questions require descriptive answers, which describe the facts about the problems being investigated as they are followed by a rational interpretation of various findings in the field while analyzing all the conditions that exist in the location of the study.

This research was conducted at the State Islamic Institute (IAIN) Bone, formerly known as the State Islamic College (STAIN) Watampone, with the determination of research informants conducted purposively (purposive sample). The selected informant is a key person, with the criteria that they can provide the information needed in this study. Informants in this study are Head of Section (1 person), Head of Sub Division of Finance and BMN (1 person), Head of Academic Subdivision (1 person), Head of Subdivision of Student and Alumni (1 person), Head of Sub Division

General (1 person), and staff (5 people). The researcher limits the scope of the study to the effect of performance appraisals on the work ethos of the educational staff of the State Islamic Institute (IAIN) Bone with a focus on research namely productivity, adaptability and satisfaction.

DISCUSSION

Performance Appraisals

According to Subekhi and Jauhar (2012) forms of compensation in the form of benefits, which are generally not associated with work performance. Benefits are more associated with the provision of opportunities for welfare and the creation of working conditions so that workers become more comfortable and feel they receive attention.

Providing performance appraisals is one of the efforts in the framework of bureaucratic reform to improve employee performance and productivity. Bureaucratic reform encourages the acceleration of changes in the improvement of the performance of the State Civil Apparatus. As a government tool, the State Civil Apparatus is required to work professionally, morally, cleanly and ethically in supporting a transparent, democratic and fair government.

Performance or performance achievements are the results of work in quality and quantity achieved by an employee in carrying out his duties in accordance with the responsibilities given to Mangkunegara (2000). Measurement of performance according to Mulyadi (2001) is a periodic determinant of the operational effectiveness of an organization, part of the organization, and employees based on the targets, standards and criteria previously set. Performance measurement according to Robertson (2002) is a process of evaluating the progress of work towards achieving predetermined goals and objectives, including information on the efficient use of resources in producing goods and services, quality of goods and services, comparison of results of activities with targets, and effectiveness of internal actions. achieving goals.

Effectiveness as an adjective contains many definitions and meanings because each person will interpret differently depending on the reference he uses. Likewise with experts who define effectiveness in various ways. Siagian (2001) that effectiveness emphasizes the results achieved. Mahmudi (2005) that effectiveness is the relationship between output and goal, the greater the contribution (contribution) of output to the achievement of goals, the more effective the organization, program or activity. Effectiveness focuses on outcomes (outcomes), programs, or activities that are considered effective if the output produced can meet the objectives expected or said wisely spending.

Thus it can be understood, that the performance appraisals is a allowance given to Civil Servants whose amount is based on the results of job evaluation and achievements of the work performance of Civil Servants (Regulation of the Head of State Civil Service Agency Number 20 of 2011). In the Ministry of Research,

Technology, and Higher Education, performance appraisals are given based on the Republic of Indonesia Presidential Regulation Number 138 of 2015, then adjusted to the new regulation, namely the Republic of Indonesia Presidential Regulation Number 32 of 2016. Based on the Presidential Regulation further on technical implementation regulated in Minister of Research, Technology and Higher Education Regulation of the Republic of Indonesia Number 31 of 2016.

Mention in Article 1 paragraph 3 of the Republic of Indonesia Minister of Research, Technology and Higher Education Regulation Number 31 of 2016 concerning Provision of Employee Performance appraisals in the Ministry of Research, Technology and Higher Education; Performance appraisals is income other than the salary given to employees based on their class. From the understanding of performance appraisals that have been formulated in government regulations, it can be concluded that performance appraisals are additional income to the State Civil Apparatus based on several aspects such as job evaluation results, performance achievements and position classes that aim to motivate in order to improve performance and improve welfare, also as a form of appreciation for the performance produced.

Performance appraisals are given in accordance with laws and regulations, a system for granting performance appraisals based on grading or position classes so that the amount of the performance appraisals is fair, objective, transparent and consistent. Calculation of performance appraisals must be based on the class of a position obtained through a job evaluation process. In conducting the assessment, the Factor Evaluation System (FES) is used or an evaluation system based on position factors.

Work Ethos

Etymologically, ethos comes from the Greek language "ethos" which means the character, character of morality, habits, or moral goals of a person and their worldview, namely the picture, how to act or the most comprehensive idea of the order (Novliadi, 2009).

From the word ethos it is also known as the word ethoss, etiquette which is almost close to the notion of morals or values related to bad (moral), so that in the ethos it contains a passion or a very strong spirit to do things optimally, better and even strive to achieve work quality that is as perfect as possible. As a subject of the meaning of the ethos is ethoss related to the concepts held by individuals and groups to assess whether the actions that have been done are wrong or true, bad or good. According to Tasmara, the ethos of Islamic work is an earnest effort, by mobilizing all of its assets, thoughts, and dhikr to actualize or manifest itself as a servant of Allah who subjugates the world and places itself as part of the best society (khairul ummah) or with In other words, we can also say that only by working humans does it humanize itself (Toto Tasmara 2002).

According to Sinamo (2011), work ethos is a set of positive behaviors rooted in fundamental beliefs accompanied by total commitment to an integral work paradigm.

According to Usman Pelly (2013), work ethos is an attitude that arises from one's own will and awareness based on a system of cultural values oriented towards work.

Sinamo (2011), a professional work ethos is a set of positive work behaviors rooted in a thick awareness, fundamental beliefs, accompanied by a total commitment to an integral work paradigm. Every organization that always wants to progress will involve members to improve the quality of their work, including every organization must have a work ethos.

Education Staff

Minister of Research, Technology and Higher Education Regulation Number 44 of 2015 gives an understanding, education staff are community members who are devoted and appointed to support the implementation of higher education, among others, librarians, administrative staff, technicians, and so forth.

The National Higher Education Standard sets the academic qualifications of the lowest education staff with 3 (three) diploma programs which are stated with a diploma in accordance with the qualifications of their main tasks and functions. Unless the administrative staff has the lowest academic qualifications of senior high school or equivalent and education personnel who need special skills must have a certificate of competence in accordance with their field of work and expertise. Educational staff who will be assigned to work as librarians, laboratory assistants, and technicians are prepared through special education.

Educational staff as an administrative executing element where the Administration section is an administrative service unit within the Faculty which is led by a Head who is responsible to the Dean. The Division of Administration has the task of carrying out academic affairs, student affairs, planning, finance, staffing, management, administration, housekeeping, and state property in the Institution.

From the dimensions of educational productivity is the main capital in implementing organizational management which also influences productivity. With various demands on human resources to improve competitiveness, the quality of education personnel needs to be improved in accordance with the demands of development and organizational change. Every education personnel must have a plan for what they have to do, for this purpose an employee performance target is drawn up which outlines the main tasks and responsibilities.

Each education staff must maximize their work in accordance with the workload attached to it. From the research carried out, the education staff of the State Islamic Institute (IAIN) Bone were all able to work in accordance with the existing workload. They realize that they are attached to their main tasks and responsibilities that must be done and completed. The growing sense of belonging to the work so that it is able to complete routine tasks and can be handled properly.

The description of the tasks contained in the performance target must be in accordance with what is done. One informant when interviewed said that there was a moral burden when he was unable to realize the work because later it had to be in

accordance with the reports and assessments that would be carried out. Education personnel already have their own portion of their work so that there is clarity about the work that must be completed. Workload is the main task that must be done but sometimes there are also additional tasks given by the boss, based on the interview they are able to handle the job well.

Productivity is demanded so that every education worker maximizes his performance. In completing work on time, on average they have set targets and careful planning and good time management. But all of them try not to delay the work so that the work does not accumulate. What must be done, immediately possible to do.

The existing education staff are all able to build good cooperation. The relationship is created well, whether it's the boss with staff, or vice versa. Also to fellow coworkers and even teams, namely each sub-section. A good cooperative relationship created in the work environment in fact has a positive impact.

The performance appraisals is very clearly influential on the work ethos, it was felt by informants. They say that currently the education staff/staff are more aware of their duties and responsibilities. There is a moral burden when they are unable to work well but receive performance benefits. Additional income or performance appraisals provided are in accordance with existing performance, more precisely each individual who determines what he will receive. With this performance appraisals they are more motivated to improve performance considering they will receive performance benefits.

Effect of performance benefits analyzed from the dimensions of adaptability; the research conducted shows all the informants able to be disciplined in the work environment. This is for informants as integrity that they uphold. The discipline that is created is able to create a state of order and harmony. Discipline that is owned by each individual or jointly can create good values for the organization and achievement of the expected goals. As education staff must be able to set work goals as a plan or target work that must be realized, where in the work target describes the job assignment activities. In addition to the work goals that will be assessed by superiors, each education staff also has a work performance assessment. These reports that will be recapitulated in receiving performance awards.

Research conducted shows that all of them are able to set work goals well and routinely make reports. They realize that it is a demand that must be able to be carried out because it will affect work performance. Indicators of performance appraisals assessment that include attendance, SKP achievement and integrity are well understood by each education staff. If one aspect cannot be fulfilled, it will affect the amount of performance appraisals that will be received. From the interviews, all the informants said that in the assessment of SKP's work performance and achievements so far it has never been disappointing because it always received good ratings, never the results of the assessment were bad. This is also done transparently. The results of the assessment are felt in accordance with what is produced by each

education staff. How individuals are able to carry out these regulations depends on the extent to which they understand and realize it.

Research conducted shows that existing education personnel are able to adapt to the work environment by obeying the rules. Indeed, at first it was felt quite difficult to run because it was burdened and added pressure to work. But when they understand that the goal is for the common good, this can easily be done.

The process of self-adjustment continues to be carried out, this is related to compliance with the provisions of working hours, namely the time of arrival and return to work accompanied by fingerprint attendance, rest periods, may not be late, absent without clear information. This avoids the education staff only comes to do a fingerprint and then goes out for no apparent reason and later returns at the end of the break even when approaching work time. If it is negligent in this case it will automatically affect the work performance assessment which also affects the performance appraisals that will be received each month.

The ability to adapt becomes evident from the attitude of education staff who obey and obey to carry out all the provisions and regulations that exist in the work environment. Therefore, with this performance appraisals, education staff feel motivated to improve their performance. Comparison when there is no performance benefit policy clearly benefits well. If at that time only received a salary that was felt not enough to meet all the necessities of life, compared to now with the addition of this income is quite helpful and can motivate education staff to be more productive, uplifting and achieving.

Technically, the factor that becomes the benchmark in receiving this performance appraisals is the presence, achievement of SKP and integrity. Every education staff motivates themselves to be able to fulfill these three factors. Negligence towards one factor alone can affect the overall results. So far, the benefits received by education staff are enough to increase the welfare of life, it is very different when only receiving a salary. If previously only hoped for a salary received, but with the addition of this income can add to the needs of everyday life. The informants felt quite satisfied with the existing performance benefits. It is realized that human nature is never satisfied, but there is gratitude as a form of gratitude for this performance benefit policy.

The informant said that this situation was far better than before and was quite helpful. The reward system designed to provide recognition to employee performance in the form of rewards in the form of additional income, this is also aligned between individual needs and organizational needs. This reward system with additional income can encourage employee behavior to be more actively participating which will have a positive impact in all aspects. This is related to the confirmation of employee behavior that has been carried out. By Armstrong (2004) states that management/reward systems can improve individual performance and organizational performance, thereby encouraging the achievement of the organization's mission and strategy.

Ideally, a reward system designed to encourage employees to further improve their performance, feel motivated so as to foster a positive spirit. With awards both financial and non-financial, employees tend to have the willingness to obtain the award. Therefore, the good form of appreciation is as much as possible can make people interested and encourage to achieve it.

Satisfaction as the level of one's feelings can be compared with performance (results) with expectations. Therefore, the level of satisfaction is a function of the difference between performance (results) which is expected.

CONCLUSION

Based on the results of research and discussion it can be concluded that the provision of additional income in the form of performance appraisals are analyzed from the factors of work ethos, adaptability and satisfaction. Giving performance appraisals to education staff at the State Islamic Institute (IAIN) Bone has been effective in efforts to motivate to increase productivity, be able to adjust and be able to provide satisfaction.

With the awareness of education personnel in the form of responsibility for the organization. So that the reward system in the form of performance appraisals can provide satisfaction for educational staff because their performance is rewarded with additional income in the form of performance benefits.

This performance appraisals can be said to be able to provide a positive effect, so it is expected that the next system of performance appraisals will be even better than the previous one, in the future the magnitude of the performance appraisals can be studied more deeply for improvement in a better direction. So that, it is hoped that this can contribute to related parties as material for evaluation related to this performance benefit policy.

In the future aspects of the assessment of performance appraisals can significantly assess the performance of the education staff so that in their acceptance there is conformity and harmony. The performance appraisals policy is expected to be further studied so that the acceptance system will be even better.

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**THE EFFECT OF HEADMASTER'S LEADERSHIP AND TEACHER'S
COMMITMENT TO THE QUALITY OF PUBLIC
MADRASAH ALIYAH IN MAKASSAR CITY**

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Abstract:

The purpose of this study was to analyze the influence of the headmaster's leadership and teacher's commitment to the quality of the Public Madrasah Aliyah in Makassar City.

This study used a sample of 300 respondents with a Likert scale questionnaire as a method of data collection. Data analysis techniques used are descriptive analysis techniques with simultaneous multiple regression tests with regression equations to produce constants and regression coefficients of each independent variable.

The results of the study of the headmaster's leadership variable and teacher's commitment have a positive and significant effect on the quality of the Public Madrasah Aliyah in Makassar City.

Keywords:

Headmaster's Leadership, Teacher Commitment, Madrasah Quality

MADRASAH leadership is one of the factors that can determine the quality or quality of education. The term leadership is not a new term for society. In every organization, always found a leader who runs the organization. The leader comes from the word "leader" which is the form of objects from "to lead" which means to lead. Leadership is basically a process of moving, influencing and guiding others in order to achieve organizational goals. There are four elements contained in the notion of leadership, namely the element of people who move known as the leader, the element of people who are driven called groups or members, elements of the situation where mobilization activities take place known as the organization, and elements of target activities that are carried out and managed properly with the quality of reliable human resources.

The quality of Indonesian human resources recognized by the 2019 Human Development Report is still medium. The Government of Indonesia through the Ministry of National Development Planning Bappenas together with the Australian Government through Knowledge Sector Indonesia (KSI) is looking for a solution to overcome the challenges of the development of Human Resources (HR). The exchange of ideas and meetings with these topics was presented at the Indonesia Development Forum (IDF) 2019 on Monday-Tuesday, July 22-23 2019 at the Jakarta Convention Center, Jakarta. National Development Planning of Minister Head of Bappenas Bambang Brodjonegoro explained that it was important for Indonesia to develop strategies related to HR. The goal is to meet increasingly competitive global labor

market competition to encourage faster economic growth. There are eight IDF 2019 sub-themes that will be appointed. Among other things, accelerating structural transformation, system reform Education and vocational training for future work to improve the quality of human capital.

Reforming the education system is an effort to improve the quality of education which is a public service area that must be carried out by the government. Nevertheless public services that are very vital for the community such as clean water, hygiene, electricity, education, and health, whose problems are so complex, require cooperation between the government and the community.

To create quality and reliable human resources needed is education. Education is needed in this regard because education is the main institutional mechanism for developing knowledge, expertise and technology. In addition, education is an investment activity in life (Asmawi, 2011).

The implementation of national education is a systematic system of education and aims to develop the potential of students to become human beings who believe and devote to God Almighty, have noble virtues, are healthy, knowledgeable, capable, creative, independent, and become democratic citizens and responsible (Law No. 20 of 2003). To realize the goals of national education, HR is needed, namely the leader institution or school, educator or teacher, and professional education staff.

There have been many public policies issued by the government to improve the quality of education, but the quality of education still has not met expectations. In Law No. 2 of 1989, concerning the National Education System, it is emphasized that the implementation of provisions concerning management, assessment, guidance, supervision and development of schools organized by the government is the responsibility of the government. This means that in the area of public administration, the government has the authority to regulate and provide guidance on how management, assessment, guidance, supervision and development of education is carried out. In the law, it is also emphasized that school principals are responsible for administering education. From here it is clear the duties and obligations of the principal as the leader in his school to always provide guidance on the implementation of education which includes management activities, assessment, guidance, supervision and development of education carried out as well as possible.

In relation to the implementation of this education, teachers and principals play an important role. The high quality of education is determined by the extent to which teachers are prepared to prepare their students through learning activities. While the readiness of the teacher in carrying out his duties is greatly influenced by the extent to which the head of the madrasa provides motivation and guidance to the teacher who is under the responsibility of his leadership.

In addition, the realization of national education goals requires formal education institutions such as Senior High Schools (SMA) Madrasah Aliyah (MA). The MA has the role of developing the potential of students through the involvement of teachers directly or indirectly in the learning process to achieve instructional goals or the

achievement of competencies, curricular goals, and institutional educational goals. The accumulation of institutional objectives from all levels of education will realize the achievement of the aspired national education goals.

Madrasah is one form of educational organization, public schools characterized by Islam under the auspices of the Ministry of Religion, starting from the level of Madrasah Ibtidaiyyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA). The development of madrasahs from year to year is increasing because madrasahs are models of ideal educational institutions that offer life balance namely iman-taqwa (imtaq) and technological science (science and technology). Besides the madrasah, it is also a religious-based educational institution and has strong cultural roots in the community and has a clear social basis. In an effort to improve the quality of education or quality of madrasahs, every educational institution will always strive to improve the quality of graduation. It is impossible if education or madrasah can produce quality graduates, but not through a quality education process. One management theory that is widely applied in organizations is the theory of quality management, which at this time is called Total Quality Management (TQM). To properly implement this management theory, it turns out that cultural values in the organization are needed. The culture that supports the management system is then called the quality culture. This culture to always develop continuously must be owned by all components in the organization, including madrasahs. For that people in the madrasah must be human learners. This culture of being a human learner will always make it easier for organizations to make changes and always be able to develop. Changes in quality culture aim to establish an organizational culture that respects quality and makes quality the orientation of all organizational components. If this management is established in educational institutions, the leadership should try to build awareness of its members starting from the leadership itself, teachers, employees, students, and various related elements, such as guardians of students and graduates.

Another thing that is not less important is the commitment of teachers in the madrasah. If the teacher is the spearhead of education that is in direct contact with students, does not have high commitment and integrity in carrying out the duties and mandates imposed on them, then it is impossible that the education that takes place in an institution can be carried out properly.

The head of the madrasah as a leader if he has been able to build a good climate in the madrasah so that a good organizational culture is built, having high teacher commitment is incomplete if it is not supported by the participation of the community around the educational institution or madrasah. Therefore, researchers are very interested and want to further analyze the contribution of the four variables and see in detail the effect on quality in the Makassar City Islamic Public.

In connection with the foregoing, the research design is entitled "The Effect of Headmaster's Leadership and Teacher's Commitment to the Quality of Public Madrasah Aliyah in Makassar City".

RESEARCH METHODOLOGY

This research is a correlational quantitative research to find out how much the regression coefficient of the madrasah head leadership variable (X1), teacher commitment (X2) on the quality of the Public Madrasah Aliyah Education (Y) in Makassar City.

The population in this study were teachers at the State 1 Madrasah Aliyah, Public Madrasah Aliyah 2, and the Makassar City 3 Madrasah Aliyah, amounting to 300 people, 97 men and 203 women. Sampling uses simple random sampling technique. Sampling is done randomly.

The data taken in this study is in the form of primary data while the method of data collection is done by questionnaires given directly to respondents Sugiyono, 2005). In this study consisted of the headmaster's leadership and teacher's commitment as an independent variable on the quality of teachers of Public Madrasah Aliyah in Makassar City as the dependent variable, using a Likert scale as a measurement method.

THEORETICAL FOUNDATION

Leadership of Madrasah Heads

A leader needs the following conditions (Kartono, 2005): 1) Cultural flexibility is not only for managing, but this requirement is also to recognize and accept differences that exist within the organization. 2) Communication skills. Effective leaders must be able to communicate, both in writing, verbally and non-verbally. 3) Skills in Human Resource Management, which relate to leaders in their efforts to improve the learning atmosphere, design training programs, disseminate information and experience, forecast final results, hold career counseling, create organizational change and adapt to all parties, and 4) Creativity is not only owned by the leader himself, but as a leader.

Based on the two-dimensional leadership theory, leadership style refers to two sides, namely the task or outcome side, and the human relations side or process. Task-oriented leadership style (task oriented) is a leadership style that emphasizes tasks or achieving results. This leadership style is characterized by an emphasis on preparing work plans, setting patterns, establishing methods and procedures for achieving goals. While the leadership style that is oriented to human relations (people oriented) is a leadership style that emphasizes human relations with subordinates. This leadership style is characterized by an emphasis on corporate relations, mutual trust, mutual respect, and the warmth of relationships between members.

The head of the madrasa as a leader in the madrasa, becomes the driver and bearer of change in the madrasa he leads. Therefore, it is very important to study and analyze the effect on the quality of education, especially in Islamic schools in the city of Makassar.

Head of Madrasah Aliyah is the leader of educational institutions that have an important role in fostering, developing, and realizing the expected quality of

education. As leaders of education, they must be able to help their staff understand the institutional goals that will be achieved by the school. They must also be able to encourage and arouse the work spirit of the teacher, so that teachers who are under their responsibility have commitments that support the achievement of learning goals, create a pleasant working atmosphere by developing and fostering a school organizational culture that influences the improvement of madrasa quality.

To carry out these tasks well, the headmaster needs to carry out management activities and madrasa leadership at the same time. In that connection, the head of the madrasa must carry out two roles at once namely as a manager and as a leader. The attention of the madrasa head as a manager is primarily aimed at maintaining a fixed structure, procedures and objectives. As a manager, the madrasa head can be seen as a stabilizing force. A madrasa head as a leader, on the contrary, can be seen as the person who makes changes (Rohiat, 2009). In line with that Sutisna (1998: 388) argues that if the headmaster helps to create goals, policies, or structures, and new procedures, it means he shows leadership behavior.

The actual condition of the head of the madrasah aliyah in the city of Makassar is not much different from the condition of the principals of madrasas in general in Indonesia, because the Aliyah madrasa as a whole has not shown adequate quality, even though some Aliyah madrassas have consistently demonstrated their quality.

With managerial competency requirements, for example, a madrasa head is expected to master several competencies such as: 1) arranging school planning as needed, 2) developing school organization, 3) lead schools in order to empower school resources, 4) manage change and development towards effective learning organizations, 5) create a conducive and innovative school culture and climate for learning of students, 6) manage teachers and staff in order to utilize power resources humans optimally, 7) manage facilities and infrastructure, 8) manage school relations with the community, 9) manage students, 10) manage curriculum development, 11) manage school finance, 12) manage school administration, 13) manage special school service units, 14) managing the school information system, 15) utilizing information technology advancements to improve school learning and management and 16) monitoring, evaluating, and reporting on the implementation of school activities programs with appropriate procedures and planning their follow-up.

With the competency requirements of supervision, a madrasa head must have the ability to plan an academic supervision program in order to improve teacher professionalism, cooperate with other parties for the interests of the school, and follow up on academic supervision of teachers in order to improve teacher professionalism (Permendiknas No. 13 In 2007).

The weakness experienced by the madrasa principals in these two cases will have a negative impact on teacher development, namely teacher performance is not optimal, the culture and climate of the school are not conducive and innovative for learners' learning and lack of enthusiasm and teacher job satisfaction in carrying out their duties. Phenomena that often occur during this time from the school

environment such as student brawls are allegedly as a result of the weakness of madrasah management.

The effectiveness of the headmaster's leadership is reflected in the level of achievement of educational goals which are his responsibility. One of the important roles of the headmaster is to provide motivation, guidance, development and guidance to the teachers so that the teacher can carry out his duties professionally. A teacher can work professionally, if he has a high commitment and sincerity to work properly. However high a person's ability, he will not work professionally if he does not have a high personality and dedication. In this connection, it is a very important task for the head of the madrasa to empower all teachers under his responsibility.

Today, the effectiveness of the leadership of the head of the Public Madrasah Aliyahin Makassar in reality has not fulfilled expectations as described above, as well as teacher commitment. One interesting thing to be pointed out here, is that the low graduation ratings of high school students in South Sulawesi are seen from the acquisition of national exam scores (UN). The data reported by the National Education Office (Diknas, Sulsel 2019), shows that the acquisition of national exam (UN) grades in the 2018/2019 academic year, South Sulawesi Province is not included in the top ten in achieving the highest national exam scores in science , Social Studies, Language and Religion. Makassar City specifically based on national examinations in the 2018/2019 academic year was in the third place for the science department and second for the Social Sciences department. (Sampang Wordpress. Com. 2019). The data can be used as an indicator of the need to improve the quality of education in Makassar City.

The teacher's commitment is influenced by several factors, including all stakeholders in the madrasa in synergy, the existence of professional leaders, competent educators, organizational culture, and supported by high community participation in the madrasa so that facilities and infrastructure can be fulfilled and supported by adequate financing.

As education leaders in madrasas, the head of the madrasa has a legal responsibility to develop staff, curriculum, and implementation of education in its madrasas. Here, the effectiveness of the headmaster's leadership depends on their ability to work with teachers and staff, and their ability to control budget management, staff development, scheduling, curriculum development, pedagogy, and assessment. In addition, to realize good management of madrasas, the head of the madrasa is needed who has the ability according to the demands of his task. To carry out managerial duties, and also respond to changing demands at this time, the headmasters must have strong leadership in order to be able to implement the madrasa program that they develop effectively.

The reality in the field is that there are still many madrasah principals who do not have the above competency abilities. Based on the results of the 2017 Competency Mapping Survey by School Institutions Development and Empowerment (LPPKS) to 265,000 principals, the principals' social competency nationally was considered low. Social competence includes caring and ability of cooperation, so that the impact of lack

of collaboration with teachers, being arrogant, has not been able to accommodate the aspirations of all stakeholders in the madrasa, does not provide opportunities for teachers to improve their competencies, thereby influencing the motivation of their subordinates carry out duties in accordance with their functions, then the teacher's commitment will also be determined by the extent to which the teacher has a commitment to the organization. Commitments will reflect the level of sincerity of the teacher in carrying out their duties and functions. Because high commitment will have a positive influence on teacher job satisfaction. This means that to meet and improve teacher job satisfaction, organizations must be able to increase teacher commitment.

Teacher's Commitment

The word commitment comes from Latin language *commitment*, to connect, the state of being obligated or emotionally, impelled is a belief that binds (*aqad*) so firmly that it shackles all of his conscience and then moves behavior toward the direction he believes (*I'tiqad*) (Tasmara, 2006).

Park explained that the teacher's commitment is the inner strength that comes from the heart of a teacher and the strength of the outside itself about its duties that can have a major influence on the attitude of the teacher in the form of responsibility and responsiveness to the development of science and technology (Sahertian, 1994).

The teacher's commitment is an attachment to the duties and obligations as a teacher that can give birth to responsive and innovative responsibilities and attitudes towards the development of science and technology. These commitments have several elements, among others, the ability to understand themselves and their duties, emanating the inner attitude (inner strength) of external forces and being responsive to change. These elements give birth to responsibility for the duties and obligations that become a person's commitment so that the task is carried out with full sincerity.

Louis explained 4 types of teacher commitment (Sahertian, 1994):

1. Commitment to school as a social unit

Schools are social institutions that grow and develop from and for the community. The formal social institution is an organization that is bound to formal rules having a program and clear targets or targets as well as an official leadership or management structure.

School education is basically part of family education, as well as continuing education in the family. Life in school is a bridge for children that connects life in family with life in society (Hasbullah, 2006). As a formal school institution consists of educators and students who have established relationships between teachers and students or their students. Teachers as educators are obliged to bring students towards maturity by utilizing daily interactions in education is the best and most effective way of forming students' personal formation. This method will eliminate the gap between teachers and students. In other words the teacher is committed to the school, responsible for the school and its profession in a voluntary sense, creating a conducive and trying school climate realize the responsibility and role of the school in realizing educational and teaching success.

2. Commitment to school academic activities

Teachers who have a commitment prepare a lot of time to carry out tasks related to learning such as designing, teaching, managing lectures and always thinking about ways to improve the active learning achievement of students.

3. Commitment to students as unique individuals

The opinion of Gardner (1995) regarding the differences in principles from students that the teacher must know as a foundation for building commitment is that students are unique individuals (Nasution, 2000). These differences are: differences in home background, differences in health and nutrition, differences in children's abilities in school, and differences in interests.

4. Commitment to creating quality teaching

Learning quality education quality will be achieved if the teacher meets the needs of students and must be prepared by the teacher. The teacher's ability to create active and enjoyable learning is a positive way to improve the quality of learning. These skills are added to the teacher's maximum effort by applying 8 basic skills of teaching. Skills for opening and closing lessons, asking skills, strengthening skills, explaining skills, skills in managing classes, variation in skills, skills in guiding small group discussions, and small group teaching skills.

Madrasah Quality

In large dictionaries Indonesian "quality" means rust. Good or bad things, quality, level intelligence (intelligence, intelligence). Education is the act of educating so that etymologically the quality of education is the quality of educating actions, the action here is the interaction between teacher and students in the teaching and learning process in the classroom.

The quality term according to ISO 2000 in Erfi Ilyas, "quality is the totality of the characteristics of a product (goods and services) that support is its ability to satisfy needs that are specified or specified" (Hanafiah & Sahana, 2009).

Whereas according to the Ministry of National Education, the Directorate General of Primary and Secondary Education (Dit. Dikdasmen) states that in general, quality is a picture and overall characteristics of goods or services that demonstrate their ability to satisfy expected or implied needs. In the context of education, the definition of quality includes input, process and education output (Depdiknas, 2001).

Whereas according to Rohiat "Quality or quality is a picture and overall characteristic of goods or services that show their ability to satisfy expected or implied needs" whereas in the context of education according to Rohiat (2010: 52), understanding quality includes input, process, and educational output.

From some of the qualities that have been stated above it can be concluded that the quality of education is the ability of the education system in preparing, processing and processing education effectively and efficiently to increase the added value in order to produce a quality output. The put out produced by quality education must also be able to meet the needs of stakeholders as expressed by Mulyasa as follows:

Quality education is not only seen from the quality of its graduates but also

covers how educational institutions are able to meet customer needs in accordance with applicable quality standards. Customers in this case are internal customers (students, parents, community and graduate users) (Mulyasa, 2003). So the quality of education is not a stand-alone concept but is related to the demands and needs of the community. Where the needs of the community and the changes that occur are moving dynamically along with the times, so that education must also be able to balance the changes that occur quickly and can produce graduates who are in accordance with the needs of the community.

Quality education is also expected to be able to produce graduates who not only have academic achievement, but also have non-academic achievements, are able to be the pioneers of change and are able to face the challenges and problems that exist, whether present or future and have a high sense of nationality.

In an effort to achieve good quality education there is a need for seriousness from education managers so that managed education is able to develop and print qualified graduates who master life skills, namely personal skills, social skills and specific skills. so as to be able to meet the needs of stakeholders through operational actions in the education process, of course with quality human resources, effective and well-established management.

The education quality principles according to Dr. Edward Deming developed 14 principles that describe what the madrasa needs to develop a quality culture, these principles are as follows (Arcaro, 2006):

1. Creating consistency of goals, namely to improve service and students, intended to make competent and classy madrasas.
2. Adopting the total quality philosophy, everyone must follow the principles of quality.
3. Reducing the need for submissions, reducing the need for submissions and inspections based on mass production is done by building quality in education services. Provide a learning environment that produces quality student performance.
4. Assessing madrasa business in new ways, assess madrasa business by minimizing the total cost of education.
5. Assess quality and productivity and reduce costs, improve quality and productivity so as to reduce costs, by developing a "plan check change" process.
6. Lifelong learning, quality begins and ends with practice. If you expect people to change the way they work, you must give them the tools needed to change their work processes.
7. Leadership in education, is the responsibility of management to provide direction. Managers in Education must develop their vision and mission must be known and supported by teachers, parents and the community.
8. Eliminate fear, create an environment that will encourage people to talk freely.
9. Eliminating barriers to success, management is responsible for removing obstacles that prevent people from achieving and carrying out success.

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10. Creating a quality culture, create a quality culture that develops responsibility for everyone.
 11. Process improvement, there is no perfect process, so look for the best way, apply indiscriminately.
 12. Helping students succeed, eliminating obstacles that rob students, teachers or administrators of the right to have pride in their work.
 13. Competence, management must be committed to a quality culture.
 14. Responsibility, give everyone in the madrasa to work to complete the quality transformation.

Thus the factors that affect the quality of education in an educational institution are inseparable from the five educational factors so that educational activities are carried out properly. If one of the factors does not exist then the quality of Education cannot be achieved properly because the factors that one with the other complement each other and are interconnected (Idris & Jamal, 1992). The five factors are:

a. Objective Factor

To improve the quality of education, the objective factors need to be considered. Because the quality of an educational institution that runs without holding on to the goal will be difficult to achieve what is expected. To improve the quality of education, madrasas must always hold on to the goal so that they are able to produce quality output, in other words the objective factor is the direction target that must be achieved by educational institutions through operational actions.

b. Teacher Factor (educator)

The teacher is a person who is very influential in the teaching and learning process. Therefore, the teacher must really bring his students to the goals to be achieved. Teachers must be able to influence their students. The teacher must be broad-minded and of course also have four basic competencies that must be mastered namely pedagogical, social, personal, and professional competence. The teacher is one of the determining factors in efforts to improve the quality of education, because the teacher is the main driver in carrying out activities.

Because of its important role in improving the quality of education, the quality of teachers must continue to be improved, namely by: 1) increasing teacher knowledge through upgrading training, courses, assignments for learning etc. 2) holding a discussion between teachers and all madrasa residents in solving a problem improving the quality of education, 3) activating the teacher through monitoring the learning process carried out, 4) conducting a comparative study with advanced madrasa madrasas in the hope of providing input related to efforts education quality improvement.

c. Student Factors

Students or students are objects of education, so the quality of education that will be achieved will not be separated from dependence on physical conditions of behavior and interest in talents of students.

d. Tool Factor

What is meant by the factor of educational tools tools is that all efforts or actions are intentionally used to achieve educational goals. Therefore the existence of educational tools is very important in a learning such as facilities and infrastructure and curriculum.

e. Environmental Community Factors

The progress of education is more or less influenced by the community including parents of students, because without the help and awareness of the community it would be difficult to carry out the improvement of the quality of education. Madrasas and communities are two groups that cannot be separated and complement each other. Therefore a madrasa committee was formed based on the Decree of the Minister of Education whose duty is to give consideration in determining and implementing education policies, supporting the implementation of education, control, mediators between the government and the community. Besides that it also functions to encourage the growth of attention and commitment of the community towards quality education, collaborating with the community, accommodating and analyzing aspirations, giving input, encouraging parents of students and the community to participate in education, raising community funds and conducting evaluations.

In establishing quality education criteria there are several approaches used. According to Hoy Fergusen there are two, but according to Robbi there are three approaches (Adholina, 2005):

1. Approach to Achieving Goals

That is, that in determining the criteria for education, focused on the objectives to be achieved. In this perspective the level of achievement of educational quality is characterized by the achievement of mastery in the field of basic skills. These criteria include:

- a. Students are able to master basic skills.
 - b. Students can achieve academic achievement as much as possible on all subjects.
 - c. The existence of systematic evaluations shows success. Determination of criteria
- Quality education using this perspective has several disadvantages:

- 1) Defining the effectiveness criteria measured only on one dimension, namely academic achievement.
- 2) This approach emphasizes the attention to the results of the educational tools or processes.
- 3) Sustainability is threatened, and they must be able to measure the progress of achieving goals.

2. Process Approach

The effectiveness of the school is not only seen from the level of achievement of the goal but is focused on the process and conditions called the characteristics of the school, in the form of:

- a. Internal characteristics, which include leadership power, communication processes, supervision and evaluation systems, learning systems and decision-making

processes.

b. External characteristics, namely situations that affect the education held such as wealth, socio-cultural traditions, the structure of political demographic strengths.

3. Environmental Response Approach

According to this approach the school is said to be successful if the goal is stated explicitly, shown rationally and wisely, given the impression of being organized and controlled, having appropriate structures and procedures, giving accountability and the appearance of convincing actions.

CONCLUSION

Based on the analysis carried out by the researcher in order to answer the formulation of the problem presented in the introduction, the researcher then draws the outlines of main problems and concludes the link between each analysis phase.

The researcher can conclude eventually that the influence of the leadership of the headmaster and the teacher's commitment to the improvement of the quality of the Public Madrasah Aliyah in Makassar City.

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THE EFFECT OF ORGANIZATIONAL CULTURE AND WORK-SATISFACTION ON THE PERFORMANCE OF EMPLOYEES OF MINISTRY FOR RELIGIOUS AFFAIRS IN SELAYAR ISLAND REGENCY

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Abstract:

This research refers to information relating to organizational culture, and job satisfaction, to employee performance. Eighty-five employees were randomly selected as analysis units and data were analyzed using path analysis after all variables were entered into the conversion matrix. The results of the study show there are differences between: 1) organizational culture on job satisfaction; and 2) leadership style, organizational culture, job satisfaction on employee performance. Based on the findings, it can be concluded that any changes regarding employee performance will be needed by leadership style, cultural organization, and job satisfaction. Therefore, this variable must be approved in the development and development of performance in the Ministry of Religion of Selayar Regency.

Keywords:

Leadership Style, Organizational Culture, Job Satisfaction, Performance

CAPABILITY of the work of an employee in a job, consisting of intellectual competence and physical competence (Robbins, 2006: 89). Competence essentially demonstrates skills such as intelligence possessed by someone to complete the work assigned to him. Employees who have above average competence with adequate levels of education for their positions, and have the skills to carry out their daily tasks, they will be able to achieve a higher level of performance. Therefore the placement of employees must be in accordance with the level of education, level of expertise, experience and must be in accordance with the level of skills, so that employee work competencies are high and supported by high work motivation, as well as the suitability of education level with the position demands experience in handling and solving task field problems, and the suitability of skills with the demands of daily work, will easily achieve maximum performance results.

Employee is one of the assets of an agency that is important and needs to be managed and developed to support the survival of the agency. therefore motivation from within employees is needed so that the goals of the company or agency can be achieved. Productivity improvement activities begin with efforts to foster encouragement or motivation to be successful in carrying out work based on the awareness of the personnel concerned. If the motivation is already possessed by each employee, then personality values are expected to grow and develop such as integrity, professionalism, innovation, responsibility and exemplary, as a work culture in the office or organization where they serve.

The consideration of examining leadership style, organizational culture, and job satisfaction on the performance of employees in the Ministry of Religious Affairs of Selayar Regency, is because these variables are allegedly still not optimal/in line with expectations. Therefore, researchers are interested in conducting further research in the framework of the dissertation preparation, with the title: Influence between Leadership Style, Organizational Culture, and Job Satisfaction on Employee Performance at the Selayar Islands Ministry of Religion Office.

RESEARCH METHODS

This study uses a survey method with a causal approach and path analysis. This study analyzes the effect of one variable on other variables. The variables to be studied consist of two types, namely: exogenous variables and endogenous variables. The population in this study were all employees of the Ministry of Religion, Selayar District. Then the sample in this study is total sampling, where the number of samples is equal to the population. The sample in this study were 85 respondents (employees). Data collection techniques are carried out using research instruments in the form of questionnaires.

DISCUSSION

Performance

Bernardin limits the performance as ... the record of outcomes produced on the specified job function or activity during specified time period (Bernardin, 2008). This means that performance is a record of outcomes resulting from the function of a particular job or activity for a certain period of time. From this definition Bernardin explicitly emphasizes the notion of performance as a result, but implicitly implies that performance as work behavior because productivity and effectiveness in carrying out a work assignment is the final process of a work behavior.

Performance is the output produced by the functions or indicators of a job or a profession in a certain time that is measured through the results of work, work behavior, and personal traits related to work (Wirawan, 2009: 101). The term performance is also used to indicate the output of the company or organization, tools, management functions (such as product, marketing, finance) or the output of an employee (Wirawan, 2009: 102). Medium according to Rivai (2009: 65) states that employee performance as a function of motivation and ability to complete tasks or work.

Performance, which is the output produced in certain functions or activities for a certain period of time. This means the productivity of employees is identical to the results of efforts to carry out their duties "(Bernardin and Rusell, 1998: 26). In order to have a good performance, a person must have high desire to work and know his work. In other words, individual performance can be improved if there is a match between work and ability. As an indicator, it is used among others (Sedarmayanti, 1996: 144 - 145):

1. Work attitude

Work attitude is the readiness and willingness of someone to work, which includes: working in turns, overtime work, and team work (team work)

2. Skill level

Skills are a person of technical abilities related to work. This level of skill includes: increasing knowledge, increasing ability with training, and being independent in work.

3. Entrepreneurship

Entrepreneurship is a possessed potential in work related to the problem of courage to take risks and creativity of a person. This includes: costs and benefits, risks, and creative and innovative.

4. Community Satisfaction

Community Satisfaction is the perception of employees in meeting the needs and satisfaction of the community by providing the best service. This community satisfaction includes: expert, friendly, excellent service.

From some of the definitions above, it can be concluded that performance is achieved by a person doing his work based on work ability both in quality and quantity in accordance with the responsibilities given to him. Performance is the output of work, work behavior, work behavior, and personal traits related to work (Wirawan, 2009: 101). The term performance is also used to indicate the output of the company or organization, tools, management functions (such as product, marketing, finance) or the output of an employee (Wirawan, 2009: 102). Medium according to Rivai (2009: 65) states that employee performance as a function of motivation and ability to completing assignments or work.

Dimensions and Performance Indicators

Performance indicators are aspects that are a measure in assessing performance. As for the individual performance indicators which are measures of performance according to Mathis and Jackson (2009: 378) are as follows:

1. Quantity is the amount generated, expressed in terms such as number of units, number of cycles of activity completed by employees, and number of activities produced.
2. The quality of work can be measured by employee perceptions of the quality of work produced and the task's perfection of the skills and abilities of employees.
3. Timeliness is measured by employee perceptions of an activity that is completed early in time until it becomes output.
4. The presence of employees in the company is either in work, home from work, permission, or without information which entirely affects the employee's performance.
5. Ability to Work Together is the ability of a workforce to work with other people in completing a task and work that has been set so as to achieve maximum usability and results.

Organizational Culture

Organizational culture is the basic philosophy of the organization that contains shared beliefs, norms, and values that become core characteristics of how to do things in an organization. Confidence, these norms become the grip of all human resources in the organization in carrying out their performance (Wibowo, 2013: 19).

The terminology of organizational culture does not seem to be briefly defined, there are several descriptions that explain it. Organizational culture is the dominant values that are disseminated within the organization and referred to as the work philosophy of employees.

Trias Waliningsuci, M. Al Musadieq and Djamhur Hamid (2017) with the research title "The Influence of Organizational Culture and Leadership Style on Job Satisfaction and Employee Performance (Study of PT Surabaya Independent Entrepreneur (EIB) Surabaya" with data analysis methods using Path analysis. The results of the study show that there is a significant and direct influence of the organizational culture variable on the variable job satisfaction. Direct and significant influence of leadership style variables on job satisfaction. The direct and significant influence of job satisfaction variables on employee performance Direct and significant influence of organizational culture variables on employee performance variables. The effect is not significant and direct leadership style variables on performance variables.

According to Robbins (2003: 438) "organizational culture is also often interpreted as a basic philosophy that provides direction for organizational policies in the management of employees and customers".

Armstrong (2006: 303) "members of one culture hold values and adjust to norms because they develop basic beliefs and assumptions and support these norms and values. Norms and values ultimately encourage activities that produce surface-level artifacts. The artifact is a further expansion or expression of culture that maintains values and norms".

1. Organizational culture is the dominant values that are disseminated within the company and referred to as the employee's work philosophy or basic philosophy that provides direction for company policies in the management of employees and society. In this study, as an indicator of Organizational Culture include:
2. Integrity is the existence of trust and moral or ethical aspects that are valued by employees when working include: Implementation of worship (values of devotion), dedication, and good personal and organizational names.
3. Professionalism is a high technical ability and character and mental attitude oriented to the desire to do or produce the best. Includes: responsibility, discipline, and future orientation.
4. Exemplary is something that can be emulated and followed by other parties because of their actions and attitudes that are good and right which include: acting fairly, decisively, and wisely. Award to Human Resources (HR) Respect as the company's main asset, including: Maintaining quality human resources,

respecting and respecting others, and rewarding according to work results.

Job Satisfaction

Greenberg and Baron describe job satisfaction as a positive or negative attitude done individually to their work. Meanwhile, Vecchio stated job satisfaction as a person's thoughts, feelings, and tendencies, which is a person's attitude towards work (Wibowo, 2013). Locke provides a comprehensive definition of job satisfaction which includes reactions, cognitive, affective and evaluative attitudes and states that job satisfaction is "a happy emotional state or positive emotion that comes from evaluating one's work or work experience". A pleasant emotional attitude will make employees work happily. According to Wake Wilson "job satisfaction of an employee can feel whether it is pleasant or unpleasant to do. So, if the employee feels happy with his work then he can be said to be satisfied with his job (Wilson, 2012). Based on these various opinions, it can be concluded that job satisfaction is a feeling of being happy with his job. This feeling of pleasure can be seen from work morale, discipline, and work performance. Job satisfaction reflects a person's feelings for his job. This can be seen in the employee's positive attitude towards work and everything faced in his work environment (Yusuf, 2015).

Job satisfaction is basically something that is individual. Each individual has a different level of satisfaction according to the value system that applies to him. The higher the assessment of activities is felt in accordance with the wishes of individuals, the higher the satisfaction with these activities. Thus, satisfaction is an evaluation that portrays a person to the feeling of being happy or unhappy, satisfied or not satisfied at work.

Job satisfaction focuses on a person's feelings for work which can be reflected in feelings of pleasure or displeasure with the job. Employees who are satisfied with their jobs will feel happy about their work, while employees who are not satisfied with their jobs tend to feel unhappy with their jobs.

Job satisfaction according to Mangkunegara (2011: 118) is "a feeling that supports or does not support an employee who is associated with work or with his condition".

Furthermore Hasibuan (2007: 202), describes indicators of job satisfaction, including:

1. Discipline.

Discipline is the ability of Civil Servants to obey obligations and avoid prohibitions specified in statutory regulations and/or official regulations which if not obeyed or violated, are disciplined.

From the explanation of discipline, it is described in the following indicators:

- a. Employee attendance level in accordance with predetermined working hours.
- b. Product service is useful for service recipients. Employees provide reasons/certificates if they do not enter work.
- c. The concentration and accuracy in carrying out the work.
- d. The ability to carry out tasks quickly and correctly in accordance with established

standards.

2. Work morale.

Work morale (enthusiasm and enthusiasm for work) can definitively be interpreted as a spiritual condition, or my personal direction is employees and groups that cause deep pleasure in employees to work diligently and consistently in achieving the goals set by the organization.

From the work moral explanation, it is translated into indicators:

- a. The ability to work in carrying out orders.
- b. Good behavior and mutual respect for fellow colleagues.
- c. Awareness helps other employees who are experiencing difficulties.
- d. There is good cooperation with other employees.

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3. Small turnover.

Turnover is a form of employee's desire to move to another field. Turnover is usually characterized by various things concerning employee behavior, including: increased absenteeism, lazy work, increased courage to violate work rules, the courage to oppose or protest to superiors, and the seriousness to resolve all employee responsibilities that are very different from usually.

From a small turnover explanation, it is translated into the following indicators:

- a. Employees feel happy at work, so there is no desire to move to another part.
- b. Employees feel comfortable in working on tasks that are their responsibility
- c. Based on the opinion above, that employee job satisfaction is the attitude of employees to how they view their work. Employee satisfaction can provide several benefits, including creating a harmonious relationship between the organization and employees.

RESEARCH RESULT

Based on the results of the analysis the results of the calculation found that: 1) the path coefficient (ρ_{42}) of 0.23 with $t_{\text{count}} = 2.87$. At $\alpha = 0.01$ obtained $t_{\text{table}} =$ equal to 2.64. Because the value of $t_{\text{count}} (2.87) > t_{\text{table}} (2.64)$ rejects H_0 , it can be stated that there is a positive direct effect of organizational culture on employee performance; 2) path coefficient (ρ_{43}) of 0.25 with $t_{\text{count}} = 2.97$. At $\alpha = 0.01$ obtained $t_{\text{table}} =$ equal to 2.64. Because the value of $t_{\text{count}} (2.97) > t_{\text{table}} (2.64)$ rejects H_0 , it can be stated that there is a positive direct influence on work performance on employee performance; 3) path coefficient (ρ_{21}) of 0.45 with $t_{\text{count}} = 4.62$. At $\alpha = 0.01$ obtained $t_{\text{table}} = 2.64$. Because the value of $t_{\text{count}} (4.62) > t_{\text{table}} (2.64)$ rejects H_0 , it can be stated that there is a positive direct effect of leadership style on organizational culture; 4) path coefficient (ρ_{32}) of 0.31 with $t_{\text{count}} = 3.36$. At $\alpha = 0.01$ obtained $t_{\text{table}} = 2.64$. Because the value of

$t_{count} (3.36) > t_{table} (2.64)$ rejects H_0 , it can be stated that there is a positive direct effect of organizational culture on job satisfaction.

CONCLUTION

Starting from the results of the analysis of research data can be concluded as follows: conducive organizational culture, the creation of employment will result in improving employee performance.

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THE IMPLEMENTATION OF ANDRAGOGY LEARNING BASED NEUROSCIENCE ON MAKASSAR RELIGIOUS TRAINING CENTER

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Abstract:

The quality of education at the Makassar Religious Training Center, especially in the learning process. This is because, so far learning of neuroscience-based andragogy learning aimed at improving the training process tends to be dominated by the lecture method and less accommodating andragogical approach as an approach to adult learning that has all the advantages and experiences of the tasks it has and lacks in things that are both physical and motivational that are non-technical in nature and often become a support or inhibitor. This condition requires widyaiswara as facilitator and motivator to be more innovative in applying brain-friendly learning (neuroscience) with an andragogical approach as an adult learning approach to better motivate training participants from various backgrounds. In the learning planning process discussed in this paper includes the preparation of educational learning tools in the form of the Design and Development of Education and Training Subject and Education and Training Learning Plans, teaching Module Complementary Papers, and the Overhead Transparency. From the results of the study it was found that there was a diversity of formats for planning educational tools contained in Design and Development of Education and Training Subject and Education and Training Learning Plans, teaching Module Supplementary Papers, and the Overhead Transparency so that this requires efforts to standardize the format of learning tools between education and widyaiswara through a process of improved collaboration through the process of disseminating the preparation of learning tools between science community groups to create learning device standards in the Training of Substance Technical MTs Science Teachers who will ultimately have an impact in the process of implementing learning with a neuroscience-based andragogy approach for brain-friendly learning in educational institutions.

Keywords:

Andragogy Learning, Neuroscience, Religious Training Center Makassar

GOOD MANAGEMENT is absolutely necessary. The existence of quality, tested, and professional government officials on an ongoing basis can be improved through improving the quality of human resources. One of the ways to improve the quality of human resources can be achieved through a quality education and training (training) process. Education and training are felt to be more important because of the demands of work and position as a result of changing working conditions and conditions. According to Law No. 5 of 2014 concerning the State Civil Apparatus states that the State Civil Apparatus is a profession for Civil Servants, and Government Employees

with Work Agreements working at Government Agencies. State Civil Apparatus rights and obligations on civil servants stated in Government Regulation No. 11 of 2017 concerning State Civil Apparatus management in article 1 point 3 and article 7 implies about State Civil Apparatus rights, namely obtaining competency development, as well as with Government Employees with Work Agreements contained in Government Regulation No. 49 of 2018 regarding management of first aid in article 1 point 4 and article 7 also implies its rights to the development of competencies. Development of competencies intended specifically in the scope of the Ministry of Religion is regulated in Minister of Religion Regulation No. 75 of 2015 concerning the implementation of Education and Training for Employees of the Ministry of Religion (Presentation of the Head of the Administrative Training Center in the 2019 Education Coordination Meeting at Claro Hotel on 17 January 2019).

Referring to Minister of Religion of Indonesia Regulation Number 75 of 2015, it is defined that education and training is the implementation of learning and training in order to develop employee competencies in accordance with their respective job requirements at the Ministry of Religion which is carried out for at least 40 teaching hours, with a duration of 45 minutes per teaching hours. The aim is to improve the knowledge, skills, and mental attitude of training participants so that they can carry out their duties and functions in accordance with their respective competency standards.

Makassar Religious Education Training Center as one of the institutions to improve the quality of state civil apparatus within the Ministry of Religion has a goal in accordance with what is stipulated in Law No. 43 of 1999 concerning Staffing Principles. The objectives of education and training in this Law are:

1. Increasing the loyalty and adherence of the State Civil Apparatus to the Pancasila, the 1945 Constitution, the state and the Government of the Republic of Indonesia.
2. Instill a common dynamic and reasoning mindset in order to have a comprehensive insight into carrying out general government and development tasks.
3. Strengthening the spirit of service and service-oriented, guarding and developing community participation.
4. Increase knowledge, expertise and skills and formation as early as possible the personality of the State Civil Apparatus (RI, Law No. 43 of 1999 concerning Amendments to Law No. 8 of 1974 concerning the Principles of Personnel, 2000).

The learning process in a training program is different from the learning process in a school madrasah institution or a high-school student. In education and training institutions, students are adults who already have experience, knowledge, and insight so that training participants should feel the meaningfulness in learning through learning strategies that are able to increase knowledge, improve skills and foster good attitudes or behavior. After completing the education program, it is expected that the

training participants will broaden their knowledge and insights so that they are empowered to improve performance to look for new ideas or thoughts and innovations. Activities in the field of work or their work are also the basis of the success of training where the practice provided is an effective way to improve skills based on appropriate cases. In addition, attitude or behavior is one of the important parameters in developing positive affective behavior.

The learning approach in a training program is known as the andragogy approach which is defined as art and knowledge that teaches adults. Andragogical approach is a learning approach that understands adults in learning with optimal conditions and requires the presence of a supervisor who does not tend to carry out lectures because adults are individuals who have the maturity of self-concept and experience psychological changes and independence in directing themselves. So that the andragogy learning approach must pay attention to the characteristics of adults, because adults already have the knowledge and experience in work.

Experience is assumed to be a journey when an individual grows and develops towards maturity. Therefore, in adult learning methods more develop techniques that rely on experience. It is known as the Experiential Learning Cycle. It is this andragogy learning approach that provides a framework for training participants in order to build the ability to think critically and solve problems. Adults can be taught more actively if they feel involved in learning activities especially if they are involved in contributing thoughts and ideas that make them valuable and have self-esteem, because they will learn better when their personal opinions are respected. This andragogy learning approach is expected to be able to help and motivate adults to continue to learn and continue to learn until the end of life (long life education).

Brain-based learning, is a new paradigm in learning. The brain is the physical and functional component that underlies the learning process. The optimal brain is a brain that has all the potential to be well optimized. Physically, everyone is equipped with the same brain, but will be different in the results if a person is more capable in managing his brain so that he develops well. Knowledge of the brain is not only important in the learning process, but overall in the learning process. All systems in the brain work together to build human attitudes and behavior. Therefore, regulating brain performance normally will produce optimal function. Thus, behavior can be consciously controlled by involving emotional and spiritual dimensions. On this basis neuroscience is called the science that connects the brain and mind (brain-mind connection) or soul and body, including the heart and mind. Things that are different from learning so far are still separating and experiencing a paradigm conflict between the brain-mind, soul-body, and mind-heart.

Conditions that are often seen in the learning process, where the selection of learning strategies is often not based on a comprehensive analysis of student characteristics, learning objectives, and material (Yaumi, 2015), so that sometimes makes passive and tense learning. This also happened in the education institutions,

where it was still seen from the number of training participants who only sat quietly while listening to lectures and did not activate the brain much.

This is what causes the results of adult learning (andragogy) to be less than optimal. On the contrary, active and fun learning where training participants are invited to move, laugh, and ask questions to activate more areas of the brain so that learning is far more successful. In addition, some training participants were considered to be less capable at the level of understanding. In terms of learning facts, concepts, principles, laws, theories and other innovative ideas at the level of memory they have not been able to use and apply them effectively in solving contextual daily tasks. So that there are difficulties not only in remembering and understanding information, but also not being able to apply it contextually through various competencies. Therefore, in education learning, a diversity of skills is needed so that training participants are able to empower themselves to find, interpret, assess, and use information, and create a creative idea to determine attitudes in decision making.

Neuroscience and andragogy over the past few decades have developed as stand-alone fields of study and applied. Clive Wilson was the first person to try to synthesize these two fields of study, and subsequently known as Neuroandragogy. Neuroandragogy is based on the concept that there are differences in the workings of the brains of adults and children, this causes different learning approaches to be used. Andragogy is born from the basis of the notion that adults have their own characteristics in learning, so theories about learning that have been valid for children and adults, are not relevant to use specifically in adult education.

The study and research on andragogy and neuroscience in this training program is interesting for researchers to examine and examine because there is no separate study or research or that specializes in andragogy and neuroscience learning in education and training. This research is also an effort conducted by researchers to provide a descriptive analysis of neuroscience-based andragogy learning at educational institutions especially those at Makassar Makassar religious training center as one of the regional education and training institutions with 4 working areas within the Ministry of Religion. cities in the regions of South Sulawesi, West Sulawesi, Central Sulawesi, and Southeast Sulawesi within the Ministry of Religion. The existence of the Makassar Institute of Education and Training Center is also a basis for researchers to carry out this research.

DISCUSSION

The term andragogy comes from the Greek "andra and agogos". Andra means "adult" and agogos means "leading or guiding", so that andragogy is defined as the science of how to guide adults in the learning process. The term andragogy first appeared in 1833 by Alexander Kapp as the term adult education in explaining the theory of education that was born by philosophers such as Plato. In a later development, Dutch adult education expert Gernan Enchevort made a study of the origin of the use of the term andragogy. Then in 1919, Adam Smith gave his statement

about adult education, "education is not only for children, but also for adults". Later in 1921, Eugar Rosenstock stated that adult education must use special widyais, methods and special philosophy (Kamil, 2007).

The idea to study and develop andragogy conceptually was done theoretically by Malcolm Knowles in 1970 (Kamil, 2007). According to Knowles, adult education is different from children's education (pae-dagogi). Paedagogy takes place in the form of identification and imitation, while andragogy takes place in the form of self-development to solve problems. So, the term andragogy was formulated into a new theory since the 1970s by Malcolm Knowles who introduced the term for learning in adults. Knowles (H.D., 2005) defines andragogy as an art and science in helping students, in this case adults to learn (the science and arts of helping adults learn).

Learning for adults is related to how to direct himself to ask questions and find answers. Adult education is different from children's education. Children's education takes place in the form of identification and imitation, while adult education takes place in the form of self-direction to solve problems (Suprijanto, 2009). Knowles explains, the difference between children's learning activities with adults, because adults have 6 things, namely: (1) self-concept (the self-concept), (2) life experience (the role of the learner's experience), (3) Readiness to learn (readiness to learn), (4) Learning orientation (orientation to learning), (5) Knowledge needs (the need to know); and (6) Motivation (Kamil, 2007). These six things are the basic assumptions for making andragogy a science in underlying the implementation and development of current training.

Neuroscience studies human beings as a whole or science that studies humans in an interdisciplinary manner. Neuroscience has several dimensions, namely (Jensen, 2008):

1. Cellular-Molecular. The scope of cellular-molecular studies studies various types of nerve cells and how they perform specific functions that differ from one another to produce a variety of complex behaviors, such as emotions, cognition, and action. In short, all three are emotions and ratios that become a unity in the neural network of common sense. This raises the knowledge and actions that result from it.
2. Nervous system. The field of nervous systems examines nerve cells that function the same in a complex system. For example, vision problems are examined in the "visual system"; movement problems are examined in "isotonic systems" or kinesthetic systems; hearing problems are examined in "auditory systems"; etc.
3. Behavioral Neuroscience. Assess how various nervous systems work together to produce certain behaviors. For example: how the visual nerves, auditory nerves, motor nerves process information simultaneously, although only one is dominant.
4. Social Neuroscience (Socioscience). This field studies how the human "social brain" plays a role in helping humans form relationships with others. Human

ability to establish relationships with other people is the nature that is stored biologically in the brain. Although it is not a system that is localized and easily identifiable, "social brain" has strong roots in the interaction of shared parts. Frontal lobe components, such as the prefrontal cortex, orbitofrontal cortex and medial ventex cortex are the main components responsible for that.

Based on the search results of researchers, there has been no research that discusses the implementation of neuroscience-based andragogy learning in the Makassar Religious Training Center even though its application in learning is very urgent. Thus, this paper became a new study to develop neuroscience-based learning in Makassar Religious Training and became an intellectual repertoire of widyaiswara, because the study of its implementation and development was carried out comprehensively based on the Qur'an and Hadith of the Prophet Muhammad as the foundation of Islamic education.

This research is different from the studies conducted by other researchers. In this study, the focus was on education technical training held at the Makassar Religious Training Center. Nevertheless, this research not only focuses on the study of planning, implementation and evaluation of training, but also the response of training participants, widyaiswara, and the organizing committee on neuroscience-based andragogy learning. This research is expected to be able to give birth to a new neuroscience-based andragogy learning paradigm, especially in educational institutions.

FINDINGS

The implementation of neuroscience-based andragogy learning is seen as a way to improve the quality of learning, especially in the learning process in a millennial era training that demands one's intelligent performance to be adaptive to all environmental changes around it. Planning for neuroscience-based andragogy learning in the Makassar Religious Training Center is done in the form of compiling learning tools before the implementation of training activities takes place. The educational learning tools in question include the preparation of teaching materials Complementary Module Materials, the Design and Design and development of Education and Training Subject, and Training and Learning Plans, over head transparencies, evaluation sheets, and media visuals.

The learning environment in the Makassar Religious Training Center includes learning facilities and infrastructure in the classroom and outside the classroom. Learning tools that support the learning process include laptops notebooks, LCD projectors, loudspeakers, speakers, and access points to access learning from online sources with adequate bandwidth capacity that can be used to present broadcast material. Learning infrastructure in the outside environment allows training participants to use it such as science laboratories, parks, ponds, places of worship (mosques musalla), fitness rooms sports rooms, canteens, and good room spaces.

The education and training subjects in this learning mostly use the andragogical approach that accommodates brain-friendly learning by exploring the experiences and needs of training participants, giving assignments, training, discussion, field practice, demonstrations and case studies. The core training eye consists of 5 training eyes with the description of the syllabus as follows:

1. Analysis of (Alumi Comptence Standard), (Core Competence), (Basic Competence) and MTs Science Indicator (Theory = 2 teaching hours, Practice = 4 teaching hours). The training material includes: characteristics of Alumi Comptence Standard, Core Competence, Basic Competence Subjects of MTs Science, analysis of Alumi Comptence Standard, Core Competence, Basic Competence Subjects, and Indicators of MTs Science learning, and mapping of alumi Comptence Standard, Core Competence, Basic Competence Subjects Subjects of MTs Science.
2. Essential material of MTs Physics (Theory = 2 Hrs, Practice = 8 hrs. The training materials include: Heat (temperature, expansion, heat, and heat transfer), energy and effort (forms of energy, energy sources, changes in energy form), motion and force (motion in GLBB & GLB objects, speed and acceleration, Newton's law of the motion of applying Newton's law to the motion of living things and objects), vibration and waves (vibration, sound waves, auditory systems in humans, utilization of sound waves in everyday life, sonar systems in living things), electricity and magnetism (law ohms and kirchoff, electrical circuits, alternative electrical energy sources, magnetic sigfates, and how to make electromagnetic induction magnets).
3. Essential material of MTs Biology (Theory = 2 teaching hours, Practical = 8 teaching hours). The training material includes: organizational systems of life (cells, tissues, organs, organ systems, organisms), digestive system (food substances, food ingredients testing, digestive organs, digestive enzymes, digestive system related diseases, efforts to maintain the health of the digestive system), circulatory system (blood component, circulatory organs, blood circulation, diseases of the circulatory system, efforts to maintain the health of the circulatory system), respiratory system (respiratory organs, respiratory mechanisms, respiratory system disorders, efforts to maintain respiratory system health), system of excretion (organs that make up the excretory system, structure and function of the excretory system, efforts to maintain the health of the excretory system), reproductive system (reproductive system in humans, plant and animal systems), the concept of genetics (genetic material, law of inheritance) , inheritance of traits in humans, decreased inheritance in humans, the enlightenment of inheritance in glorification luk life, adaptation and natural selection).
4. Essential material of MTs Chemistry (Theory = 2 teaching hours, Practice = 7 teaching hours). These training materials include: substances and characteristics (solids, liquids, and gases; elements, compounds, and mixtures; physical and

chemical properties; physical and chemical changes; additives and addictive substances (types of addictive substances and natural ingredients in food and drinks, types of addictive substances, effects of addictive substances on health), properties of materials (atoms, ions, and molecules), properties of materials, use of materials in a day's institutions, and the influence of harmful substances on health)

5. MTs science learning practices (Theory = teaching hours, Practice = 8 teaching hours).

The subjects of the core training delivered by the widyaiswara at the Technical Training of the MTs Science Lecturer substance at the Makassar Religious Training Center were the main material that became the task and function of the widyaiswara in delivering it to the class to the fullest. The material lasts for 60 hours of lessons which are divided into 8 hours of theoretical material lessons and 34 practical hours of study. Regarding the continuity of the implementation of andragogy and neuroscience in learning, there are core training spies that lack proportions both theoretically and using practice. From the results of observations during the training, the materials in the core training subjects such as essential science materials (Physics, Chemistry, and Biology) the proportion of the number of hours is very less while the material that must be spent according to the cursor is very much.

The stages of learning planning in an education and training activity starting from the schedule received by widyaiswara then from the training eye unit contained in a widyaiswara will make a learning device in the form of Design of Education and Training and Learning Plans. The references used to assemble learning devices were obtained from the syllabus curriculum contained in the technical guidelines for the syllabus curriculum of the technical training and substance issued by the Ministry of Religion's Technical Education and Religious Education and Training Center. When making Design of Education and Training and Learning Plans from the existing cursor, a widyaiswara should arrange competency achievement indicators (GPA) from basic competencies which are intended so that the basic competence content on the cursor can be measured, assessed and observed directly in the learning process and in determining aspects of the assessment. After compiling the GPA from the basic competence content in each training course, a widyaiswara must be able to determine the content of the training material that is harmonized between aspects of his knowledge and skills. In addition, with a compiled GPA, it can determine learning activities with an andragogical approach, which of course takes into account the neuroscience aspects of brain-friendly learning to training participants. In determining methods, models and media as well as techniques for evaluating or evaluating them all refer to a structured GPA.

After the widyaiswara prepares the Design of Education and Training and Learning Plans from the available cursors, then a widyaiswara will make teaching materials commonly referred to as the Module Complementary Papers. The teaching material module complementary papers consists of cover as a front page that contains

the identity of the type of training, education and training, and the time the implementation of the training eye is presented. From the results of the study of the teaching material carried out there was found a diversity of both the constructive aspects of teaching materials, as well as systematic and material descriptions. Some teaching materials are obtained even without cover, or table of contents or foreword. Likewise with the layout of the systematic teaching material module complementary papers from existing training spies. The material description aspects of some teaching materials from the education and training presented at the training program for the MTs widyaiswara substance have diversity in terms of the existence and absence of factual, conceptual and procedural and metacognitive knowledge, thus impacting on the presentation of examples and non-examples contained in each aspect of the material description. Of all the training spies presented in the form of teaching materials module complementary papers, all of them contain conclusions as the last part of the closing teaching material module complementary papers before the bibliography. All teaching materials presented were not found to be evaluated either in the form of formative tests or summative tests.

The broadcast material compiled in each spy said that there is still one that does not contain the purpose of learning even though some other training eyes are equipped with learning objectives and descriptions of the eyes of the training in question. The material arranged in the form of material broadcast in the powerpoint format sometimes seems less synchronous with the material contained in the Design of Education and Training and Learning Plans that have been compiled. On each page the material shows that there are no technical instructions study guides found either in the form of learning resources or in the form of hyperlinks as reference sources. Findings in this study in the perspective of andragogy learning in education institutions can be examined on the neuroscience aspects of behavior and social neuroscience.

Learning planning is absolutely necessary in a training activity, which in this case is arranged in the form of preparation of Design of Education and Training and Learning Plans, broadcast material OHT (overhead transparency), and teaching materials or module complementary papers. Arranged Design of Education and Training and Learning Plans can still be seen as having no uniformity format between one subject and the other training subjects, this is due to the widyaiswara who has different background knowledge and experience from one another in terms of following the basic material for developing learning tools for widyaiswara which is adapted to the rules and decisions of the LAN and the results of the TOT training that he has ever participated in. But in the preparation of the GPA, the determination of the model, method, media, and evaluation evaluation techniques of the wi-fi already has knowledge in this matter so that they are able to pour into the existing Design of Education and Training and Learning Plans. The diversity of these formats can be overcome with similar perceptions in terms of making Design of Education and Training and Learning Plans through dissemination between widyaiswara in the IPA

cluster over the format received so that it becomes a standard format that is presented uniformly to the training participants.

Basic competency is the minimum ability that must be achieved by students in mastering concepts or subject matter given in class at certain levels of education. Judging from the curriculum objectives, basic competencies are included in the learning objectives (Sanjaya, 2007). Competence is a combination of knowledge, skills, values and attitudes reflected in the habit of thinking and acting. In this case competency is defined as knowledge, skills and abilities mastered by someone who has become a part of him, so that he can do cognitive, affective, and psychomotor behavior as well as possible. This shows that competence includes tasks, skills, attitudes and appreciation that must be possessed by students to be able to carry out learning tasks according to certain types of work.

In curriculum competency as a learning goal it is described explicitly, so that it becomes a standard in achieving curriculum objectives. Both the widyaiswara and the training participants need to understand the competencies that must be achieved in the learning process. This understanding is needed in planning strategies and indicators of success. Learning objectives must be specific, meaning that if the subject matter has been selected and has been specific, then of course the goal must be in accordance with the subject matter that has been chosen. Learning objectives can be a guideline for teachers to target training participants to achieve the desired goals so that after the subject being taught, training participants are expected to have pre-determined abilities. Accordingly, the competencies that must be possessed or mastered by students in this case are training participants, among others, in the areas of cognitive, affective, and psychomotor (Harjanto, 1997). Criteria for the purpose of a good advocacy, should include three main elements, namely:

1. Declare what training participants should be able to do during learning and what abilities they should master at the end of the lesson.
2. It is necessary to state the conditions and obstacles that exist when demonstrating these behaviors.
3. There should be clear instructions about the minimum acceptable standard of appearance (Uno, 2006).

Benefits of learning objectives, namely:

1. Teaching time can be appropriately allocated and utilized.
2. The subject can be balanced, so that no subject matter is discussed too deeply or too little.
3. The lecturer can determine the order and sequence of learning material appropriately. This means that the placement of each subject matter will facilitate training participants in learning the contents of the lesson.
4. The lecturer can determine how much subject matter can or should be presented in each lesson.
5. Lecturers can easily set and prepare the most suitable and interesting teaching and learning strategies.

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6. Lecturers can easily prepare various equipment and materials for learning needs.
 7. Lecturers can easily measure the success of training participants in learning.
 8. Lecturers can guarantee that their learning outcomes will be better than learning outcomes without clear objectives (Uno, 2006).

The preparation of the material presented by the widyaiswara has not yet had uniformity and the content of the material is also slightly different from the content that has been arranged in RBPMD and RPD, so it is necessary to sit together with a group of cognate WI to match the material according to the contents in the cursor or materials already arranged in the RBPMD and the RPD. The same thing can be seen in the teaching material module complementary papers that is owned by widyaiswara with each other in the training eye which also has differences in terms of layout in the systematic presentation, the construct of the teaching material is also different. This is due to the lack of uniformity between the Wi-Fi and the subjects presented at the Technical Training on the substance of the MTs Science Lecturer.

CONCLUSION AND SUGGESTION

Conclusion

From the description on the results of the research and discussion, several important points can be stated that planning of neuroscience-based andragogy learning at the Makassar Religious Training Center has actually been seen during the preparation of learning devices where widyaiswara pays attention to the stages of learning activities in Design of Education and Training, Learning Plans, broadcast material and material. he taught. Although the format that is available is not uniform between the charity of each training subject. The allocation of time available for widyaiswara to complete the content of material contained in the cursor is still considered inadequate so that it requires more time or by limiting the material content contained in the cursor as a solution step. On the behavioral and social neuroscience aspects of andragogical learning at the Training of Substance Technical Training for MTs science teachers, there is still a lack of good collaboration among widyaiswara in training spies to be presented to participants when compiling their learning tools in the learning planning process. This still requires an effort from the institution and the lecturers themselves to be able to equate perceptions in the preparation of learning tools through dissemination activities.

Suggestion

The results of this study reveal several constructive suggestions in the form of recommendations in the form of the need for an understanding of neuroscience in the andragogical learning process directed maximally by widyaiswara to support the brain-friendly learning process (neuroscience) in this millennial era. The need to improve the syllabus curriculum at the level of essential material content is adjusted to sufficient time allocation in understanding concepts both theoretically and

practically, making it easier to format more fun and brain-friendly learning activities with an academic approach in training institutions so that they are able creating an academic atmosphere within the training institutions such as the Makassar Religious Training Center. Likewise, widyiswara should have the awareness of collaborating in the formulation of learning devices in the form of Design of Education and Training, Learning Plans, broadcast material, and uniform teaching materials for training spies to be presented.

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THE INFLUENCE OF INTERNET ON TEACHING OF ISLAMIC EDUCATION ON EFFORTS TO IMPROVE STUDENTS' LEARNING ACHIEVEMENT OF JUNIOR HIGH PUBLIC SCHOOL 2 LABAKKANG

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Abstract:

The use of the internet in learning Islamic Education in an effort to improve student learning outcomes is one of the main concerns at this time. Because today, the world of education is influenced by technological developments. In this case, the main attraction is the use of the internet in the world of education. So, with the conveniences that already exist today. Students are required to be more active in finding references in learning, especially in Islamic Education. As in the subjects of Aqidah, jurisprudence, the Qur'an, the history of Islamic education and others. Because, basically in Islamic education Allah has provided knowledge in the Qur'an and its information in the Sunnah. And the task of humans or students is to learn and understand it. Because, what is in the Qur'an is still universal. As well as proving about the teachings in the Qur'an with the findings of scientists that exist today. So that, in addition to being able to develop cognitive, students can also increase understanding of Islam. And also explained about the impact of the internet and internet relations with education. And an understanding of Islamic Education that is obtained through the internet can help a student when getting an evaluation or test so that they will get satisfactory results.

Keywords:

Internet, Islamic Education (Islamic Education), Learning Outcomes

JOYO SUMITRO explained that education is an absolute means used to create a society that is capable of mastering, developing, controlling and utilizing science and technology (Joyo, 2015). Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation and country. Learning is a process carried out by individuals to achieve overall behavioral changes that occur in each person throughout his life.

With the rapid development of technology and information, it can affect the order of life throughout the world. Also has an impact on education. With the development of science and technology that makes the world without borders encourage renewal efforts in utilizing increasingly developing technology. One of them is by utilizing the internet and creating innovations in the world of education that will further increase the interest of students in the lessons received, especially in Islamic religious education, so that they further increase understanding in religion.

In the world without borders that we live in today, of course we must be able to

keep up with the current developments. Where, today we live in an age full of technology. Almost everyone in the world is no stranger to the word Internet, especially those living in metropolitan areas. Indeed, some people in Indonesia are still not familiar with the word internet. But the word internet has become an open secret for people in Indonesia, because without the internet life seems like nothing. The internet is like oxygen for us, because almost every second, every minute, every hour and every day we cannot escape from the internet. Because with the internet we can reach anything, even though it is across the world. One of them is education. By utilizing the internet we can find or share knowledge that we don't know yet. A small example is finding references in the form of books in an online library that provide a lot of references that we need.

The internet is closely related to the world of education. For that, we want to learn a little about the use of the internet if it is related to the learning of Islamic education today. Because what we know is that religious education is very synonymous with things that are still traditional, especially for ordinary people who have not or even not really understand the world of contemporary education which is currently very influenced by the internet that we now know. Proper use of the internet will be very beneficial for the advancement of thought and civilization for a nation that always wants change in a positive direction. The internet is part of information and communication technology that has always experienced very rapid development along with technological advances.

DISCUSSION

Understanding the Internet

The internet is a network of computers that exist throughout the world. The word internet is short for Interconnection Networking which is a global system of all interconnected computer networks using the standard Internet Protocol Suite (TCP/IP) to serve millions and even billions of users throughout the world. The internet is no stranger to our ears. Especially for a student who is now living and growing in an age filled with technological sophistication. Almost all schools in Indonesia do provide the internet as one of the school infrastructure in supporting teaching and learning activities.

Muh. Safei argues that the development of information technology cannot be released from the internet. Various information we easily get through browsing on the internet with high speed in searching for information makes it easy for users in every activity that requires internet, especially in the world of education. Teachers can also use internet applications such as e-mail to send all student assignments in digital form. Even students and teachers can also communicate called chat (Safei, 2017).

Wise students will use the internet as well as possible, by visiting sites that do have something to do with learning. Not only general references that can be accessed via the internet, but also religious references can. So that if a student has difficulty

finding references to books or such, they can search through the internet using electronic media. If this is seen from the education window.

So the presence of the internet is expected to make it easier for a student to develop their abilities and improve their learning outcomes. All computers connected to the internet can access all information found on the internet for free. The internet can be used as a means of exchanging information from one computer to another without being limited by the physical distance between the two computers. The role of the internet is very important as a source of data and information and as a means of exchanging data and information.

According to an internet expert from Indonesia, Onno W. Purbo explained that the Internet with its various applications such as the Web, E-mail is basically a medium used to streamline the communication process.

So, it can be concluded that the internet is a large network that connects not only one network to another network, but connects all existing networks in the world to make it easier for humans to share sources of data and information that anyone can access, anytime and from anyone it originates, without knowing distance and time.

Instructional Media

1. Learning Media Concept

Muhammad Yaumi stated that in communication studies, the term media is often attached to the word mass, mass media, whose manifestations can be seen in the form of newspapers, magazines, radio, video, television, computers, internet, and intranets, and so on. Along with the development of information technology, media has become an interesting study and is in great demand in almost all disciplines, although with slightly different names. For example, telecommunications media, da'wah media, computer mediation language learning, learning media and so on. In the field of social communication or some call it a social network, which is currently very popular everywhere (Yaumi, 2018).

The term media is often used synonymously with learning technology. This is understandable because in the early development of learning technology it emphasized three main elements, teachers, chalk, and textbooks which were the essence of the learning media.

Learning media is now dominated by technology, especially teachers who use the internet more often as learning media. Therefore, teachers are also expected to be able to keep up with technology developments so that teachers can make the internet one of the learning media that can support the learning process.

2. Function of Learning Media

Munadi Yudhi Basically the main function of learning media is as a source of learning. Other functions are the result of consideration in the general cirri study that it has, the language used to convey the message and its impact or effect (Yudhi, 2013).

Wina Sanjaya explained that the acquisition of student knowledge as described by Edgar Dale shows that knowledge will be increasingly abstract if only delivered through verbal language. Therefore, it should be endeavored so that student experience becomes more concrete, the message to be conveyed can truly achieve the goals and objectives to be achieved, which can be done through activities that bring students closer to the actual conditions (Sanjaya, 2012).

Learning media have become an integral part of learning. Even its existence cannot be separated in the learning process at school. This has been studied and examined that learning using media results are more optimal.

Wina Sanjaya explained that the use of learning media has several functions as follows:

Communicative Function. Learning media is used to facilitate communication between the messenger and the recipient of the message.

- a. Motivation Function. We can imagine learning that only relies on sound through lectures without involving students optimally as illustrated in the pattern of *terpish*, not only can cause boredom in students as recipients of the message, but it will also disrupt the atmosphere of learning.
- b. Function of Meaning. Through the use of media, learning can be more meaningful, namely learning can not only increase the addition of information such as data and facts as the development of low-stage cognitive aspects, but can improve students' ability to analyze and create as high-stage cognitive aspects.
- c. Perception Equation Function. Although learning is in a classical setting, in reality the learning process occurs individually.
- d. Functions of Individuality. Students come from different backgrounds, both from the socio-economic status as well as from the background of their experience, so that their learning styles and abilities are not the same (Sanjaya, 2012).

The Meaning of Islamic Religious Education

Islam is the religion of Allah which is conveyed to the Prophet Muhammad to be passed on to all humanity, which contains the provisions of faith (*aqeedah*) and the provisions of worship and *muamalah* (*sharia*), which determine the process of thinking, feeling and acting and the process of forming a rich heart .

In Indonesian, the term education comes from the word "educate" by getting the prefix "pe" and the ending "an", meaning "actions" (things, methods or so on). The term education originally came from the Greek "paedagogie", which means guidance given to children. This term is then translated in English "education" which means development or guidance.

Ramayulis explained in Arabic is often translated as "Tarbiyah" which means education. The word "tarbiyah" also includes many meanings such as "power, improvement, refinement, etc.". There is also a term in education, *ta'lim*, which means teaching. Teaching here is an Islamic religious education giving or understanding of understanding and knowledge. (Ramayulis, 2006) In accordance with the word of God Almighty. in Surah al-Baqarah/2: 31.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Trnaslation:

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

Whereas there is another term in education, Ta'dib which means training or habituation. The basic word or basic meaning of Ta'dib is: Ta'dib comes from the basic word "adaba ya'dubu" which means training, to behave well and politely. Ta'dib comes from the basic word "adaba ya'dibu" which means to have a party or banquet. Berate to do and behave politely (Ramayulis, 2006).

The subjects of Islamic religious education as a whole in the scope of the Qur'an and Al-hadith are faith, morality, fiqh/ worship, and history, while describing that the scope of Islamic education includes the realization of harmony, harmony and balance of human relations with Allah SWT., yourself, fellow human beings, other creatures and the environment.

So, Islamic religious education is an endeavor or effort carried out by educators in order to prepare students to believe, understand, and practice Islamic teachings through activities that are either in the form of guidance, teaching or training that has been determined to seek the Islamic Education goals that have been set.

The Purpose of Islamic Religious Education

Purpose means something that is intended, that is what Islam will achieve with a business or activity. In Arabic is expressed by ghayat or andaf or maqasid. (Ramayulis, 2006) Whereas in English, the purpose of the term is expressed by "goal or purpose. Which contains or has meaning that is an action directed to a particular goal or direction to be achieved through efforts or activities.

According to Zakiah Daradjat in Ramayulis, the goal is something that is expected to achieve Islamic Education after a business or activity is completed (Ramayulis, 2006). With the existence of Islamic religious education in schools or madrasas are expected to be able to foster and increase the faith and understanding of students to Islamic religion through coaching, training, practice and so on through the lessons that are in school, both the subject of fiqh, aqidah, al -qur'an, al-hadith and history.

Positive Internet Impact

At present, the internet is very much needed for the world of education. Because it can support teaching and learning activities. In the past, information was only obtained by reading books, listening to the radio or watching television. But, now it's very fast and easy, just by typing the keyword. All information related to these keywords will automatically appear and we can learn.

Internet media is a media that is fun for students and an option because it is practical and efficient. (Jur) The internet can also be a means of communication for students. Like the capital artists, who are busy with the world of acting so that subjects in school should not be left behind from other friends. Usually, this will be

anticipated by taking lessons online because of distance. So, students or students will ask for subject files to the teacher in question. In addition, the internet is also a data exchange medium. The data here has quite a broad meaning. Because, on the internet there are so many data sources that can be accessed by students. Like Google books, e-books, e-libraries, journals, and others. So that students will not be difficult if they get the assignment from the teacher in finding references. And finally, the internet is also a medium of publication for the world of education. Like a student who has made scientific work, the scientific work can be published on the internet. Likewise with students and lecturers who have scientific works such as papers, journals, thesis and so on. The work can be published via the internet. So, it will be a history for the owner of the work. And it will benefit the next generation.

Internet Relations with Education

If talking about relationships. There will definitely be positive and negative impacts. Similarly, the relationship between the internet and education. As in the previous discussion that the internet is a large network that connects not only one network to another network, but connects all existing networks in the world to make it easier for humans to share sources of data and information that can be accessed by anyone, anytime and anywhere people it originates, without knowing distance and time. The impact is not limited to certain groups, but has spread to all circles, both educated and not educated. As one of the institutions directly related to daily life, in this case the school is not left behind to take advantage of the internet function in the process of education and learning in the classroom.

The functions and benefits of the internet are indeed very many. However, if the function and benefits are seen from the perspective of a student. So, the function and benefits of the internet are not only as a source of information and communication but also as a tool or media in the teaching and learning process in the classroom. With the availability of available facilities, it is not surprising that the internet has become one of the most important things for educational institutions, including students. The most common reason students use the internet is to do the assignments given by the teacher. That way, if the student is wise in using the internet. The possibilities are very large for the students to be able to improve their learning outcomes and cognitive abilities. Because, actually in this modern age in accessing data or lessons is very easy. It's just whether the student is wise or not in using it.

When talking about Islamic religious education, of course it is also not difficult. because basically the foundation used in Islamic education is the Qur'an and Al-Hadith. In which Allah has given His knowledge and knowledge, only human duty is to understand more about the contents in the Qur'an, so that Muslims will return to their glory. With the internet, it is expected that educational institutions in Indonesia will not forget about religious studies. Because, it is precisely in this modern era. We, as Muslim students, must be more able to use the internet to increase our understanding of Islamic religion. Thus, Muslim students are not only capable in the

cognitive, affective and psychomotor realms but also able to develop in their religious domains.

With the internet as well, as smart Muslim students. Anything that exists in this modern age can we associate with the lessons that have been in the Qur'an since the Prophet was given revelation by Allah Almighty. Like some examples the author will describe. First, evidence about the universe. How is this universe created? if answered with a scientific theory, the universe is created because of collisions or collisions that cause separate nebulae. And it's called the Big Bang theory. Which causes the formation of galaxies, stars, moons, sun and planets. But, long before the Big Bang theory was discovered, God explained it in QS al-Anbiya': 30.

Translation:

Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

Second, about moonlight. Is that light its own light or reflection? Scientifically it is known that moonlight is a reflection of the sun. And long before scientists knew this, Allah had explained in Surah al-Furqon: 61.

Translation:

Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon.

And also explained in QS Yunus: 5

Translation:

It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know

From some evidence about the greatness of Allah SWT can be understood, that what has been found by scientists turned out to have an explanation in the Qur'an. So, the task of an educator or student is how to prove the things that are in the Qur'an. As has been done by previous scientists. That is, how important the relationship between the Internet and education. Especially Islamic education.

Basic Foundation of Islamic Education

Every effort, activity and action intentionally to seek Islamic Education a goal must have a good and strong foundation or footing. Therefore Islamic religious education as an effort to form a human being, must have a foundation for all activities in it.

The foundation is broadly speaking, there are four, namely: Al-qur`, As-sunnah, Ijtihad and applicable laws in the State of Indonesia.

1. The Qur'an

Al-Qur'an is the word of God in the form of a revelation that is addressed by Islamic Religious Education by the Angel Gabriel to the prophet Muhammad SAW. In it contains the basic teachings that can be developed for the needs of all aspects of human life. The teachings contained in the Qur'an consist of two major principles, namely those relating to the issue of faith called aqeedah and those related to charity called shari'ah.

In full the Qur'an is defined as the word of God revealed to the heart of the Prophet, Muhammad Ibn Abdillah, through the spirit of al-Amin with its pronunciation in Arabic and its true meaning, so that it becomes the proof that he is the Messenger of Allah, and as a law invite to humans and give instructions to them, and become a means of approaching and worshiping God by reading it. Abdul Wahhab Kallaf explained that in a Mushaf, beginning with the letter of Al-Fatihah and ending with an ill-written letter, it was conveyed to us mutawatir both orally and in writing from generation to generation and maintained from various changes or changes. (Khallaf, 2003) Islam is a religion that carries the mission of its people to organize education and teaching.

2. As-sunnah

Idri explained that As-sunnah was defined as something obtained from Prophet Muhammad S.A.W. which has the words, deeds, approvals, physical characteristics or mind, or biography, both in the period before Prophethood or afterwards. (Idri, 2010).

One thing we already know together is that Rasulullah Muhammad S.A.W. sent to this earth, one of which is to improve the morals or morals of mankind. Rasulullah Muhammad S.A.W. also an educator, who has succeeded in forming a rabbani community, an Islamic-educated society. Therefore, the sunnah is the second foundation for the method of fostering the personal humanity of Muslims. The Sunnah always opens up the possibility of developing interpretation. That is why, why ijti had needs to be improved in understanding it, including the sunnah relating to education.

3. Ijtihad

Abdul Mujib Muhaimin explained that ijti had is thinking by using all the knowledge possessed by Islamic scholars of Shari'ah to establish or determine a law or Islamic shari'ah in matters that have not been confirmed by the Qur'an and Sunnah. (et al., 2007) Ijtihad in this case can only cover all aspects of life, including aspects of education, but still guided by the Qur'an and sunnah. However, ijti had must follow the rules governed by the mujtahid, which must not conflict with the contents of the Qur'an and the sunnah. Therefore ijti had is seen as one of the sources of Islamic law that is needed all the time after the Prophet died.

Ijti had in the field of education is increasingly necessary because the teachings of Islam contained in the Qur'an and the sunnah are of the main principles and principles.

4. Legislation in force in Indonesia

a. Article 29 of the 1945 Constitution.

Paragraph 1 reads: "The State is speaking of the One Godhead." Verse 2 reads: "The State guarantees the independence of each resident to embrace his own religion and worship according to his religion and that belief ..."

b. Outlines of County's Directions (OCD)

In the 1993 OCD the Field of Religion and Belief in God Almighty No. 22 mentioned: "Religious life and trust in God Almighty are increasingly developed so that the quality of faith and piety of God Almighty is developed, the quality of harmony between religious people and believers in God Almighty in an effort to strengthen national unity and improve charity to jointly build a community. "

c. Law No.2 of 1989.

1) Article 11 Paragraph 1 is stated:

The types of education that include school education pathways consist of general education, vocational education, special education, official education, diversity education, academic education, and professional education.

2) Article 11 Paragraph 6 is stated:

Diversity education is education that prepares students to be able to carry out roles that require mastery of knowledge, especially about the teachings of the religion in question.

Student Learning Outcomes

Learning outcomes have two syllables namely "Results" and "Learning". In the Large Indonesian Dictionary "Results" means something held by business, income; acquisition. While "Learning" is a change in behavior or response caused by experience.

So, learning outcomes are the ability of individuals to obtain something through a process or effort. Something that is obtained can be in the form of understanding, skills, behavior changes for the better, changing attitudes, ways of speaking (more organized). Obtain something that is called learning outcomes. Where, students while in school, the learning outcomes can be in the form of understanding the subject matter, achievements, scientific work and so on. Whatever he learned was expected to be able to give a new impression or experience for the students which would later be implemented in daily life.

Effect of Learning Media on Learning Outcomes

The use of instructional media greatly influences learning outcomes, so it is recommended that before doing something instructed to be more aware of the use of instructional media to be useful in developing the teaching and learning process.

Wina Sanjaya explained that learning media no longer functioned as mere message channelers (content oriented), but rather that it was as a learning resource to achieve learning resources. In this period the packaging of learning media paid full attention to the condition of students, both the ability (potential) of the students themselves and the interests and talents of students including the learning styles of

each student. Learning media are designed based on needs analysis. Thus the needs of students are the starting point for the production of learning media (Sanjaya, 2012).

Learning motivation is very helpful in getting good learning outcomes. Because with the encouragement of various motivations both from internal or external, the spirit of learning will increase so that learning outcomes will increase. Indeed, we unconsciously pay little attention to learning motivation. Parents should always give encouragement to their children so that their learning spirit will always grow and feel that they are always cared for by their parents. So that their children can achieve what is expected.

Many of us meet in the field, the size, the bad or bad learning achievement of a student is not necessarily a derivative factor or a luck factor, but if studied more deeply their learning achievements are strongly influenced by several factors, one of which is student learning motivation. This is in line with various studies of learning motivation, as stated by Maslow, namely the theory of needs which was later developed by Suryabrata that motivation is a condition that is contained in someone who encourages him to carry out certain activities in order to achieve a certain goal. So students who have good motivation to learn will produce good learning achievements as well.

Learning is a process that is characterized by a change in someone's change as a process of learning outcomes can be shown in various forms such as changing knowledge, attitudes and behavior, skills, habitual skills, and changes in other aspects that exist in individuals who learn. Every person who learns will look at someone's learning outcomes after carrying out the learning process.

Learning outcomes are abilities possessed by students after receiving learning experiences. Islamic Education subjects are very important subjects in school that must be taught to students. To achieve learning goals in school, each teacher will always try to use the learning media well. With the existence of diverse and varied learning media, it is intended that students can learn comfortable, clear and free so that they will get rid of students' boredom and boredom. Thus, if an atmosphere like that is created, it is expected that the learning goals can be achieved properly and student achievement can increase.

CONCLUSION

The conclusion of this literature study is the existence of the internet which can be a vehicle for students in completing assignments from the teacher, as a means of finding references specifically looking for references especially in Islamic Education lessons. And it can also be accessed by anyone, anyone and anywhere without knowing the distance and time. It becomes an convenience for students nowadays in understanding Islamic Religious Education such as faith, jurisprudence and history. Because, with the internet and as intelligent Muslim students. We can associate anything in this modern age with the lessons that already exist in the Qur'an. Although the internet has advantages and disadvantages, it is precisely that which is

a challenge for Muslim students to become wise internet users. Because, if a wise student in using the internet will certainly also have an impact on himself when facing evaluations. So, the evaluation results can be satisfying. Because wise students use the internet to find useful websites or websites. Because there are a lot of data that can be accessed by students such as in Google Book, e-journal, e-book, e-library and others.

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DAKWAH EDUCATION CURRICULUM IN AS'ADIYAH ISLAMIC BOARDING SCHOOL CENTER IN SENGKANG

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Abstract:

Islamic boarding schools are institutions that are deeply rooted in the history of Indonesia's development and have a major contribution in various aspects of the nation's life starting from the royal period to the colonial period. by circular way sitting cross-legged or halaqah. As'adiyah Islamic Boarding School (P.P. As'adiyah) is a boarding school that is quite old and has a very large role in the development of Islam in South Sulawesi in particular and in Indonesia in general. This pesantren has contributed to the birth of charismatic scholars and other Islamic figures. In boarding schools established educational institutions also carry out propaganda movements that can be accepted by people who already have traditional customs in the court of work Wajo. In Islamic boarding schools it is also known that the curriculum in madrasas includes planning, implementation, and evaluation activities aimed at making all learning activities carried out successfully and efficiently in the world of education. The curriculum or educational system used, pesantren are including traditional Islamic boarding schools (salāf) by teaching books written by 15th-century scholars using Arabic. The pattern of teaching is by applying the system h {alaqah} or tudang mangaji which is carried out in the mosque. Modern Islamic boarding schools (khalaf or asri) modern learning systems are mainly seen in the use of learning classes both in the form of madrasas and schools. Comprehensive Islamic boarding schools are implemented with the teaching of yellow books with the method of sorongan, bandongan and wetonan which are usually taught at night after Maghrib prayer and after Fajr prayer.

Keywords:

As'adiyah, Curriculum, Islamic Boarding School

HISTORICALLY, pesantren have documented various histories of the Indonesian people, both the socio-cultural history of the Islamic community, the economy and politics of the Indonesian people. Since the beginning of the spread of Islam, pesantren have become the main witnesses for the spread of Islam in Indonesia. Islamic boarding schools are able to bring major changes to the perceptions of the archipelago audience about the importance of religion and education (Mujib, 2006). This means that since then people have begun to understand that in the context of religious enhancement, an in-depth procession is absolutely necessary and a thorough study of their religious knowledge in Islamic boarding schools.

Islamic boarding schools are typical Indonesian-Indonesian Islamic educational institutions. However its origin, it has now become the oldest educational and religious institution in the country that has grown and developed from the

community. Therefore, Islamic boarding schools have a long history, although there is no certainty about when the pesantren will be born. Nurcholis Madjid expressed the same thing that pesantren is an institution that is not only identical with Islamic meaning, but also implies the authenticity of (indigenous) Indonesia (Noor, 2006).

Islamic boarding schools are institutions that are deeply rooted in the history of Indonesia's development and have a major contribution in various aspects of the nation's life from the royal period until the colonial period during the independence of Islamic boarding schools showed a large role as educational institutions capable of presenting new alternatives to the modern learning system. So it is not wrong to say that pesantren are traditional Indonesian Islamic education institutions.

Islamic boarding schools that have been developed so far have two great potentials, namely as educational institutions and as social-religious institutions. As an educational institution, boarding schools are born because of the public response to the collapse of the moral foundations of society. This is where the potential of pesantren has bargaining value as a transformation of values through a global mission with the approach of *amar ma'rufnahi mungkar*, or pesantren as agents of social change. While pesantren as a community development institution is something new, as a means of improving the standard of living and welfare of the people (As'ad, 2009).

Since the beginning of its growth, the main function of the pesantren is to prepare students to explore and master the knowledge of Islam or better known as *tafaqquh fi al-*IN**, which is expected to produce ulama cadres who help educate the Indonesian people and do propaganda to spread the religion and parishioners in the field morals. In line with this function, the material taught in Islamic boarding schools all consists of religious material taken from classical books that speak Arabic or better known as *kitab kuning*.

Education development conducted by the Ministry of Religion has still needed strategic adjustment steps, and requires innovation and adjustment to madrasas to further improve the quality of learners and human resources, education plays a very important role and must be a process that is integrated with the process improving the quality of madrasa coaching as a whole. One of the important roles of education is to prepare quality human resources in accordance with the changing times, so that there is no gap between reality and ideality (Shaleh, 2008).

As'adiyah Islamic Boarding School (P.P. As'adiyah) is a boarding school that is quite old and has a very large role in the development of Islam in South Sulawesi in particular and in Indonesia in general. This pesantren has contributed to the birth of charismatic scholars and other Islamic figures.

Sengkang As'adiyah Islamic Boarding School is one of the largest Islamic boarding schools in South Sulawesi, which was originally founded in the form of *pengajian* by circular sitting cross-legged or *halaqah*. The material was specifically for religious knowledge and was given in one of the rooms in *anregurutta* K.H. Muhammad As'ad, founder of Sengkang Islamic Boarding School As'adiyah.

Recitation with the halaqah system given by *anregurutta* K.H. Muhammad As'ad at that time received great attention from the Wajo community and from other regions (Rama, 2003).

Not only educational institutions were established but also carried out acceptable missionary movements by people who had traditional customs in the Wajo court at that time (Aguswandi, 2018).

Based on the description above, the writer is interested in discussing more deeply and revealing scientifically the contribution of the da'wah education curriculum to the santri as an early effort to give birth to the generation of muballigh in the Sengkang As'adiyah boarding school.

RESEARCH METHODS

This type of research is qualitative. It can be said that the qualitative research intended is an attempt to express in depth about a number of matters relating to the concept of implementation of madrasa-based management in an effort to improve the quality of education in the MTs II As'adiyah male center of Sengkang. The location of this study was in MTs II As'adiyah Putra Sengkang Center, Wajo Regency, South Sulawesi Province. Data collection methods, namely observation, interviews, and questionnaires.

DISCUSSION

Curriculum

1. Definition of Curriculum Management

The curriculum as an educational design has a very strategic position in all aspects of educational activities. Given the importance of the role of the curriculum in education and the development of students' lives, the preparation and development of curricula cannot be done carelessly, in the process of implementing education, so that it can facilitate the achievement of effective and efficient education and learning goals (Rusman, 2011).

Curriculum management is all the joint business processes to facilitate the achievement of learning goals by focusing on efforts to improve the quality of teaching and learning interactions. Curriculum management emphasizes a productivity-oriented curriculum system, where the curriculum is oriented towards students, the curriculum is made in order to make students can achieve the goals of learning outcomes. The curriculum is an effort to manage, organize, and manage the subject matter that will be taught in educational institutions as a guideline for implementing learning activities to achieve certain educational goals.

The management process in the curriculum is very important so that the implementation of education can run and can precisely achieve its goals. Curriculum management is a coordinating, comprehensive, systemic, and systematic curriculum

management system in order to realize the achievement of curriculum objectives (Rusman, 2011).

Autonomy is given to educational institutions or madrasahs in managing the curriculum independently by prioritizing the needs and achievement of targets in the vision and mission of educational institutions or madrasahs not to ignore national policies that have been set.

Curriculum management in madrasahs includes planning, implementation, and evaluation activities aimed at making all learning activities carried out effectively and efficiently in the world of education. Curriculum management talks about organizing resources in the madrasah so that curriculum management activities can be carried out effectively and efficiently (Rohiat, 2010).

2. Curriculum Management Scope

The scope of this curriculum management is curriculum planning, curriculum organizing, curriculum implementation, and curriculum evaluation. This is in accordance with management principles which are generally widely used in various situations in an organization. The following is a detailed explanation of the scope of curriculum management as mentioned above.

3. Curriculum Planning

The purpose of management in curriculum planning is managing skills in terms of the ability to plan and organize the curriculum, and how curriculum planning is planned professionally. Hamalik stated that in curriculum planning the first thing that was put forward was related to the fact that there was a gap or gap between the ideas of the strategy and the approach contained in a curriculum with its implementation efforts. This gap is caused by the problem of personal involvement in curriculum planning which depends a lot on the curriculum planning approach adopted (Hamalik, 2010).

There are two approach approaches in curriculum planning, namely approaches that are "administrative approach" and approaches that are "grass roots approach". The approach that is an "administrative approach" curriculum is planned by the supervisor then lowered to subordinate agencies to the teachers. So from the top down, from top to bottom at the initiative of the administrators. In this case, there is not much that can be done by subordinates in planning the curriculum, because employers are the ones who have full power in carrying out the planning. The approach is a grass roots approach, that is, starting from the bottom. This approach emphasizes curriculum planning that involves subordinates even at the teacher level to be able to jointly think of new ideas about the curriculum and are willing to apply them to improve the quality of the lesson.

Next, J. G. Owen, quoted by Hamalik, explained that professional curriculum planning must emphasize the problem of how to analyze the conditions that need to be considered as influential factors in curriculum planning. There are two conditions that need to be considered in curriculum planning, namely:

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- a. Sociocultural conditions, namely the condition of social interactions that occur in society. This has become one of the conditions that need to be considered because basically educational activities are behavioral activities in which various social reactions occur between teachers and students, students with students, and/or teachers with students in their environment.
 - b. The condition of the facility, this condition is one of the causes of the gap between curriculum planning and curriculum implementers, especially teachers. Facilities that need to be considered especially are the availability of textbooks, laboratory equipment, and other practical tools, funds, facilities and infrastructure for consideration.

Curriculum planning is planning learning opportunities that are intended to foster students in the direction of desired behavioral change and assess to what extent changes have occurred to students. Curriculum planning involves setting goals and estimating how to achieve these goals (Miranti, 2011).

Curriculum planning is a process where participants in many levels make decisions about learning goals, how to achieve these goals through teaching-learning situations, and review the effectiveness and meaningfulness of the method. Curriculum planning is a complex social process that demands various types and levels of decision making.

According to Hamalik, the leadership needs to prepare curriculum planning carefully, thoroughly, thoroughly and in detail, because it has multiple functions for the success of the curriculum, as follows:

- a. Curriculum planning functions as a guideline or management tool, which contains instructions on the types and sources needed by participants, delivery media, actions to be taken, sources of costs, personnel, facilities needed, control and evaluation systems, the role of elements of workforce to achieve goals organizational management.
- b. Curriculum planning functions as a driving force for organizations and governance to create change in society in accordance with organizational goals. Curriculum planning that is influential in making decisions.
- c. Curriculum planning serves as a motivation to implement the education system so as to achieve optimal results (Hamalik, 2011).

In curriculum planning there are at least several things that become the main activities, namely, formulation of objectives, formulation of content, designing learning strategies, designing assessment strategies. Components of goals relate to the direction or results you want to expect. In the macro scale the formulation of curriculum objectives is closely related to the philosophy or value system adopted by the community. The purpose of education has a classification starting from the general to the specific goals. It is classified into 4 objectives, namely:

- a. The purpose of national education, is the goal that is of the most general nature and is the ultimate goal that must be used as a guideline by every education effort.

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- b. Institutional goals, are goals that must be achieved by each educational institution or qualifications that students must have after completing the program at a particular institution.
 - c. Curricular goals, are goals that must be achieved by each field of study or subjects.
 - d. Learning objectives, can be defined as abilities that must be possessed by students after they study certain topics in a particular field of study in one meeting.

4. Curriculum Organization

The curriculum developed by educational institutions should be filled with learning materials, learning programs, expected results of learning, reproduction of culture, tasks and concepts that have their own characteristics, and provide provisions for life skills (lifeskill). Organizational curriculum is a pattern or design of curriculum materials whose purpose is to facilitate students in learning subject matter and facilitate students in conducting learning activities so that learning objectives can be achieved effectively. Rusman provides a number of things that must be considered in curriculum organizations, including relating to the scope and sequence of learning materials, curriculum continuity related to the substance of the material students learn, the balance of learning materials, and the allocation of time needed (Rusman, 2011).

In the preparation of curriculum organizations there are a number of factors that must be considered, namely: (1) scope (scope); is the whole subject matter and experience that students must learn. The scope of the subject matter is very dependent on the educational objectives to be achieved. (2) Order of material (sequence); related to the order in which lesson material is prepared to be delivered to students so that the learning process can run smoothly. The order of materials includes two things, namely the order of the content of the lesson material and the sequence of learning experiences that require knowledge of the development of children in the face of certain lessons. (3) Continuity; relating to the continuity of the subject matter of each subject, at each school level and subject matter contained in the subject matter concerned. This continuity can be quantitative and qualitative. (4) Balance; is a factor that relates to how all the subjects receive proper attention in the composition of the curriculum that will be programmed in students. Balance in the curriculum can be viewed from two aspects, namely the balance of content or what is learned, and the balance of the way or process of learning. (5) Integration or integration; which relates to how the knowledge and experience received by students is able to provide provision in answering the challenges of his life, after students complete the education program at school (Hamalik, 2011).

Academically, curriculum organizations are developed in organizational forms, as follows:

- a. Subject curriculum, which consists of a number of subjects separately.
- b. The curriculum in the field of study, which functions similar subjects.
- c. Integration curriculum, which unites and concentrates the curriculum on certain topics or problems.

d. Core curriculum, which is a curriculum arranged based on the problems and needs of students (Hamalik, 2011).

Then in management there is organization, where all resources to optimize the capabilities of each individual to realize cooperation in achieving goals through the implementation of the plan. In organizing there is a proposition that can be used as a foundation: as the word of God Almighty in QS al-Nisa/4: 58.

Translation:

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

According to Rahman in Syafaruddin, al-amanat is something that is represented to him and realizes that he will be held accountable before his Lord. The people who accept the trust means that they must account for the mandate to Allah SWT. and also to organizations that have given that trust or trust. Providing trust must be given to those who are entitled, namely those who have managerial and intellectual competence in the organization. Trusteeship must also be given by someone in a certain position according to his ability.

5. Implementation of the Curriculum

The implementation of the curriculum is a process that provides certainty that the teaching and learning process has the human resources and facilities and infrastructure needed to achieve the desired goals. Nana, quoted by Rusman, stated that to implement the curriculum in accordance with the design, some readiness is needed, especially the readiness for implementation. No matter how good the curriculum design is made all depends on the teacher. Teachers are the main key to the successful implementation of the curriculum.

Oemar Hamalik believes that the implementation of the curriculum is divided into two levels, namely the implementation of the madrasah level curriculum and the class level. In the madrasa level the role is the head of the madrasa and at the class level the role is the teacher. At the madrasa level, the head of the madrasah carries out curriculum activities including compiling annual activity plans, arranging program/unit implementation plans, arranging the schedule for implementing activities, arranging educational equipment, carrying out counseling and counseling activities, planning efforts to improve teacher quality. At the class level the teacher implements the curriculum by conducting the process of teaching and learning activities, arranging the implementation of filling out personal report books, carrying out extracurricular activities, carrying out the final evaluation activities.

Implementation of the curriculum includes three main stages, namely: (1) Program development, including annual programs, semesters or quarterly, monthly, weekly and daily. In addition, there is also a guidance and counseling program or remedial program. (2) Implementation of learning. In essence, learning is the process of interaction between students and their environment so that behavior changes occur towards a better direction. (3) Evaluation, the process carried out throughout the

process of implementing a quarterly or semester curriculum as well as a final formative or summative assessment includes a full overall assessment for the needs of evaluating the implementation of the curriculum.

The implementation of the curriculum is influenced by three factors, namely: (1) Characteristics of the curriculum, which includes the scope of teaching materials, goals, functions, characteristics and so on. (2) Implementation strategy, namely the strategies used in curriculum implementation such as professional discussions, seminars, upgrading, workshops providing curriculum books and various other activities that can encourage the use of curriculum in the field. (3) Characteristics of curriculum users, which include knowledge, skills, and values and attitudes of teachers towards the curriculum in learning (Hamalik, 2011).

6. Curriculum Evaluation

Curriculum evaluation is a very important activity to be carried out because it aims to find out whether the learning objectives carried out are running or not in accordance with a predetermined plan. Curriculum evaluation is systematic research on the benefits, suitability of effectiveness and efficiency of the applied curriculum. Or curriculum evaluation is the process of applying scientific procedures to collect valid and reliable data to make decisions about the curriculum that is running or has been carried out. This curriculum evaluation can cover the entire curriculum or each component of the curriculum such as the objectives, contents, or learning methods that exist in the curriculum.

Evaluation is expressed as a systematic process of collecting and analyzing data, which aims to help educators understand and assess a curriculum, and improve educational methods. Evaluation is an activity to find out and decide whether the program that has been determined is in accordance with its original purpose. Curriculum evaluation can provide information about the suitability, effectiveness and efficiency of the curriculum towards the objectives to be achieved and the use of resources, which is very useful as a decision maker whether the curriculum is still implemented but needs revision or the curriculum must be replaced with a new curriculum . Curriculum evaluation is also important in order to adjust to the development of science, technological progress and changing market needs.

According to Stufflebeam quoted by Rusman, the main purpose of curriculum evaluation is to provide information to decision makers, or to use it in the process of describing results, and provide information that is useful for making consideration of various alternative decisions (Miranti, 2011).

Curriculum evaluation is intended to examine the level of achievement of educational goals that want to be realized through the curriculum in question. To improve the program, it is constructive, because the evaluation information is used as input for improvements needed in the curriculum program being developed. Accountability to various parties requires a kind of accountability from the curriculum developer to various interested parties. These parties either sponsor curriculum development activities or those who will become consumers of the

curriculum that has been developed. This goal is not seen as a need from within but rather a 'necessity' from the outside. Determination of follow-up results of development, follow-up results of curriculum development can take the form of answers to two possible questions. First, will the new curriculum be disseminated into the existing system? Second, in what conditions and in what ways will the new curriculum be disseminated into the existing system? To produce the information needed in answering questions, curriculum evaluation activities are needed (Rusman, 2011).

So it can be concluded that, evaluation is basically an examination of conformity between educational goals and learning outcomes that have been achieved, to see the extent to which changes or educational successes that have occurred. Evaluation results are needed in order to improve the program, education guidance, and provide information to parties outside of education.

7. Curriculum Components

Operationally, curriculum management is management functions in the curriculum component, namely the objective component, material, method or process and evaluation (Arikunto & Yuliana, 2015).

The curriculum can be likened to a human or animal organism, which has a certain anatomical arrangement. The main elements or components of the anatomy of the curriculum are goals, content or material, delivery and media processes or systems, and evaluation. The four components are closely related to each other.

A curriculum must have relevance or relevance. This conformity includes two things. First, the suitability of the curriculum with the demands, needs, conditions, and development of society. Second, the compatibility between the components of the curriculum, namely the contents in accordance with the objectives, the process in accordance with the content and objectives, as well as evaluation in accordance with the process, content and curriculum objectives.

- a. Aim; curriculum objectives are formulated based on two things. First is the development of demands, needs and conditions of society. Second, based on thoughts and directed towards achieving philosophical values, especially the philosophy of the state.
- b. Teaching materials; students learn in the form of interactions with their environment, the environment of people, tools and ideas. The main task of a teacher is to create the environment, to encourage students to make productive interactions and provide the learning experience needed.
- c. Media teaching; teaching media are all kinds of stimulants and tools provided by teachers to encourage students to learn.
- d. Teaching evaluation; the next main component is the formulation of objectives, teaching materials, teaching strategies, and teaching media is evaluation and improvement. Evaluation is intended to assess the achievement of predetermined goals and assess the overall implementation process of teaching. Each activity will provide feedback, as well as the achievement of learning objectives and the process

of implementing teaching. The feedback is used to conduct various improvement efforts both for the determination and formulation of teaching objectives, determining the sequence of teaching materials, strategies, and teaching media.

Curriculum management is part of SBM. Curriculum management includes planning, implementing, and evaluating curriculum activities. Planning and development of the national curriculum have generally been carried out by the Ministry of National Education at the central level. Because of that the most important level of madrasa is how to realize and adjust the curriculum with learning activities (Mulyasa, 2004).

Concept of Education

1. Understanding of Education

According to Law No. 20 of 2003 Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and country.

On the other hand Hamalik (2011) explains that "Education is a process in order to influence students to be able to adjust as well as possible to the environment and thus will cause changes in themselves that enable them to function strongly in people's lives".

According to Feni (2014: 13), education is guidance or assistance given by adults to the development of children to achieve maturity with the aim that children are capable enough to carry out their own life tasks not with the help of others.

Based on this opinion, it can be concluded that education is a conscious and planned effort to provide guidance or help in developing physical and spiritual potential given by adults to children to achieve maturity and achieve goals so that children are able to carry out their life tasks independently.

2. Education Theory

According to NR Campbell, theory is a syntactically integrated set of propositions (scientific statements) and serves as a tool to explain, distinguish, predict and control observable phenomena. Then Snelbecker argues that theory is that all aspects of science are not merely empirical, and which is very special is a summary of statements that describe and organize a number of empirical observations. Based on these two understandings, theory is a scientific statement that serves as a tool to explain, distinguish, predict, describe and organize a number of phenomena through syntactically integrated observations (Miarso, 2011).

3. Participants

Development History of Islamic Boarding Schools

At the beginning of its development, there were two functions of boarding schools, namely as educational institutions and as religious broadcasters. The main

function is still attached to the pesantren, although in subsequent developments the pesantren has changed. Islamic boarding schools in Indonesia grow and develop very rapidly. Throughout the 18th century until the 20th century, Islamic boarding schools as institutions of Islamic education were increasingly felt by the wider community, so that the emergence of pesantren in the midst of society was always responded positively by the community. The positive response of the community was explained by Zuhairini in Abdullah (2011) as follows:

Islamic boarding schools were established by a cleric with the help of the community by expanding the buildings around Surau, langgar or mosques for recitation and as a dormitory for children. That way children don't need to go back and forth to their parents' homes.

Permanent Children Live with the Kiai in the Place

The development of the pesantren was hampered when the Dutch came to Indonesia to colonize. This happened because the pesantren behaved non-cooperatively and even confronted the invaders. Islamic boarding schools feel that something that comes from the West and is modern deviates from the teachings of Islam. In the Dutch colonial period, boarding schools were very antipathetic towards westernization and modernism offered by the Dutch. As a result of this attitude, the colonial government held strict control and supervision of the pesantren. The Dutch government was suspicious of indigenous educational and religious institutions used to train militant fighters against the invaders. In the Dutch colonial period, Islamic education centered on Islamic boarding schools, Islamic boarding schools, Islamic boarding schools, and other Islamic educational institutions intentionally carried out the ozlah from colonial rule.

In 1882 the Dutch government established *Priesterreden* (Religious Court) which was tasked with overseeing religious life and Islamic boarding school education. After that, a 1905 Ordinance was issued which contained the regulation that religious teachers who teach must obtain permission from the government. More stringent regulations were made in 1925 which restricted people who were allowed to give recitation lessons. Finally, in 1932 regulations were issued that could eradicate and close madrasas and schools that had no permission or that provided lessons that were not liked by the government. These regulations prove the injustice of Dutch colonial government policy on Islamic education in Indonesia (Saridjo, 2010).

However, pesantren continue to survive and develop because the managers are able to manage the strategy well. Based on reports from the government of the Dutch colonial government, in 1831 there were study institutions and pesantren in Java 1,853 people with 16,500 santri. In 1885 Islamic boarding schools developed into 14,929 with a total of 222,663 students.

In 1942 according to a survey organized by the Office of Religious Affairs (Shumumbu) formed by the Japanese Military Government in Java, there were 139,415 Islamic schools, pesantren and santri.

After Indonesia's independence, pesantren grew and developed rapidly. The expansion of Islamic boarding schools can also be seen from the growth of Islamic boarding schools which were originally only based institutions and later developed into advanced education. Even now Islamic boarding schools do not only belong to certain organizations but belong to Indonesian Muslims. As stated by Hanun Asrohah as follows:

At the time of Mr. R. Soewandi served as Minister of Education, Teaching and Culture formed by the Teaching Committee of the Republic of Indonesia, chaired by Ki Hajar Dewantoro. This committee succeeded in establishing a decision which in the committee report on June 2, 1946, stated that teaching in Islamic boarding schools and madrassas needed to be upgraded and modernized and given financial assistance.

In the beginning of 1949, the Government of the Republic of Indonesia encouraged the development of public schools to the greatest extent and opened widely positions in modern administration for the Indonesian nation educated in these public schools. The impact of this policy has made the power of Islamic boarding schools as centers of Islamic education in Indonesia decline. This means that the number of young people who were once attracted to pesantren education has declined compared to young people who want to attend public school education that has just been expanded.

The establishment of madrassas in pesantren is increasingly finding momentum when K.H. A. Wahid Hasyim served as Minister of Religion of the Republic of Indonesia. He renewed Islamic religious education through the Regulation of the Minister of Religion Number 3 of 1950, which instructed the provision of general education in madrasas and gave religious lessons in public/private public schools. This further encouraged the pesantren to adopt the madrasa in the pesantren. Islamic boarding schools increasingly open their institutions and educational facilities for the benefit of general education. Islamic boarding schools have not only adopted madrasas but also established public schools. Tebuireng Islamic Boarding School Jombang is the first boarding school to establish a junior high school. This step was then followed by other pesantren, even competing to establish public schools to keep up with the demands of the community so that santri could learn religious knowledge and master general knowledge such as students in public schools so that the access of santri to continuing education became more widespread such as public schools in outside the pesantren. At present it is not uncommon for us to meet Islamic boarding schools to have general educational institutions ranging from kindergarten, elementary, junior high, high school and vocational schools in addition to MI, MTs, and MA.

The survey of the Department of Religion of the Republic of Indonesia in 1978 concerning the state of Islamic boarding schools in Java, showed that the pesantren education system was maintained, developed and valued by the Muslim community in Indonesia. The strength of pesantren can be seen from another point of view,

namely that even after independent Indonesia has developed a type of formal Islamic education in the form of madrasa. Between 1987 and 2004 boarding schools increased by an average of 500 each year. Between 2004 and 2008, 1,000 pesantren were added and in the past 10 years, the number of students had increased by more than two million. Islamic boarding schools are generally independent, not dependent on existing government policies so that pesantren can hold their purity as Islamic educational institutions. Completing the description of the history of the development of Islamic boarding schools, the author briefly describes the profile of the oldest pesantren in South Sulawesi, namely:

As'adiyah Islamic Boarding School in Sengkang

The Sengkang As'adiyah Islamic Boarding School was founded in 1928. It was founded by KH Muhammad As'ad, also known as Gurutta Sade'.³³ This Islamic boarding school was originally called the Madrasah Arabiyah Islamiyah (MAI) which was founded by KH Muhammad As'ad when he returned from Mecca . At the beginning MAI Sengkang was only a recitation with the tudang mangrove system held at K ... H. Muhammad As'ad's house. Along with the passage of time, the santri grew more and more, so the place of study was moved to Jami Sengkang Mosque.

Thanks to the coaching carried out by Gurutta Sade ', then MAI Mangkoso was born as well as prominent Muslim educators in South Sulawesi such as, K. H. Muhammad Daud Ismail, K. H. Muhammad Abduh Pabbajah, K. H. Muhammad Yunus Maratan, K. H. Abdul Muin Yusuf, and K. H. Abd. Rahman Ambo Dalle. Gurutta Sade died at a relatively young age of 45 years. He died on Monday, 12th Final Rabbi 1372 H. coinciding December 29, 1952 M. To commemorate the services of KH Muhammad As'ad, the founder and founder of MAI Sengkang and the first cleric who practiced Islamic boarding school with a classical system, on the 25th Sya'ban 1372 H. coincided with May 9, 1953, his santri changed the name of MAI to As'adiyah College. Until now the As'adiyah Islamic Boarding School has built 300 branches, spread across ten provinces, namely South Sulawesi, West Sulawesi, Central Sulawesi, Southeast Sulawesi, East Kalimantan, Riau, Jambi, West Nusa Tenggara, East Nusa Tenggara, and representatives of Irian Jaya (Papua) and Jakarta. Sengkang As'adiyah Islamic Boarding School as the center currently fosters 15 levels, from kindergarten to tertiary education with a total of 2,824 students and 303 teachers. The As'adiyah Islamic Boarding School, formerly known as the Sengkang Arabiyah Islamiyah (MAI) Madrasah, was the first pesantren in South Sulawesi which later gave birth to famous clerics and established other pesantren (Aguswandi, 2018).

Islamic Boarding School Education System

Islamic boarding schools as Islamic educational institutions have developed forms in accordance with changing times, especially the existence of advances in science and technology. The change in the form of a pesantren does not mean that the pesantren loses its characteristic The pesantren system is a tool in the form of a set of organizations created to achieve educational goals that take place in Islamic boarding

schools. Factually, boarding schools can be patterned on two types or patterns, namely based on physical building and based on curriculum (Usman, 2013).

1. Type of boarding school based on physical buildings

Based on physical buildings or educational facilities owned, boarding schools have five types, namely:

Type of Islamic Boarding School based on Physical Building	Description
Type I: a. Mosque b. Chaplain	This Islamic boarding school is really simple, the chaplain himself using his house as a place to teach pupils. For this type, the pupils come from local people, however, they have learned about religion continuously and systematically. Teaching method: <i>wetonan</i> and <i>sorongan</i> .
Type II: a. Mosque b. Chaplain's house c. Dormitory	This type of Islamic boarding school has had its own dormitory for those who come from outside of local area. Teaching method: <i>wetonan</i> dan <i>sorongan</i> .
Type III: a. Mosque b. Kiai's House c. Boarding/Dormitory d. Madrasas	This Islamic boarding school has used the classical system, the santri who live in the pesantren receive education in the madrasa. Sometimes the madrasa students come from the area around the pesantren itself. In addition to the classical system, the kiai provide pengajian with the <i>wetonan</i> system.
Type IV: a. Mosque b. Kiai's House c. Boarding/Dormitory d. Madrasas e. Vocational	In this type besides having a madrasa, it also has places of skill. For example: livestock, agriculture, fashion, cooking, shops, cooperatives, and so on.
Type V: a. Mosque b. Kiai's House c. Boarding/Dormitory d. Madrasas e. Skill Points f. Universities g. Meeting House h. Sports Venues i. Public Schools	This type of boarding school has developed and can be classified as an independent boarding school. This boarding school like this already has a library, public kitchen, dining room, guest house, and so on. In addition, the pesantren manages Junior high, Senior high and vocational school.

2. Type of boarding school based on the curriculum

Based on the curriculum or education system used, pesantren have three types, namely:

a. Traditional Islamic Boarding Schools (Salāf)

This pesantren still retains its original form by teaching books written by 15th century scholars using Arabic. The pattern of teaching is by applying the system h {alaqah} or tudang mangaji which is carried out in the mosque. The essence of the teaching system h {alaqah is memorization which is the end point in terms of methodology tends to create students who accept and have knowledge. This means that science does not develop in the direction of its knowledge, but is limited to what the kiai gives. The curriculum is fully determined by the kiai caregivers of the cottage.

b. Modern Islamic Boarding School (Khalaf or Asri)

This pesantren is a type of pesantren development because its learning orientation tends to adopt the entire classical learning system and leave the traditional learning system. The application of this modern learning system is particularly evident in the use of learning classes in the form of madrasas and schools. The curriculum used is the national curriculum. The position of the clerics as the executive coordinator of the learning process and as a teacher in the class. The difference with schools and madrasas lies in the portion of Islamic religious education and Arabic being more prominent as the local curriculum.

c. Comprehensive Islamic Boarding School

This type of boarding school is a system of education and teaching combined between traditional and modern. Education is applied with the teaching of yellow books with the method of sorongan, bandongan and wetonan which are usually taught at night after Maghrib prayer and after Fajr prayer. The classical system learning process is carried out in the morning until noon like in madrasas/schools in general.

The three types of boarding schools illustrate that Islamic boarding schools are Islamic educational institutions that run and develop in accordance with the demands of the times. The dimensions of the education system activities carried out by pesantren boil down to the main goal of change both individually and collectively. The change manifests in increasing perceptions of religion, science and technology. Santri is also equipped with experience and skills in order to improve human resources (Usman, 2013).

There are several common characteristics possessed by pesantren as Islamic educational institutions as well as social institutions that are informally involved in community development. Dhofier proposes five elements which are elements of pesantren, namely huts, mosques, teaching of classical Islamic books, santri, and kiai.

CONCLUSION

Law No. 20 of 2003 Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their

potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and country.

After Indonesia's independence, pesantren grew and developed rapidly. The expansion of Islamic boarding schools can also be seen from the growth of Islamic boarding schools which were originally only based institutions and later developed into advanced education. Even now Islamic boarding schools do not only belong to certain organizations but belong to Indonesian Muslims. Islamic boarding schools were established by a cleric with the help of the community by expanding the buildings around Surau, langgar or mosques for recitation and as a dormitory for children. That way children don't need to go back and forth to their parents' homes. Permanent children live with the clerics at the place.

At the beginning of its development, there were two functions of boarding schools, namely as educational institutions and as religious broadcasters. The main function is still attached to the pesantren, although in subsequent developments the pesantren has changed. The survey of the Department of Religion of the Republic of Indonesia in 1978 concerning the state of Islamic boarding schools in Java, showed that the pesantren education system was maintained, developed and valued by the Muslim community in Indonesia. The strength of pesantren can be seen from another point of view, namely that even after independent Indonesia has developed a type of formal Islamic education in the form of madrasa.

Islamic boarding schools as Islamic educational institutions have developed forms in accordance with changing times, especially the advancement of science and technology. The change in the form of a pesantren does not mean that the pesantren loses its characteristic. The pesantren system is a tool in the form of a set of organizations created to achieve educational goals that take place in Islamic boarding schools.

The management process in the curriculum is very important so that the implementation of education can run and can precisely achieve its goals. Curriculum management is a coordinating, comprehensive, systemic, and systematic curriculum management system in order to realize the achievement of curriculum objectives. Curriculum management in madrasas includes planning, implementation, and evaluation activities aimed at making all learning activities carried out effectively and efficiently in the world of education. The scope of this curriculum management is curriculum planning, curriculum organizing, curriculum implementation, and curriculum evaluation.

Based on the curriculum or education system used, pesantren have three types, namely: Traditional Islamic Boarding Schools (Salāf), Modern Islamic Boarding Schools (Khalaf or Asri). This pesantren is a development, a comprehensive Islamic boarding school. All three the type of boarding school illustrates that Islamic boarding schools are Islamic educational institutions that run and develop in accordance with the demands of the times. The dimensions of the education system activities carried out by pesantren boil down to the main goal of change both individually and

collectively. The change manifests in increasing perceptions of religion, science and technology. Santri is also equipped with experience and skills in order to improve human resources.

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THE EFFECT OF LEADERSHIP STYLE ON TEACHER PERFORMANCE ON PUBLIC MTs IN JENEPONTO REGENCY

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Abstract:

This study aims to obtain information regarding the influence of leadership style on teacher performance in public MTs in Jeneponto Regency. Eighty-five teachers were chosen randomly as units of analysis and data were analyzed using path analysis after all variables were included in the correlation matrix. Based on the theory and results of research that has been verified, states that the supervision of the madrasa principally jointly contributes and correlates with teacher performance. The results of the study show that there is a direct influence of leadership style on teacher performance. Based on the findings, it can be concluded that any changes regarding teacher performance will be influenced by leadership style. Therefore, these variables must be considered in creating and developing teacher performance in Public MTs in Jeneponto Regency.

Keywords:

Leadership Style, Teacher Performance.

MADRASAH is an educational institution as a school in general in which there are several interrelated components. These components include the headmaster, teacher, students, administrative staff, environment, and curriculum (material, methods, media). These components should create a synergic collaboration to achieve the goals of the madrasa. The aim of madrasas including Madrasah Tsanawiyah (MTs) as the aim of schools in general globally can be in the form of demands to realize certain academic abilities, skills, attitudes, and mental and personality that students must possess as the output of the learning process.

Management of madrasah education or management cannot be separated from the leadership style carried out by the headmaster in carrying out his duties as a leader. The leadership style carried out by the head of the madrasa will be related to the results in leading and running the educational process in the madrasa. Reliable human resources can not be separated from the influence of patterns or leadership styles applied by the leadership, this is reflected in the implementation of the organization. The right leadership style can be seen on the wheels of the organization in an orderly, comfortable, conducive manner and in accordance with the objectives to be achieved

Madrasah Heads are personnel responsible for all madrasa activities. The head of the Madrasah has full authority and responsibility for carrying out all educational activities within the madrasa he leads. In addition to being responsible for the smooth

running of the madrasa, the head of the Madrasah is technically also academically responsible for all activities, the state of the madrasa environment with the conditions and situation and the relationship with the surrounding community. Thus it can be said that the function of the Head of Madrasah is indeed very decisive for the progress of the madrasa. The successful head of Madrasah is when understanding the existence of Madrasahs as a complex and unique organization. as well as being able to carry out the role of the Madrasah Head as a person who is given the responsibility to lead the madrasa. In carrying out leadership every madrasa head has a leadership style to achieve goals.

A madrasa head as an education leader faces heavy responsibility, in dealing with all the problems and challenges faced to create and provide comfort for teachers and students in the madrasa. The ability of the Head of Madrasah to lead is very influential in improving teacher work and improving and creating effective and targeted learning processes. The leadership style carried out by the head of the madrasa will influence the process of creating comfort, orderly the learning process, which has an impact on teacher performance.

Teacher performance is a very decisive factor for the quality of education, which will have an impact on the quality of graduates after completing school. According to Wirawan Performance is the output produced by functions or indicators - indicators of a job or a profession in a certain time. Whereas Barnawi and Mohammad Arifin said that performance is the level of success of a person or group in carrying out their duties according to their responsibilities and authority based on performance standards that have been set for a certain period within the framework of achieving organizational goals.

The quality of education cannot be separated from the condition of the teacher as one of the elements of education providers. The teacher has a very important and strategic position and role in the overall effort to achieve educational quality. According to Jijen Musfah "If teacher competency is low then the students will later become a low-quality generation". So that it is inevitable that the quality of education and graduates are often seen as depending on the role of the teacher in management components of the teaching component used in the teaching and learning process, which is the responsibility of the school.

The consideration of examining the leadership style of teacher performance in State MTs in Jeneponto Regency is because these variables are thought to still not be optimal/in line with expectations. Therefore, researchers are interested in conducting further research in the framework of the dissertation preparation, with the title: Effect of Leadership Style, Work on Teacher Performance in Public MTs in Jeneponto Regency.

RESEARCH METHODS

This study uses a survey method with a causal approach and path analysis. This study analyzes the effect of one variable on other variables. The variables to be

studied consist of two types, namely: exogenous variables and endogenous variables. The population in this study were all teachers at the Madrasah Tsanawiyah Negeri in Jenepono Regency. Then the sample in this study is total sampling, where the number of samples is equal to the population. The sample in this study were 85 respondents (teachers). Data collection techniques are carried out using research instruments in the form of questionnaires.

DISCUSSION

Performance

The term performance is always associated with someone or group of people in carrying out work within the organization. Performance is the work of an organization in order to realize strategic goals, customer satisfaction and its contribution to the strategic environment. Definition of performance is often identified with work performance. Because there are similarities between performance and work performance. Work performance is: the work of a person in a certain period is a work achievement, when compared with the target/target, standard, criteria that have been determined in advance and have been agreed upon or other possibilities in a plan.

Each individual or organization certainly has a goal to be achieved by setting a target or target. The success of individuals or organizations in achieving these targets or targets is performance. According to the Republic of Indonesia Law No. 14 of 2005 concerning teachers and lecturers: "Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, evaluating and evaluating students. It is further stated that:" Teachers must have academic qualifications, competence, certification of educators, physically and mentally healthy, and having the competence to aim at national education goals. Improvements to the performance of teachers in the madrasa need to be done both by the teacher himself through the motivation he has and the head of the madrasa through coaching.

Leadership Style

Every leader in carrying out his leadership has a way and style. The leader has his own characteristics, habits, temperament, personality and personality, so that his behavior and style distinguishes him from others. His style of life will definitely color his behavior and type of leadership. There are leaders who are hard and repressive, not persuasive, so that subordinates work with a sense of fear, there are also leaders who are gentle and usually favored by subordinates. Failure or success led in carrying out the work tasks shows the failure or success of the leader himself.

Based on Hersey's leadership style, its relationship with leader behavior, there are two things that are usually done by adherents of this style towards subordinates or followers, namely: directing behavior and supportive behavior. Directing behavior can be formulated as to what extent a leader involves in one-way communication. Supporting behavior is the extent to which a leader engages in two-way

communication, such as listening, providing support and encouragement, facilitating interaction, and involving followers in decision making.

In carrying out his leadership, a leader has a way and style. The leader has his own characteristics, habits, temperament, character and personality, so that his behavior and style distinguish him from others. There are several styles carried out by a leader, namely: (1) authoritarian/authoritarian leadership style, is a leadership style that focuses all decisions and policies taken from themselves in full, (2) democratic leadership style/democratic style, a leader who gives authority extensively to subordinates, (3) free leadership style/laissez faire.

RESEARCH FINDINGS AND IMPLICATIONS

Finding

Based on the results of the analysis the results of the calculation get that: 1) path coefficient (ρ_{41}) of 0.27 with $t_{\text{count}} = 3.18$. At $\alpha = 0.01$ obtained $t_{\text{table}} =$ equal to 2.64. Because the value of $t_{\text{count}} (3.18) > t_{\text{table}} (2.64)$ rejects H_0 . it can be stated that there is a positive direct influence of leadership style on teacher performance;

Implications

1. Based on the theory and results of research that has been validated, stating that the leadership style of the madrasa head jointly contributes and correlates the teacher's performance in State MTs in Jeneponto Regency In this study, the theory can be proven by the results of research that has been presented. Therefore the leadership of the head of the madrasah simultaneously and in a formal manner, it is expected that teacher performance will increase according to the times.
2. With the existing theory, the results of this study can be developed by other researchers to improve or refine this study and examine and examine other variables related to improving teacher performance and the factors that influence it.

This study has proven that the leadership style of the madrasa head has a positive and significant effect on teacher performance in public MTs in Jeneponto Regency. The better the leadership style of the headmaster, the better the teacher's performance in Public MTs in Jeneponto Regency.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the results of the research and analysis that has been carried out on the teachers at State MTs in Jeneponto Regency, it can be concluded that the leadership style of the madrasa head has a significant effect on teacher performance.

Suggestions

To improve teacher performance, it needs to be supported by a good headmaster's leadership style, therefore the headmaster is expected to be able to implement policy policies that can be responded by the teachers in accordance with the authority as the head of the madrasa.

To improve professionalism, teachers should be able to increase collaboration with the head of the madrasah both within the environment and outside the madrasa.

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QUESTION ITEM ANALYSIS

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Abstract:

This article is titled "Question Item Analysis". This article aims to determine the quality of question items. The two aspects in this article are validity and reliability. In learning there are several components which include learning objectives, learning processes and learning evaluations which are inseparable entities. Learning evaluation is carried out to determine the achievement of objectives so that the level of success of the learning that has been done can be known. In the implementation of the UTS and UAS in schools, it is necessary to prepare well-executed questions. Then how the results are, whether the questions used have met the required standards, such tests have never been carried out further. Everything is returned to each school, so what happens is just the uniformity of the questions without a more in-depth study of how a test must be made, carried out, and analyzed to become a test that meets the requirements for testing with certain standards

Keywords:

Analysis, Item, Question

EDUCATION is a conscious effort to prepare students through guidance, teaching, and/or training activities for their future roles (Hamalik, 2013) Education can be obtained through various sources, one of which is formal education. Education is not formed by itself but there are certain parties and institutions to form an education and the institution is a school. School as one of the institutions where the school consists of educators and students. Educators as one component in teaching and learning activities have competencies that greatly determine the success of learning, because the primary function of educators is to design, manage, implement and evaluate learning (Getteng, 2009).

Learning evaluation is a compulsory activity for every person involved in education. In education, numerical values of intelligence, talent, or abilities and achievements can be measured and obtained using instruments such as standard tests. This means that attribute values are translated into numbers through evaluation activities. Evaluation is an analysis and comparison of current progress compared to the previous plan, which is oriented to improve the plan future implementation. Evaluation aims to determine the quality of current performance, and can be used to make a decision in accepting or rejecting something. For example in determining the grade increase.

The evaluation process requires the procurement of tests or questions in the implementation. Tests as a measure of evaluation must be of good quality. Test is a question or set of tasks planned to obtain information about the characteristics or

attributes of education or psychology, which each question or task has an answer or provision that is considered correct (Yaumi, 2017). There are many types of evaluations, one of which is a written test (multiple choice). Multiple choices are a form of objective tests whose answers must be selected from several possible answers (Yaumi, 2017). One of four ways to assess a test is by conducting a problem analysis. Question analysis is a systematic procedure, which will provide very specific information on the items arranged. Analysis of the items is intended to identify the good, bad, and bad categories. By analyzing the items can be obtained information about weaknesses or ugliness of a problem and how to fix it.

There are several things that must be considered in analyzing the items, namely validity, reliability, differentiation, and the level of difficulty in the question. But in this article I will discuss the validity and reliability of the question. So the test or test is said to be valid if the test can accurately measure what you want to measure. Analysis of these items will be known which questions are still not good which are reviewed from various calculations earlier. aside from analyzing this item, it is difficult to ensure that the question meets the requirements to be tested with certain standards.

Based on the problems described, the author considers it important to conduct item analysis to determine the quality of the test, so that it can be used as a reference for improving problems in the future. Based on this, the author will discuss "Item Analysis".

DISCUSSION

SCOPE OF VALIDITY

Understanding Validity

Validity is a concept that is related to the extent to which a test has measured what should be measured. Validity is the ability that has a measuring instrument to measure precisely the condition to be measured. Scales are valid measuring instruments for measuring weight but are invalid measuring distance (Mania, 2012). Valid according to Gronlund can be interpreted as the accuracy of the interpretation produced from test scores or evaluation instruments (Sukardi, 2011).

The essence of validity is related to the extent to which a tool is able to measure what people think should be measured by the tool. The definition of validity as quoted in the book *Encyclopedia of Educational Evaluation* written by Scarvia B. Anderson and friends mentioned A test is valid if it measures what it purpose to measure or its understanding is more or less "a test is said to be valid if the test measures what want to be measured "in Indonesian valid is called the term *sahih* (Uno, 2012).

The validity of the test shows the understanding that the tool actually measures what it wants to measure. A valid test is a test that requires students to perform the same behavior as has been formulated in the teaching and learning goals. Learning

objectives contain behaviors that are expected to be displayed by students as a result, teaching and conditions of implementation as well as conditions of implementation of behavior can be determined achievement tests will be used (Hamalik, 2013).

There are two important elements in validity, namely validity always displays a degree, some are high, medium and low, both validities are always associated with a specific decision or goal. This is in accordance with the opinion of R.L. Thorndike and H.P. Hagen in Arifin that "Validity is always in relation to a specific decision or use".

Factors Affecting Validity

Grondlund stated that there are three factors that influence the validity of the test results, namely: the instrument evaluation factor, the evaluation administration factor and scoring and the answer factor of the students. These three factors will be explained as follows (Syamsudduha, 2012).

1. Factors of Evaluation Instruments

Making instruments must understand well the evaluation procedures and techniques and make good instruments. Development of instruments must pay attention to matters that can affect the validity of the instruments made. These things include the preparation procedure, syllabus, question grid, filling in the answer sheet, answer key, effective use of sentences and so forth.

2. Administrative Factors of Evaluation and Scoring

The administrative evaluation factor in question is a factor related to the process of delivering evaluation instruments to students. In this administration, irregularities often arise such as the allocation of time that is not balanced with the number of questions, cheating on the exam, the help of the teacher with various ways to students and other forms of irregularities. The same is the case with scoring activities.

3. Student Answers Factors

Based on experience in evaluation practice, this factor is actually the most influential. This is due to the tendency of students to answer the questions given who always want to be finished but not right, the desire to experiment, and the use of certain languages in answering the problem description.

Types of Validity

Broadly speaking there are two kinds of validity, namely logical validity and empirical validity, the following will be explained for each validity:

1. Logical Validity (Rational Test Validity)

The term logical validity contains the meaning of the word "logical" derived from the word "logic" which means reasoning. With such meaning, the logical validity for an evaluation instrument refers to the condition for an instrument that meets valid requirements based on the results of reasoning. Valid conditions are considered fulfilled because the instrument in question has been well designed, following the existing theories and provisions (Arikunto, 2010).

Rational validity is the validity obtained on the basis of the results of thought, validity obtained by thinking logically. Thus, a learning outcome test can be said to

have rational validity, if after analyzing it rationally it turns out that the learning outcomes test is indeed (rationally) correctly able to measure what should be measured (Sudijono, 2009). The results of the learning outcomes test already have rational validity or not, it can be done from two aspects, namely the aspect of the content (content) and in terms of composition or construction (construct) (Sudijono, 2009).

2. Content Validity

The content validity of a learning outcome test is the validity obtained after the presentation analysis of the content contained in the test results. Content validity implies the extent to which the contents of the test results of student learning as a measure of learning outcomes can truly represent representative of the overall learning material that should be tested (Syamsudduha, 2012).

Technically, content validity testing can be helped by using instrument development matrix or instrument grid. In the grid there are variables studied, indicators as benchmarks and number of items (items) questions or statements that have been described from the indicator. With the instrument grid, testing validity can be done easily and systematically (Sugiyono, 2012).

Testing content validity can be done by asking for expert judgment. People who have competence in a particular field can be asked for their opinions to assess the content of the test results. In addition to expert judgment, testing content validity can also be done by professionals or people who pursue a particular field that is in accordance with the study area of the learning outcomes test. The third way that can be done is to ask some people who have the competence to provide an assessment of the learning outcomes that have been made (Mania, 2012).

3. Construct Validity

Etymologically, the word "construction" implies the meaning of arrangement, framework or fabric. As for the terminology, a test of learning outcomes can be stated as a test of learning outcomes in terms of composition, framework or imagery that can accurately reflect "a construction in psychological theory" this needs to be explained that experts in the field of psychology put forward a theory that states that the soul of a student can be "detailed" into certain aspects or domains. Benjamin S. Bloom for example details in three psychological aspects, namely the cognitive domain, the psychomotor aspects of affective domains (psychomotoric domain) (Sudijono, 2016).

What needs to be remembered is that the term construction validity or arrangement validity is not meant that the test has a good sentence arrangement or number sequences according to the problem are good, but the valid determines whether or not in terms of construction is if the items that build the test are really have been able to precisely measure aspects of students' thinking, namely cognitive aspects, affective aspects and psychomotor aspects, as determined in the formula of learning objectives or indicators on syllabus and lesson plan (Syamsudduha, 2012).

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- There are several methods that can be used to test construct validity, namely:
- a. Reviewing items can be done by examining the suitability of the test results with the grid. Examining the items of the learning outcomes test is done by looking at the suitability of the placement of the items in the factor. It differs from the review of items with grids in terms of their content, reviewing the items in the construct validity test in terms of construction (Mania, 2012).
 - b. To test construct validity, the opinions of experts can be used (judgment expert). In this case, after the instrument is constructed about aspects with aspects to be measured based on certain theories. Sugiyono (2013, p. 352) Instrument is said to be valid if the assessor shows an agreement in assessing the construction of items indicated by the calculated correlation of the scores of the two assessors (Mania, 2012).

4. Test Validity Test Empirically

Empirical validity is a measure that is based on the results of an empirical analysis. In other words, empirical validity is validity originating from or obtained on the basis of observations in the field. Tests of learning outcomes can be said to have empirical validity if based on the results of the analysis conducted on observational data in the field, it is evident that the test of learning outcomes correctly has been able to measure learning outcomes that should be revealed or measured through the learning outcomes test (Sudijono, 2009).

To be able to determine whether the learning outcome test already has empirical validity or not, it can be done by looking at two predictive validities and concurrent validity. The following description will discuss both types of ways.

a. Predictive Validity

What is meant by the validity of predictions in this case, namely with regard to a test, is a condition that shows how far a set of tests have been able to show its plans appropriately to predict what will happen in the future (Syamsudduha, 2012). In the analysis of predictive validity, the performance to be predicted is referred to as the validity criterion. Some examples of situations that require performance predictions include the case of career guidance, the selection test for new students, the classification and placement of employees according to their competencies and the like (Ibrahim, 2012).

b. Concurrent Validity

If test scores and validity criteria scores can be obtained at the same time, then the correlation between the two scores is a concurrent validity coefficient. Concurrent validity is an indication of proper validity enforced if the test is not used as a predictor and is a very important validity in a diagnostic situation (Ibrahim, 2012). It also often happens that tests are also made or developed for the same work as some other tests, but in a way that is easier and faster. Concurrent validity is determined by establishing a relationship or differentiation analysis (Sukardi, 2011).

RELIABILITY SCOPE

Understanding Reliability

Reliability is another character from the evaluation results. Reliability can also be interpreted the same as consistency or permanence (Sukardi, 2011). A reliable test provides a consistent measure of the ability of students to demonstrate achievements regarding a goal. Reliability shows consistent values (Hamalik, 2009). Reliability is often interpreted by the reliability of a measuring instrument said to be reliable, if the measuring instrument provides measurement results that have been fixed so that it can be trusted (Yasin, 2009). The purpose of this statement is that if an evaluation is performed on the same subject the evaluation always shows the same evaluation results or is stable and stable (Suparmin & et al., 2019).

So, reliability means stability (non-change), consistent and reliable. Gronlund stated that "reliability refers to the evaluation of instruments and not to the instrument it self". Furthermore Kerlinger argues that reliability can be measured from three criteria, namely: stability, dependability, and predicatability (Syamsudduha, 2012).

Reliability refers to the consistency of measurements, which means that the difference in scores obtained in measurements does indeed reflect the actual differences in abilities, not differences caused by the measurement error. Estimation of reliability means finding empirical evidence that the results of a test measure do provide a variety of consistent differences, not differences that occur randomly or by chance (Suryani, 2019).

In addition, it is not reliable for an evaluation test, in principle it can be said to be a waste of the test, because if the test is done again the results will be different. The reliability of a test is generally expressed numerically in terms of coefficients which are $-1 < 0 < +1$. High coefficient shows high reliability. Conversely, if the coefficient of a test is low then the reliability of the test is low. If a test has perfect reliability, it means that the test has a +1 coefficient or -1 (Sukardi, 2011).

Reliability Function

The instrument reliability function has at least four functions that can be stated, namely as follows:

1. Instrument reliability is a function of the length of the instrument. The longer the test will be the greater the reliability.
2. Reliability is partly a function of group heterogeneity. The reliability coefficient increases with the increase in the spread or heterogeneity of the subjects working on the test.
3. The reliability of a test is partly a function of the ability of the individual working on the test. An instrument may be reliable at one level of ability, but may not be reliable for another level.

-
4. Reliability for part, if in research is a function of the nature of the variable being measured. There are some variables that are the target of research that provide consistent measures more often when compared to other variables (Uno, 2012).

Factors Affecting Reliability

In connection with this reliability, Scarvia B. Anderson and colleagues state that the requirements for the test, namely validity and reliability, are important. In this case validity is more important and reliability is necessary, because it supports the formation of validity. A valid test is usually reliable.

To be able to get a steady picture is indeed difficult because the element of the human psyche itself is not steady. For example, abilities, skills, attitudes, etc., change from time to time. Some things affect the results of the test a little more or less (Arikunto, 2010). The factors that can affect reliability are as follows:

1. Length of test (test of test)

Test length means the number of questions. There is a tendency, the longer the test, the more reliable the test is (Syamsudduha, 2012) and the longer the evaluation test, the more items the learning material is measured. This shows two possibilities, namely the test is getting closer to the truth and in taking the test, the smaller the student guesses, the higher the value of the reliability coefficient.

2. Spread the score

Reliability coefficients are directly influenced by the form of the distribution of scores in the measured group of students. The higher the distribution, the higher the estimated reliability coefficient. This happens because the score position of students individually has the same position on other tests as a reference.

3. Test difficulties

Normative tests that are too easy and too difficult for gift students result in low reliability scores. This phenomenon will produce a distribution of scores that tends to be limited to one side. For tests that are too easy the student's answer score will gather on the top side, for example 9 or 10. For difficult tests, student answer scores will tend to collect at the opposite end, or low. These symptoms have similarities, namely that differences between individuals are small and tend to be irrelevant (Sukardi, 2011).

4. Objectivity

Objectivity here shows the same ability test score between one student and another student. Participants can get the same results in doing a test. The high objectivity of test procedures will obtain the reliability of test results that are not influenced by scoring procedures (Syamsudduha, 2012).

According to Surakhmad, dividing into three main factors can reduce the reliability of an evaluation tool, as follows:

1. Assessment factor

There is an evaluation tool that records the score or the measurement value can be done entirely by the machine. But most evaluation tools used by teachers must be carried out entirely by human labor. In certain types, such as in the type of objective tests, from humans who record scores are not asked for a lot of decisions; so simple to

implement that recording scores can be done by almost everyone. In such a case, the subjective element and the judgment and personal taste of the appraiser will not participate in speaking; a student's test score does not depend on the judgment of the appraiser who works according to an appraisal "key".

2. Material factors

A test can be seen as representing a certain amount of knowledge (which needs to be learned). If a test is organized according to a table of material considerations and lesson objectives, the results can reflect reasonable considerations between the subject matter and the questions in the test.

3. Experience factors

If a person's learning outcomes are measured through a later test [when others are measured again, there is a possibility that the measurement results will be different. One reason that can affect is the experience of students; in the period between the two tests, it is very possible that students face various events that influence the test results. A teacher cannot easily deduce good (or bad) results from a test solely as a result of implementing good teaching methods (Djamarah, 2010).

How to Know the Validity and Reliability of a Measuring Instrument

1. How to find out the validity of a measuring instrument

A test is said to have validity if the results are in accordance with the criteria, in the sense that they have parallels between the results of the test and the criteria. The technique used to determine the alignment of product moment correlation techniques proposed by Pearson. The product moment correlation formula has two types, namely:

Product moment correlation formula with deviation:

$$r_{xy} = \frac{\sum xy}{\sqrt{\{\sum X^2\}\{\sum Y^2\}}}$$

Description:

X = Average score of x

Y = Average score of y

$\sum X$ = Total average score of x

$\sum Y$ = Amount of average score of y

Example calculation:

For example, it will calculate the validity of Islamic Education Education learning achievement tests. As the criterion is taken the average replication that will be sought for validity is given an X code and the average daily value is coded Y. Then the preparation table is made as follows:

Preparation Table for Finding the Validity of Achievement Tests

Islamic education

No	Name	X	Y	x	y	x ²	y ²	xy
1	Nadia	6,5	6,3	0	-0,1	0,0	0,01	0,0
2	Susi	7	6,8	+0,5	+0,4	0,25	0,16	+0,2
3	Cecep	7,5	7,2	+0,1	+0,8	1,0	0,64	+0,8
4	Erna	7	6,8	+0,5	+0,4	0,25	0,16	+0,2
5	Dian	6	7	-0,5	+0,6	0,25	0,36	-0,3
6	Asmara	6	6,2	-0,5	-0,2	0,25	0,04	+0,1
7	Siswoyo	5,5	5,1	-1,0	-1,3	1,0	1,69	+1,3
8	Jihad	6,5	6	0	-0,4	0,0	0,16	0,0
9	Yanna	7	6,5	+0,5	+0,1	0,25	0,01	+0,05
10	Lina	6	5,9	-0,5	-0,6	0,25	0,36	+0,3
Total		65,0	63,8			3,5	3,59	2,65

The average value of $X = \frac{\sum X}{N} = \frac{65,0}{10} = 6,5$

The average value of $Y = \frac{\sum Y}{N} = \frac{63,8}{10} = 6,38$ rounded 6,4

$$x = X - \bar{X}$$

$$y = Y - \bar{Y}$$

Put in formula

$$r_{xy} = \frac{\sum xy}{\sqrt{\{\sum X^2\}\{\sum Y^2\}}}$$

$$r_{xy} = \frac{2,65}{\sqrt{\{3,5\}\{3,59\}}}$$

$$r_{xy} = \frac{2,65}{\sqrt{12,565}}$$

$$r_{xy} = \frac{2,65}{3,545}$$

$$r_{xy} = 0,748$$

The pattern of product moment correlation with rough number:

$$r_{xy} = \frac{N\sum XY}{\sqrt{\{N\sum X^2 - (\sum X)^2\}\{N\sum Y^2 - (\sum Y)^2\}}}$$

Where, using the results of the Islamic education achievement test data above is now calculated by the product moment correlation formula with a rough number in the preparation table as follows.

Preparation Table for Finding the Validity of Achievement Tests

Islamic education

No	Name	X	Y	X ²	Y ²	XY
1	Nadia	6,5	6,3	42,25	39,69	40,95
2	Susi	7	6,8	49	46,24	47,6
3	Cecep	7,5	7,2	56,25	51,84	54,0
4	Erna	7	6,8	49	46,24	47,6
5	Dian	6	7	36	49	42
6	Asmara	6	6,2	36	38,44	37,2
7	Siswoyo	5,5	5,1	30,25	26,01	28,05
8	Jihad	6,5	6	42,25	45,5	39
9	Yanna	7	6,5	49	36	45,5
10	Lina	6	5,9	36	34,81	35,5
Jumlah		65,0	63,8	426,0	410,52	417,3

Put it into formula as follows:

$$r_{xy} = \frac{N\sum XY}{\sqrt{\{N\sum X^2 - (\sum X)^2\}\{N\sum Y^2 - (\sum Y)^2\}}}$$

$$r_{xy} = \frac{10 \times 417,3 - (65 \times 63,8)}{\sqrt{(10 \times 426 - 4225)(10 \times 410,52 - 4070,44)}}$$

$$r_{xy} = \frac{4173 - 4147}{\sqrt{(4260 - 4225)(4105,2 - 4070,44)}}$$

$$r_{xy} = \frac{26}{\sqrt{35 \times 34,76}}$$

$$r_{xy} = \frac{26}{34,8797} = 0,745$$

When compared with the validity of the question calculated by the deviation formula, it turns out that there is a difference of 0.003, which is greater calculated by the deviation formula. This is reasonable because in working on multiplication and summation if you get 3 numbers behind the comma rounding up is done. This difference is so small that it can be ignored.

What has been discussed above is the validity of the questions as a whole test. Besides looking for question validity, it also needs to look for item validity. If an educator knows that the validity of the test, for example, is too low or low, then he wants to know which test items cause the overall problem is bad because it has low validity. For this reason, the need to find the validity of items (Arikunto, 2010).

The general definition for item validity is that an item is said to be valid if it has a large support for the total score. The score on the item causes the total score to be high or low. In other words, it can be stated here that an item has high validity if the score on the item has a parallel with the total score. This alignment can be interpreted by correlation so that to find out the validity of the item used the correlation formula as explained earlier. For questions the form of objective scores for ordinary items is given with 1 (for items that are answered correctly) and 0 (items that are answered

incorrectly), while the total score is then the sum of the scores for all items that support the question (Arikunto, 2010).

Example calculation:

**Analysis Table for Calculation
Item Validity**

No	Name	Question Item										Total Score
		1	2	3	4	5	6	7	8	9	10	
1	Nunu	1	0	1	0	1	1	1	1	1	1	8
2	Kasma	0	0	1	0	1	0	0	1	1	1	5
3	Intan	0	1	0	0	0	1	0	1	0	1	4
4	Sukyunia	1	1	0	0	1	1	0	0	1	0	5
5	Rahma	1	1	1	1	1	1	0	0	0	0	6
6	Aisyah	1	0	1	0	1	0	1	0	0	0	4
7	Sukma	1	1	1	1	1	1	1	0	0	0	7
8	Ana	0	1	0	1	1	1	1	1	1	1	8

Example calculation for item validity:

To find out the validity of item number 6, the preparation table is first made as follows:

No	Name	X	Y
1	Nunu	1	8
2	Kasma	0	5
3	Intan	1	3
4	Sukyunia	1	5
5	Rahma	1	6
6	Aisyah	0	4
7	Sukma	1	7
8	Ana	1	8

Description:

X = score item number 6

Y = total score

From the calculator calculation, the following data are obtained:

$$\Sigma X = 6$$

$$\Sigma X^2 = 6$$

$$\Sigma Y = 46$$

$$\Sigma Y^2 = 288$$

$$\Sigma XY = 37$$

$$p = \frac{6}{8} = 0,75$$

$$\bar{X}_t = 5,57$$

$$q = \frac{2}{8} = 0,25$$

$$\bar{X}_p = 6,17$$

After knowing ΣX , ΣX^2 , ΣY , ΣY^2 , and ΣXY , just enter these numbers into the product moment correlation formula with the rough number formula. The data above is included in the Product Moment correlation formula with the rough numbers as follows:

$$r_{xy} = \frac{N\Sigma XY}{\sqrt{\{N\Sigma X^2 - (\Sigma X)^2\}\{N\Sigma Y^2 - (\Sigma Y)^2\}}}$$

$$r_{xy} = \frac{8 \times 37 - 6 \times 46}{\sqrt{(8 \times 6 \times 6^2)(8 \times 288 - 46^2)}}$$

$$r_{xy} = \frac{20}{\sqrt{(48 - 36)(2304 - 2116)}}$$

$$r_{xy} = \frac{20}{\sqrt{12 \times 188}}$$

$$r_{xy} = \frac{20}{47,497} = 0,421$$

The validity coefficient of item number 6 is 0.421 seen in passing this number is in accordance with reality. This can be seen from the scores listed both on the item and on the total score. Diamonds that only have a total score of 3 can get a score of 1 on the item, while the kasma and sukyunia that have the same total score of 5 scores on the item are not the same. The validity of the item is less convincing. Of course the validity is not high.

There are still other ways to calculate item validity. One well-known way is to use the formula γ_{pbi} , whose complete formula is as follows:

$$\gamma_{pbi} = \frac{M_p - M_t}{St} \sqrt{\frac{p}{q}}$$

Description:

γ_{pbi} = large point correlation coefficient which represents the strength of the correlation between variable 1 and variable II, which in this case is considered as the validity coefficient of the item.

M_p = The average score calculated is owned by testee, which for the item in question has been answered correctly.

M_t = Average score of total score.

St = Standard Deviation of the total score.

p = testee porpori that answers correctly to items that are being tested for the validity of the item.

q = Testee porpori which answers incorrectly to item items that are being tested for item validity Sudaryono (2017: 313)

If item number 6 is sought for validity with this formula, the calculation is done through the following steps:

-
1. Find out

$$M_p = \frac{8+3+5+6+7+8}{6} = \frac{37}{6} = 6,17$$

2. Find out

$$M_t = \frac{8+5+3+5+6+4+7+8}{8} = \frac{46}{8} = 5,75$$

3. From calculator is obtained the deviation standar value namely $\sigma_n = 1,7139$ atau $\sigma_{n-1} = 1,8323$. for n small, deviation standard taken is $\sigma_n = 1,7139$.
4. Determine the value of p, that is $\frac{6}{8} = 0,17$
5. Determine the value of q, that is $\frac{2}{8} = 0,25$ atau $1-0,75 = 0,25$
6. Put it into formula γ_{pbi}

$$\begin{aligned}\gamma_{pbi} &= \frac{M_p - M_t}{St} \sqrt{\frac{p}{q}} \\ \gamma_{pbi} &= \frac{6,17 - 5,75}{1,7139} \sqrt{\frac{0,75}{0,25}} \\ &= \frac{0,42}{1,7139} = 1,7321 \\ &= 0,4244\end{aligned}$$

From the calculation of the validity of item number 6 in two ways it turns out the results are different but very small which is 0.0034. Maybe this is caused by rounding numbers.

How to Know the Reliability of a Measuring Instrument

Reliability is the determination of a test when tested on the same subject. To find out this provision is basically seen the alignment of results. Just as some techniques also use the product momemnt correlation formula to find out validity, alignment results in test reliability (Arikunto, 2010).

In connection with that, then on how to determine the reliability of learning outcomes tests (Sudijono, 2016), there are three types of reliability tests often used in evaluation activities and each reliability has different consistency. Some types of reliability include: test-retes, equivalents, and halves.

1. Stability coefficient

The stability coefficient is a type of reliability that uses a test and retest technique, which is to give a test to a group of individuals, and then repeat the test to the same group with different times (Syamsudduha, 2012). Because the test is only one and tried twice, this type can be called a single-test-double-trial method. Then the results and the two times the test calculated the correlation. For tests that express a lot of knowledge (memory) and understanding, this method is lacking because of that, the grace period between giving the first test and the second becomes a separate problem (Uno, 2012).

In general, the results of the second test tend to be better than the results of the first test. This is not why because the testers must be aware of the practice effects and

carry over effects. What is important is the alignment of results or the determination of results indicated by a high correlation coefficient (Arikunto, 2010).

The steps taken in this reliability test are as follows:

- a. Compile a structured test (stage I)
- b. Test the structured test (stage II)
- c. Calculate the score of the results of the test phase I
- d. Re-test the structured test (stage II)
- e. Calculate the retest score (stage II)
- f. Calculating the reliability of the test by correlating the test score I with the test score II with the product moment Pearson correlation formula (Yasin, 2009).

If the results of the correlation coefficient show high, the reliability of the test is good. Conversely, if the correlation is low, it means that the test has low consistency.

Tests also have several problems. Among them are the time lag or grace factor taken, when the first factor test is carried out with the second test. If the time interval is too short, students have the opportunity to remember the answers in the test so that the second test can be ascertained better, because of the retention or pointless memorization factors that occur in the subject of the perpetrator. If the time interval is too long, the ability of the participants who take the test may increase because of two possibilities, namely the factor of maturation or maturity and intervention factors of the learning factors of the subjects. Gay gives a reference that 1 day is too short, whereas 1 month is too long. Therefore, the difference between the time of giving the test through a retest test between 1 or 2 weeks (Sukardi, 2011).

The example of reliability is stability, namely:

Students	First Test		Second Test	
	Score	Ranking	Skore	Ranking
A	15	3	20	3
B	20	1	25	1
C	9	5	15	5
D	18	2	23	2
E	12	4	18	4

Although the score seemed to rise, the increase was experienced by all students. This method is also called the self-correlation method (self correlation because it correlates the results of the same test (Arikunto, 2010).

2. Equivalent coefficient

The equivalent coefficient is to correlate two parallel tests in the same group and time. The method used to obtain the equivalent coefficient is to use two parallel tests (equivalent). The conditions that must be fulfilled by the two parallel tests are that each test is constructed separately, the number of items, content and style are the same, the level of difficulty is the same, the instructions used to do the test are the same. Possible errors from this method can be derived from the similarity between the

two tests, as well as possible different place conditions in the first test group with the second test group, even though they were done at the same time (Syamsudduha, 2012).

The steps that must be taken in carrying out the reliability test are equivalent as follows:

- a. Arrange the same two tests.
- b. Test the two tests (in the same time or together).
- c. Give the score of the results of test A and test B.
- d. Looking for the stability coefficients of both tests A and B by looking for correlations through the product moment correlation formula (Yasin, 2009).

If the result of the equivalent coefficient is high, it means that the test has good equivalent reliability, on the contrary, if it turns out that the coefficient is low then the equivalent reliability of the test is low. equivalent reliability is one form that is acceptable and commonly used in research, especially education research. Also to know for researchers is that the equivalent test has the disadvantage of making two tests that are essentially equivalent is difficult. As a result, measurement errors will always occur (Sukardi, 2011) and also must be available for a long time to try two tests.

3. Double Splitting Coefficient (Internal Consistency / Half Split)

This coefficient is the reliability obtained by correlating two tests from the same group, but taken from the items even number for the first test and odd number for the second test. The method used is to divide the test into two, even number tests called variable X and odd number tests are called variable Y. The distribution of these tests is done randomly, but provided that the number of the two halves of the test must be the same (Syamsudduha, 2012).

The general steps taken to find this reliability are:

- a. Arranging a test should be an even number so that if it's divided the number is the same.
- b. Test the test on one sample.
- c. Calculating the score of each student in two groups of scores, can be grouped odd scores and even scores, can also be grouped the top hemisphere score and the hemisphere score carry.
- d. Looking for half-test reliability, by correlating both scores with Spearman-Brown (Yasin, 2009).

If the results of the correlation coefficient are high then the test has a good level of reliability. The opposite will happen, if the results of the correlation between the two items tested are low. keep in mind that from the two split analysis above, the correlation results that appear only half. Actually what we are doing is artificially creating two types of groups equivalent and calculating the form of equivalence reliability planned to occur at the same time. Therefore, the analysis above can be said as reliability or internal consistency because the reliability described is only part of the

actual test, then the correction formula needs to be used to improve the determination of the level of consistency calculation.

To calculate the stability coefficient, equivalent and internal consistency or split two can be used product moment correlation analysis as used in testing validity. Especially for internal consistency coefficients or halves using the Spearman Brown formula, to measure the overall correlation coefficient of the test.

Spearman Brown correlation formula:

$$r_{\text{total test}} = \frac{2 \cdot r_{\text{two splits}}}{1 + r_{\text{two splits}}}$$

Examples of the use of the formula, for example from the test results, are known that the reliability coefficient consisting of 60 items is 0.80. This price is the basis of the correlation between 30 odd items and 30 even items. If the spearman brown formula is used then:

$$r_{\text{total tes}} = \frac{2 \cdot (0,80)}{1 + 0,80} = \frac{1,60}{1,80} = \mathbf{0,89}$$

So, the r test table after correction is 0.89 (Sukardi, 2011).

Examples of using the product moment correlation formula to calculate the reliability coefficient are as follows:

Product moment correlation formula with deviation

$$r = \frac{\sum x^1 y^1}{\sqrt{\sum (x_1^2)(y_1^2)}}$$

Description $X^1 = X_1 - X$
 $Y^1 = Y_1 - Y$

r = Correlation Coeffisien
 x = count average (*arithmetics* mean or mean)

Example:

Known

Test I result 34 40 38 38 36 36 37 28 37 38 30 36 36 31
(X)

Test II result 32 35 35 36 27 32 24 36 36 29 36 34 24
(Y)

No.	SCORE		DEVIATION		X_1^2	Y_1^2	X^1 Y^1
	X	Y	X^1	Y^1			
1	34	32	2-1	0	1	0	0
2	40	35	5	3	25	9	15
3	38	35	3	3	9	9	9
4	38	36	3	4	9	16	12
5	36	27	1	-5	1	25	-5
6	36	31	1	-1	1	1	-1
7	37	31	2	-1	4	1	-2
8	28	24	-7	-8	49	64	56
9	37	36	2	4	4	16	8
10	38	36	3	4	9	16	12
11	30	29	-5	-3	25	9	15

12	36	36	1	4	1	16	4
13	36	34	1	2	1	4	2
14	31	24	-4	-8	16	64	32
	496	46	3	-2	155	250	157

How to count:

$$\bar{X} = \frac{\sum X}{N} = \frac{495}{14} = 35,357$$

$$\bar{X} = 35 \text{ (rounded)}$$

$$\bar{Y} = \frac{\sum Y}{N} = \frac{446}{14} = 31,857$$

$$\bar{Y} = 32 \text{ (rounded)}$$

$$r = \frac{\sum x^1 y^1}{\sqrt{\sum(x_1^2)(y_1^2)}} = \frac{157}{\sqrt{(157)(250)}} = \frac{157}{\sqrt{38750}}$$

$$r = \frac{157}{196,85} = 0,7975$$

= 0.80 (high correlation) shows a high level of reliability.

Where:

r_{xy} = Correlation coefficient between x and y variables, two variables which are correlated (Syamsudduha, 2012).

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the discussion above, it can be concluded that the item analysis is:

1. The scope of validity consists of notions of validity, validity here can be interpreted as a concept related to the extent to which the test has measured what should be measured, as for the factors that influence the validity of the test results, namely the instrument evaluation factor, evaluation and scoring administrative factors and factors answers to students. then there are two kinds of validity, namely logical validity and empirical validity. While reliability consists of understanding reliability, reliability is a reliable test that provides a consistent measure of the ability of students to demonstrate achievements regarding a goal, there are 4 reliability functions and factors that affect reliability there are 4, namely the length of the test, the spread of scores, test difficulties and objectivity.
2. How to know the validity of the measuring instrument can be known by way of product moment by Person. While the method of calculating reliability consists of 3 ways, namely the stability coefficient, the equivalent coefficient and the split coefficient. The stability coefficient and equivalent coefficient can use the product moment formula while the two coefficient coefficients can use the Spearman Brown formula.

Suggestion

After the author outlines the conclusions, suggestions will be described. The suggestions that the author intends in this paper are as follows:

1. It is expected to increase the knowledge of teachers or educators on how to analyze items so that the questions can be continually improved.
2. Providing an overview to the teacher or question maker that analyzing questions both manually and using computers is not so difficult, so they want to do an analysis and make improvements to the quality of the items.

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STRATEGI PEMBELAJARAN PENDIDIKAN ISLAM PADA SEKOLAH DASAR BAN TAO POON KABUPATEN BANNANGSATA PROVINSI YALA THAILAND

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Abstrak:

Penelitian ini bertujuan untuk menganalisis serta merumuskan strategi pembelajaran pendidikan Islam pada Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand. Penelitian ini sifatnya deskriptif dengan menggunakan beberapa pendekatan, yaitu: pedagogis, psikologis, dan sosiologis. Data penelitian ini terdiri dari data primer dan data sekunder. Data primer bersumber dari semua guru pendidikan Islam Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand, dan informasi lain yang mendukung penelitian ini, seperti: kepala sekolah, peserta didik, orang tua peserta didik, dan pengawas dari dinas Sekolah Dasar Kabupaten Bannangsata Provinsi Yala Thailand. Sedangkan data sekunder bersumber dari dokumentasi yang berkaitan dengan penelitian ini. Hasil penelitian menunjukkan bahwa strategi pembelajaran pendidikan Islam di Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand yang telah terlaksana dengan baik, terbukti adanya nilai-nilai bagi peserta didik dan pendidikan umum dan sosial *skill* yang bagus.

Kata Kunci:

Strategi Pembelajaran, Pendidikan Islam

BERDASARKAN Undang-Undang Pendidikan B.E. 2542 (Tahun 1999) kurikulum bertujuan untuk reformasi sistem pendidikan dan untuk memastikan efisiensi dan efektivitas. Sebuah kebijakan terpadu bagian dalam praktik didesentralisasikan ke bidang pendidikan dan organisasi pemerintah. Secara khusus, pengembangan sektor pendidikan di bawah menteri pendidikan telah menetapkan kebijakan dan strategi untuk mengembangkan peserta didik. Kebutuhan untuk mengembangkan pendekatan yang sistematis, dikembangkan dalam kegiatan pendidikan Islam adalah bagian paling penting dari pendidikan di Thailand Selatan karena terkait dengan pola hidup masyarakat setempat.

Oleh karena itu, diperlukan perhatian khusus untuk merumuskan pembelajaran yang tepat dalam mengatasi kesenjangan pendidikan. Hal ini sangat penting agar memenuhi harapan semua pihak terutama harapan orang tua dan masyarakat. Mereka mengharapkan peserta didik bisa menjadi generasi yang cerdas dan berpengetahuan agama Islam di sekolah agar menumbuhkan kesadaran beragama seperti patuh, antusias, dan terampil dalam melaksanakan aktivitas keagamaan. Tujuan yang penting dalam pendidikan Islam adalah mendidik peserta didik agar menjadi generasi yang beriman, berilmu, berakhlak, dan bertakwa kepada Allah swt.

Ada banyak strategi pembelajaran digunakan sesuai dengan tujuan kurikulum yang pada umumnya digunakan oleh guru-guru dalam kegiatan belajar mengajar di antaranya: pembelajaran kooperatif, strategi pembelajaran kontekstual, strategi pembelajaran *guidenote taking* dan PQ4R+S (*Preview, Question, Read, Reflect, Recite, Review and Social Skill*). Karena itu, hal ini sangat menarik perhatian penulis untuk mengadakan penelitian mengenai strategi pembelajaran pendidikan Islam pada Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand.

Karena penulis mengaitkan pendapat dengan fenomena perilaku peserta didik yang tidak bisa membaca buku atau menulis. Mereka tidak tertarik dan kurang baca buku pada era kehidupan global dan kemajuan teknologi yang semakin pesat. Dampak-dampak negatif kepada peserta didik sebagai akibat dari globalisasi zaman sekarang. Kondisi seperti ini sangat berpotensi menjadi awal penyebab di kalangan peserta didik terutama pada sekolah dasar. Oleh karena itu, diperlukan perhatian untuk merumuskan strategi pembelajaran pendidikan ini, bisa digunakan untuk memahami dan memenuhi harapan besar semua pihak terutama pada orang tua peserta didik dan masyarakat. Mereka mengharapkan anak-anak menjadi generasi muda yang cerdas dan hebat setelah memperoleh pengetahuan agama di sekolah.

Penulis memilih sekolah dasar Ban Tao Poon Kabupaten Bannangsata di Provinsi Yala Thailand didasarkan pada suatu fakta bahwa pembelajaran pendidikan Islam dilaksanakan sesuai konten kurikulum dan aspek kognitif, aspek afektif, dan aspek psikomotorik. Indikatornya adalah nilai hasil belajar mata pelajaran pendidikan Islam *pretest-postest* setelah selesai kuliah. Pada kondisi ini, guru mata pelajaran pendidikan Islam harus memilih dan melaksanakan strategi pembelajaran PQ4R+S (*Preview, Question, Read, Recite, Reflect, Review+ Social Skill*) untuk membangun IQ (*Intelligence Quotient*), EQ (*Emotion Quotient*), MQ (*Moral Quotient*), dan SQ (*Social Quotient*) peserta didik dan strategi ini adalah sehubungan dengan fenomena perilaku kehidupan sehari-hari dalam lokasi, agama, dan budaya yang berbeda.

METODE PENELITIAN

Penelitian ini sifatnya deskriptif dengan menggunakan beberapa pendekatan yaitu: pedagogis, psikologis, dan sosiologis. Data penelitian ini terdiri dari data primer dan data sekunder. Data primer bersumber dari semua guru pendidikan Islam Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand dan informasi lain yang mendukung penelitian ini, seperti: kepala sekolah, peserta didik, orang tua peserta didik, dan pengawas dari dinas Sekolah Dasar Kabupaten Bannangsata Provinsi Yala Thailand. Sedangkan data sekunder bersumber dari dokumentasi yang berkaitan dengan penelitian ini. Untuk mengumpulkan data, digunakan instrumen penelitian berupa pedoman wawancara dan pedoman observasi. Selanjutnya data yang terkumpul dianalisis dengan menggunakan 4 cara: (1) reduksi data, (2) display data, (3) verifikasi data, dan (4) penarikan kesimpulan.

Pengecekan keabsahan data dilakukan dengan teknik triangulasi untuk menghindari kesalahan.

HASIL PENELITIAN DAN PEMBAHASAN

Secara profesional, guru di Sekolah Dasar Ban Tao Poon Kabupaten Bannagsata Provinsi Yala Thailand mempunyai tugas-tugas tertentu. Di antara tugas-tugas guru yang dimaksudkan dalam penelitian ini adalah mendidik, mengajar, dan melatih peserta didik. Tugas guru yang disebutkan ada pihak yang memandangnya sebagai tugas pokok. Selanjutnya, mendidik sebagai tugas guru menurut Mrs. Yanika Nuisupap (Wawancara, 2015) katanya, semua guru di sekolah Dasar Ban Tao Poon Kabupaten Bannansata Provinsi Yala Thailand telah mengajar atau mendidik peserta didik ia memberi dorongan, memuji, menghukum, memberi contoh, membiasakan dan sebagainya. Dengan demikian, dapat dipahami bahwa guru dalam melaksanakan tugasnya sebagai pendidik, ia berusaha merujuk pada kegiatan pembinaan dan pengembangan aspek peserta didik.

Tugas guru sebagai pendidik di Sekolah Dasar Ban Tao Poon Kabupaten Bannansata Provinsi Yala Thailand tidak hanya terbatas pada usaha mencerdaskan otak peserta didiknya, melainkan juga berupaya membentuk seluruh kepribadian, sehingga mereka dapat menjadi manusia dewasa yang memiliki kemampuan menguasai ilmu pengetahuan dan mengembangkannya untuk kesejahteraan hidup umat manusia. Tugas guru di Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand dalam kegiatan mendidik ini berkonotasi sebagai suatu proses memanusiakan agar mampu hidup secara mandiri dan dapat bertanggung jawab dalam seluruh kehidupan, sehingga tugas yang diembannya itu juga dapat dipahami berdimensi kemanusiaan dan kemasyarakatan.

Selain mendidik, tugas guru di Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand termasuk pula mengajar dan melatih peserta didik sesuai dengan bidang studi yang diajarkan. Menurut Mrs. Maklesong Wadae (Wawancara, 2015) guru pendidikan umum katanya tugas guru adalah meneruskan dan mengembangkan ilmu pengetahuan dan teknologi. Sedang melatih berarti mengembangkan keterampilan-keterampilan kepada peserta didik. Dalam kaitannya dengan tugas guru ini sebenarnya para guru di Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand yang penulis sudah lihat kemampuannya dalam menanamkan pengetahuan pada peserta didik, menyampaikan kebudayaan kepadanya dan sebagai suatu aktivitas dalam mengatur lingkungan dengan sebaik-baiknya, sehingga terjadi proses belajar. Melalui aktivitas yang disebut terakhir ini mengajar, mengandung, membimbing aktivitas dan pengalaman peserta didik serta membantu perkembangannya sehingga dapat menyesuaikan diri dengan lingkungannya. Selain itu, lebih dari pada tugas mengajar guru di Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand bertugas untuk membuat persiapan mengajar, tugas mengevaluasi hasil belajar, dan selainnya yang selalu bertalian dengan pencapaian tujuan pengajaran.

Tugas guru dalam melatih peserta didik yang ada dalam hal ini, guru bukan hanya bertindak sebagai pendidik tetapi juga sebagai pelatih, sebenarnya merujuk pada pembinaan dan pengembangan peserta didik, seorang guru sebagai pelatih adalah merujuk pada pembinaan dan pengembangan keterampilan peserta didik, seorang guru sebagai pelatih harus melihat dan memberikan peluang yang sebenarnya bagi peserta didik untuk mengembangkan cara-cara pembelajarannya sendiri. Semua tugas guru yang diuraikan di atas menunjukkan bahwa para guru pada Sekolah Dasar Ban Tao Poon, baik dalam mendidik, mengajar maupun melatih peserta didik dengan baik, tentunya berjalan dalam tugas dengan lancar dan selama ini para guru berperan aktif dalam melaksanakan tugas-tugasnya yang merupakan pekerjaan dan profesinya.

Pembiasaan Rutin di Sekolah Dasar Ban Tao Poon Kabupaten Bannangata Provinsi Yala Thailand

Judul	Bentuk Pembelajaran Rutin
Religius	<ol style="list-style-type: none"> 1. Berdoa sebelum dan sesudah pelajaran yang dipimpin oleh guru pendidikan Islam melalui pengeras suara dari ruang guru. 2. Setiap hari Jumat melaksanakan kegiatan infak bagi yang muslim. 3. Melakukan salat Duha dan salat Zuhur berjemaah sesuai dengan jadwal yang sudah ditentukan. 4. Memberikan kesempatan kepada semua peserta didik untuk melakukan ibadah. 5. Peserta didik diminta mengucapkan salam sebelum dan sesudah kegiatan, jika bertemu dengan guru, bicara dan bertindak dengan memerhatikan sopan santun. 6. Peserta didik dibiasakan untuk mengucapkan terima kasih, maaf, permisi, tolong, dan lain-lain. 7. Mengetuk pintu sebelum masuk ke dalam ruangan orang lain.
Judul	Bentuk Pembelajaran Rutin
Kedisiplinan	<ol style="list-style-type: none"> 1. Pukul 07.30 pagi semua peserta didik harus sudah ada di sekolah. Peserta didik pulang jam 15.30 sore. 2. Kerapian dan kebersihan pakaian. Peserta didik yang tidak berpakaian rapi diminta merapkannya dan diberitahu cara berpakaian rapi. Kriteria kerapian, yaitu baju putih dimasukkan, atribut lengkap, celana panjang warna hitam, dan menggunakan kaos kaki dan sepatu yang ditentukan. Pada hari Jumat, pakaian yang digunakan baju budaya lokal.
Peduli Lingkungan	<ol style="list-style-type: none"> 1. Membiasakan peserta didik untuk membuang sampah pada tempatnya. 2. Setiap jam terakhir peserta didik melakukan kebersihan dan memungut sampah di sekitar kelasnya. 3. Peserta didik secara individual menata bangku dan kursi setiap hari supaya terlihat rapi dan juga setelah pulang sekolah. 4. Tidak mencoret tembok atau bangku/kursi/fasilitas sekolah. Bagi yang mencoret diberi sanksi membersihkan atau mengecat ulang.
Judul	Bentuk Pembelajaran Rutin
Cinta tanah air	<ol style="list-style-type: none"> 1. Menggunakan bahasa Thai yang baik dan benar. 2. Menyanyikan lagu kebangsaan setiap upacara bendera dan peringatan hari besar nasional. 3. Memajang foto raja negeri, para ratu, dan priminister. 4. Menggunakan produk buatan lokal dan dalam negeri.

Berhasil dalam penelitian ini, penulis sudah survei dan wawancara sudah dapat memperoleh gambaran pembiasaan rutin di Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand langkah-langkah formal yang dilakukan oleh Sekolah Dasar Ban Tao Poon, sebagai berikut:

1. Salat sunah Duha, salat Zuhur dan salat Asar berjemaah setiap hari.
2. Makan dan doa bersama setiap hari.
3. Hafalan surat-surat pendek al-Qur'an dan lagu wajib nasional (*Pleng Chat*) setiap hari.

Tentang multi peran guru di Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand adalah serangkaian usaha-usaha yang dilakukan dan diupayakan oleh guru sebagai pendidik. Peran guru bukan hanya di sekolah saja, melainkan juga di luar sekolah misalnya di lingkungan keluarga dan di lingkungan masyarakat. Setiap akhir bulan ada pertemuan antara guru-guru dan masyarakat di sekolah tersebut dan ada juga guru-guru melakukan kunjungan ke rumah peserta didik untuk melihat kehidupan dalam keluarga mereka disebut "*Kit ja kam yiem ban nak rean*".

Berbicara tentang Taman Kanak-Kanak (TK), pada Sekolah Dasar Ban Tao Poon menilai dari 3-5 tahun merupakan bentuk pendidikan pra sekolah yang diarahkan untuk membantu pertumbuhan dan perkembangan jasmani serta rohani anak didik di luar lingkungan keluarga sebelum memasuki jenjang pendidikan dasar. Pendidikan pra-sekolah tersebut bertujuan untuk membantu meletakkan dasar ke arah perkembangan sikap pengetahuan, keterampilan, daya cipta yang diperlukan peserta didik dalam menyesuaikan diri dengan lingkungannya untuk pertumbuhan serta perkembangan selanjutnya (Anubal, 2558).

Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand percaya bahwa kegiatan belajar harus konkret, berarti menyenangkan dan berhasil bagi anak didik, para guru membangun manusia yang berakhlak mulia dan membentuk manusia yang unggul dalam Iptek, para guru mengupayakan sistem pembelajaran yang tepat dengan memerhatikan aspek perkembangan anak didik, yaitu bahasa, ingatan *auditori*, pengamatan *auditori*, ingatan *visual*, pengamatan *visual*, *motorik* halus, *motorik* kasar, dan keterampilan berpikir serta sosial emosional (Tuan Maskah Loji, *wawancara*, 2015).

Implementasi program pembelajaran yang dilaksanakan di TK Sekolah Dasar Ban Tao Poon, bertujuan untuk kecerdasan *visual-spasial*, kecerdasan bahasa, kecerdasan logika dan matematika, kecerdasan musikal, kecerdasan *naturalis*, kecerdasan *interpersonal*, kecerdasan *intrapersonal*, kecerdasan *kinestetik-jasmani*, kecerdasan *eksis-tensialis*, mendorong anak menjadi *Life Long Learner*. Dalam hal ini, penulis sudah melakukan observasi pada Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand yang memprogramkan hafalan surat pendek, Doa dan hadis untuk membangun akhlak islami sejak dini.

Kemudian dalam implementasinya lebih lanjut kepada anak-anak TK adalah mengadakan pengamalan ibadah pada hari senin yakni praktik wudu, hari Selasa praktik salat, hari Rabu mengadakan praktik buku *iqra'*.

Berbicara tentang pendidikan dasar pada Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand, mulai umur 7-13 tahun melaksanakan program pendidikan dengan menggunakan sistem paket. Peserta didiknya diwajibkan mengikuti seluruh program pembelajaran dan beban belajar yang sudah ditetapkan untuk setiap kelas sesuai dengan struktur kurikulum yang berlaku pada Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand.

Dalam pendidikan tersebut, proses pembelajaran pada Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand di kelas tidak terlepas dari berbagai hal lain di luar kelas atau bahkan di luar sekolah. Di dalam kelas, guru dapat mengawali dengan perkenalan terhadap nilai-nilai yang akan dikembangkan selama pembelajaran berlangsung. Kemudian, para guru menuntun peserta didik agar terlibat secara aktif di sepanjang proses pembelajaran. Hal ini dilakukan tanpa guru harus mengatakan kepada peserta didik bahwa mereka harus aktif. Guru merencanakan kegiatan belajar yang menyebabkan peserta didik aktif, misalnya dengan mengondisikan peserta didik merumuskan dan mengajukan pertanyaan, mengemukakan pendapat menggunakan kata dan kalimat yang santun, mencari sumber informasi, dan mengumpulkan informasi dari berbagai sumber. Peserta didik juga dapat diarahkan untuk mengolah informasi yang sudah dimiliki, merekonstruksi data, fakta, atau nilai, para guru diharapkan peserta didik melalui berbagai kegiatan belajar yang terjadi di kelas, sekolah dan tugas-tugas di luar sekolah. (Sumber: Hatini Sudeng, 2015).

Beban belajar dirumuskan dalam bentuk satuan waktu yang dibutuhkan oleh peserta didik untuk mengikuti program pembelajaran melalui sistem tatap muka, penugasan terstruktur, dan kegiatan mandiri tidak terstruktur. Semua itu dimaksudkan untuk mencapai standar kompetensi lulusan dengan memerhatikan tingkat perkembangan peserta didik. Beban belajar kegiatan tatap muka per jam pembelajaran di Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand berlangsung selama 45 menit/jam pelajaran.

Khusus untuk pendidikan Islam pada Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand, berdasarkan hasil survei penelitian, dan hasil wawancara dengan guru pendidikan Islam kelas 5 dan kelas 6, ditemukan adanya pengembangan strategi pembelajaran PQ4R+S sebagai berikut:

Penerapan strategi pembelajaran pendidikan Islam tersebut telah dilakukan oleh guru pendidikan Islam sebagaimana dijelaskan oleh Mr. Noording Jekmoh (Wawancara, 2015) sebagai berikut:

Dalam mengembangkan pendidikan dengan strategi pembelajaran PQ4R + S di Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand,

semua guru termasuk guru pendidikan Islam diuntut untuk menyampaikan strategi pembelajaran di kelas maupun di luar kelas juga. Penerapan strategi pembelajaran pendidikan PQ4R+S pembiasaan dilakukan guru dengan cara membiasakan peserta didik dengan guru memberi motivasi, guru memberikan konsep, guru persiapan latihan dalam menghadapi hidup kepada peserta didik.

Berdasarkan penjelasan yang dikemukakan oleh Mrs. Ruseeyah Sai dapat diketahui bahwa strategi PQ4R+S membantu peserta didik dalam pembelajaran seperti nilai dalam pembelajaran dan karakter dalam sosial *skill* juga dengan baik. Dalam hal ini ada contoh yang diketemukan dalam kelas 5, topik pembelajaran adalah:

1. Al-Qur'an meliputi, membaca dan menulis QS al-Nas, QS al-Kafirun, dan QS al-Falaq.
2. Keimanan, yakni sifat-sifat Allah swt.
3. Akhlak, yakni kisah para nabi dan menghormati guru dan tetangga.
4. Fikih dan ibadah adalah pengalaman salat fardu, syarat sah dalam salat dan syarat batalnya, azan, dan iqamah
5. Menyelesaikan masalah dan berbagi pengetahuan

Kelas 6, topik pembelajaran adalah;

1. Membaca dan menyalin huruf al-Qur'an
2. Sifat tercela
3. Syukur nikmat
4. Sedekah
5. Menerima resiko
6. Latihan membaca al-Qur'an (Taktayong, 2015).

Materi-materi yang diajarkan merupakan aspek yang sangat berpengaruh pada peserta didik indikatornya adalah pengembangan diri peserta didik berupa pendalaman pemahaman ayat yang dilaksanakan di Sekolah Tadeeka atau di Masjid, bahkan diadakan pula praktik salat fardu dan salat-salat sunat lainnya di bawah bimbingan guru pendidikan Islam

Dalam kaitan tersebut pendidikan Islam pada Sekolah Dasar Ban Tao Poon Kabupaten Bannangsata Provinsi Yala Thailand di gambarkan oleh Jekromoh Lamul (Wawancara, 2015) tujuan dalam pendidikan Islam adalah:

1. Peserta didik mengetahui sifat-sifat Allah swt., dan beberapa ayat al-Qur'an yang berkenaan dengan sifat-sifat Allah swt.
2. Peserta didik mengetahui malaikat dan tugas-tugasnya.
3. Peserta didik mengetahui kitab-kitab Allah swt.
4. Peserta didik mengenal sejarah ringkas rasul-rasulnya.
5. Peserta didik mengetahui hari pembalasan lebih mendalam.
6. Peserta didik mengetahui dan meyakini qadha dan qadar.
7. Peserta didik hafal beberapa surah al-Qur'an dan doa yang pendek.
8. Peserta didik membaca al-Qur'an dengan lancar dan memahami arti tentang yang sudah dibacanya.

Dalam tujuan tersebut, guru pendidikan Islam dituntut agar berkualitas dan profesional untuk melakukan kerjasama dalam rangka meningkatkan kualitas pendidikan. Meskipun demikian, konsep ini tentu saja tidak dapat digunakan sebagai solusi untuk memecahkan semua masalah pendidikan, namun dapat memberi sumbangan yang cukup signifikan terhadap perbaikan pendidikan Islam.

SIMPULAN DAN SARAN

Simpulan

Poon Kabupaten Banangsata Provinsi Yala Thailand. adalah sekolah prototype dalam kurikulum pendidikan Islam B.E. 2551 (Tahun 2008). Sekolah ini terlaksana dengan baik terbukti adanya penerapan peserta didik menjadi orang baik, misalnya; baik dalam *religious*, jujur, disiplin, kerja keras, kreatif, mandiri, demokratis, rasa ingin tahu dalam ilmu pendidikan Islam dan ilmu umum, memiliki semangat kebangsaan, cinta tanah air, pintar dalam membaca, peduli lingkungan, peduli sosial dan tanggung jawab.

Saran

Penulis berharap kepada pihak pemerintah Thailand atau instansi terkait sebagai salah satu penentu kebijaksanaan, kiranya lebih proaktif dalam meningkatkan strategi pembelajaran pendidikan Islam pada kurikulum yang berlaku di sekolah dan strategi pembelajaran PQ4R+S (*Preview, Question, Read, Recite, Reflect, Review, + Social Skill*) diharapkan dapat dijadikan acuan bagi semua guru di zaman sekarang ini.

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RELIGIOUS BEHAVIOR OF EX GAY
(Case Study of "Ismi" Ex Gay in Islamic Education Perspective
in Pangkep Regency)

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Abstract:

Religious behavior in Islamic education is a complex integration between the elements of cognition (knowledge), affection (appreciation) and behavior towards religion in a person because it is closely related to mental symptoms in someone. Religious attitudes are strongly influenced by innate factors in the form of religious nature; where humans have an instinct for religious life, and outside factors of individuals, in the form of guidance and development of religious life from their environment. The purpose of writing this paper is to find out the diversity behavior of an ex gay who is viewed from the perspective of Islamic education using the psychology of religion approach. The focus of this research is a former gay actor who has managed to get out and emigrate from homosexual life to a normal life. Of course in this migration process, there is religious behavior carried out by the subject. To scientifically examine one's religious behavior, this paper uses the concept of five dimensions of religion in mankind, namely the dimensions of belief (ideological), dimensions of worship and religious practice (ritualistic), dimensions of appreciation (experiential), dimensions of practice (consequential) and dimensions of religious knowledge (intellectual).

Keywords:

Religious Behavior, Ex Gay, Islamic Education Perspective

HUMAN is a unique creature. On the one hand, he is flattered to such an extent that it even surpassed the height of angels as spiritual beings until they were told by God to prostrate and recognize excellence. Whereas on the other hand, he is reviled, humiliated, humiliated and even despicable from animals. Basically, humans are destined to live in pairs, men are paired with women and vice versa, but there are some individuals who violate their nature by loving their same sex, just as women love fellow women or called lesbians and men who love their fellow men called gay. Homosexual (gay) raises various views from all walks of life. Society assumes homosexual issues (gay) is something that can damage ethics, morality, attitudes and human behavior whose existence is deemed deviant and violates the rules and nature that have been destined by Allah swt.

Homosexual (gay) is sex relations or same-sex sexual attraction, for example men with men, women with women. The number of homosexual men is estimated to be 3-4 times more than the number of homosexual women. The expressions of homosexuality itself are active, passive, and changing roles. Homosexuals with active expressions are acting as active, homosexual men with passive expressions of passive-

feminine behavior like women, while homosexuals with alternating expressions are sometimes male and sometimes act as women.

Homosexual (*liwath*) is done by inserting the penis (*zakar*) into the anus (rectum) or by other means to get orgasm or the climax of the sex act. In a historical perspective, this has already happened, that is, at the time of Prophet Lut as, where the Qur'an tells the people of Lut. as the people who are known to have homosexual traits. They do not marry women, unless they are very fond of having sex with their fellow men.

Allah swt. said in QS al-A'raf/81:

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ، بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ.

Translation:

"Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people."

Homosexuality occurs in all walks of life in the world with an estimated 21% of men in the world being gay. Homosexuality has become a social phenomenon that can be found throughout the world, including in Indonesia. The issue of homosexuality (gay) is being discussed because the phenomenon of homosexuality is considered as a sexual orientation that is considered taboo and strange by society. Although in Western countries this phenomenon is no longer a matter that is considered taboo (Beren, 2013).

In seeing homosexuality (gay), there are pros and cons. Some see it as a choice of right to life, but there are also those who view it as immoral behavior. This negative attitude towards gays creates rules that can punish people practicing homosexuality. Homosexuality is a sexual orientation that is difficult for the general public to accept because it is different from the majority sexual orientation of heterosexual people. This causes the condition of homosexuals to experience the emergence of discrimination and less pleasant conditions.

Gay existence in the middle of the community received a different response, so did in religion. There are some religious leaders who are classified as legal oriented people. This group tries to accept and appreciate the choice of gay orientation because this is a human right. However, this also received resistance from conservative religious leaders who said that gays are people who violated the nature of human creation. Gay is a cruel act, damned, damaging to religion, morals, and respect for society.

Social treatment that does not accept the existence of homosexuals (gay) will have an impact on individuals with homosexuality. It is not uncommon for those who experience conditions to feel unacceptable, unappreciated, and not even acknowledged, whether they are from their own families, and social friends. Furthermore, the community environment will put them under pressure. The response to the social treatment of homosexuality is one of the factors that shape the self-concept of gays. The self-concept finally influences their way of thinking and

behavior in interacting in their social environment, especially in religious behavior in their lives.

Religious attitudes or behavior is a human behavior in relation to the influence of belief in the religion they embrace because basically, humans have limited knowledge in many ways, both about something that looks and occult and also limitations in predicting what will happen to him, others and so on. Therefore, with the limitations they have, humans need religion. In addition, humans need religion as a guide in guiding and directing their lives so that they are always on the right path. Psychologically, religion can reassure one's inner soul (Daradjat, 1988).

In Islamic education, a person's religious behavior can be seen from the extent to which a person's cognitive, affective, and psychomotor abilities affect problems concerning religion. Therefore, it is closely related to the symptoms of one's soul. Both of these factors have an effect on the birth of psychological influences on humans in the form of fear, a sense of dependence, guilt, and so on that causes the present of belief in humans. Furthermore, from this belief, behavior patterns are born to obey religious norms and institutions and even create certain religious norms and institutions.

The relationship is not determined by a momentary relationship, but rather as a process relationship because the formation of behavior that occurs does not depend entirely on external factors but also one's internal factors. This religious behavior is a condition that exists in someone who encourages him to behave in accordance with the level of obedience to religion.

One of the realities that occur throughout the history of human life is a religious phenomenon (religiosity). To explain scientifically, the emergence of several concepts of religiosity and one of the concepts used by psychologists is the concept of religiosity in the formulation of Glock and Stark, where there are five religious dimensions in human beings, namely the dimensions of ideology, ritual, experience, practice, and knowledge.

In this study, the subject is a former gay. He was named Ismi (guise) from Pangkep Regency who managed to get out of the gay life environment and emigrated in the way of Allah swt., which has been destined to be returned to its nature as men by having wives and children as with men in general. From the process before hijrah until he returns to his hometown, of course during the process, there is a religious behavior that is often carried out so that the behavior leads him to change in terms of religion based on the concept of Glock and Stark's religiosity to determine the level of one's religious behavior. Therefore, the author is interested in knowing the religious behavior of a former gay who managed to get out of a gay environment with the title "Religious Behavior of Ex Gay: Case Study of "Ismi" Ex Gay in Islamic Education Perspective in Pangkep Regency.

DISCUSSION

Behavior

In the dictionary of anthropology, the notion of behavior is all human actions caused by both the impulse of the organism, the demands of the natural environment and cultural desires (Suyono, 1985). While in the dictionary, sociology is the same as "action" which means series or actions (Soekamto, 1985). Furthermore, behavior is an activity that exists in individuals or organizations that do not arise by themselves, but rather as a result of the stimulus received by the organization concerned both external and internal stimulus (Walgito, 1994).

Thus, behavior is an expression and manifestation of life symptoms originating from psychic abilities that are centered on the need, so that all human behavior is directed to fulfill their needs as individual, social, and godly beings. So, behavior is interpreted as a response or individual reaction that produces an attitude both in body and speech.

Religious

Religion is an adjective word from religion as a noun, which contains the meaning of all actions relating to religion (Retnoningsih & Suharso, 2011). So, religion means a belief in god with teachings of obedience and obligation relating to beliefs.

According to Watch, there are three aspects that need special attention (Puspito, 1983). The first is theoretical aspect that religion is a belief system. Second, the practical aspect is a system of rules that binds its followers. Third, the sociological aspect means that religion has a system of relations and social interaction.

In general, religion is defined as a belief and a set of rules and systems as well as a system of communication and social interaction in life. So, for the concrete one, religion is defined as a system of understanding, symbols, and worship which gives rise to a force for followers to live and face life's obstacles.

So it can be concluded that religious behavior will not arise without the things that are interesting and in general the cause of human religious behavior is a mixture of various factors, both biological environmental factors, spiritual psychological functional elements, original elements, fitrah, or because instructions from God.

Ex Gay

The ex/former in the large Indonesian dictionary is interpreted as a former stakeholder. Homosexual (gay) is the focus of sexual attraction, romance, and consistent love for the same sex, while gay is the term for men who have male homosexuality (Papalia & et al., 2011).

Homosexual (gay) is told in the time of Prophet Lut as., which is mentioned in the Qur'an as *liwath* means intercourse through the anus. This means doing something out of place, the law of adultery. The Bible also writes in Romans 1: 26-27, Paulus, reminding that the practice of homosexuality is part of a form of moral depravity that Christians have actually been freed and sanctified by Christ.

They are sex relations or same-sex sexual attraction, for example men with men. The number of homosexual men is estimated to be 3-4 times more than the number of homosexual women. So, ex-gay is a homosexual offender who has managed to get out and emigrate from homosexual life to his normal life which has been codified by the creator.

Religious Behavior in the Islamic Education Perspective

Religion is embraced and lived by humans, the practice and appreciation of religion is termed religious (religiosity). Its religiosity, human beings find their deepest dimension that touches emotion and soul. Therefore, good diversity will bring each individual to have a healthy soul and form a strong and balanced personality. Religion comes from God's revelation. Therefore, diversity is also a direct or indirect source of behavior to God's revelation as well. Religion has several dimensions. These dimensions include, the first dimension is religious cognitive aspects, two of the latter are behavioral aspects of religion and the last is the affective aspect of religion (Abdullah & Karim, 1989).

In his book *American Piety: The Nature of Religion Commitment*, there are five dimensions of religion in humans, namely dimensions of belief (ideological), dimensions of worship and religious practice (ritualistic), dimensions of appreciation (experiential), dimensions of practice (consequential) and dimensions of knowledge religion (intellectual).

Ideological Dimension

Dimension of ideology (ideological involvement) is regarded to a set of religious beliefs that provide an explanation of God, the human realm and the relationship between them. Trust can be in the form of meaning from purpose or knowledge of good behavior that God wants.

This dimension contains an acknowledgment of the truth of the doctrines of religion. A religious individual will cling to certain theological teachings and acknowledge the truth of his religious doctrine, for example the belief in the existence of angels, heaven-hell, and so on. The dimensions of belief are very strong in each of the religious people. All religious people can certainly have this dimension of belief according to their religion, although sometimes they do not carry out all religious orders and sometimes life is not in accordance with religious rules.

Ritual Dimension

Ritualistic dimension (ritual involvement) refers to religious rites which are recommended and carried out by followers of religion and are closely related to the adherence of a religion. This dimension includes the basic guidelines for the implementation of the rite and its implementation, the frequency of procedures and the meaning of the rites of followers of religion in daily life such as the application of the pillars of Islam, remembrance, five daily prayers, and others.

Experiential Dimension

The experiential dimension (experiential involvement) is an affective religious part, namely emotional and sentimental involvement in the implementation of the teachings (religion feeling). This dimension relates to the experience of feelings, perceptions and sensations experienced by a person or defined by religious groups when carrying out religious rituals. Like, calm when praying, or touched to hear the holy verses of the Qur'an recited.

This dimension of experience shows whether someone has experienced a spectacular experience of religion originating from God. In other words, it relates to religious feelings experienced by followers of religion. Psychology calls it a religious experience. For example, from the dimension of experience, for example, does someone ever feel that their prayer was granted by God, does he feel his soul survived the distress of God's help.

Consequential Dimensions

The dimensions of consequences or social dimensions (consequential involvement) include all the social implications of the implementation of religious teachings. This dimension provides an overview of the effect of religious teachings on work ethic, interpersonal relations, concern for the suffering of others and so on. Allah SWT demands believers (Islam) to be religious as a whole not only one particular aspect or dimension, but in harmony and continuity. Therefore, every Muslim both in thinking and acting must be based on the values and norms of Islamic teachings. For a Muslim, diversity can be seen from how deep the belief, how far the knowledge is, how consistently the religious rituals are performed, how deep the appreciation of Islam is, and how far the religious implications are reflected in its behavior. In Islam, diversity will be broader and deeper if it can be felt how deeply a person's religious appreciation.

Intellectual Dimension

The dimensions of intellectual (intellectual involvement) can refer to knowledge of religious teachings. This dimension can be known about how far the level of religious knowledge (religious literacy) and the level of interest in studying religion from adherents of religion. In this dimension, the religious people at least have a number of knowledge about the basics of beliefs, scriptural rites and traditional traditions.

This dimension of religious knowledge provides an overview of the extent to which someone knows the teachings of his religion, how far the activities in increasing religious knowledge, understanding and interpreting religion and exploring the holy books. For example, he attended recitation, read books about religion, and studied the contents of the Qur'an.

So from the description above, it can be concluded that the religious dimension in Islamic education consists of five dimensions, namely: aqidah (faith or ideology),

dimensions of worship (ritual), dimensions of charity (practice), dimensions of ihsan (appreciation), situations in which someone feels close to God, and the dimension of knowledge (intellectual).

CONCLUSION

1. Behavior is an activity that exists in individuals or organizations that do not arise by themselves but are obtained and received by the organization concerned both external and internal stimuli that express life symptoms originating from psychic abilities that are centered on the need. So that, all human behavior is directed at fulfilling his life's needs as an individual, social, and godly creature.
2. Religion is interpreted as a belief and a set of rules and systems as well as systems of communication and social interaction in life. So for more clarity, religion is interpreted as a system of understanding, symbols, and worship that gives rise to a power for its followers to live and face life's obstacles.
3. The former gay is a homosexual offender who has managed to get out and emigrate from homosexual life to his normal life that has been codified by the creator.
4. Religious behavior in the perspective of Islamic education can be known by using the concept of religiosity in the formulation of Glock and Stark, which says there are five religious dimensions in humans, namely dimensions of belief (ideological), dimensions of worship and religious practices (ritualistic), dimensions of appreciation (experimental), the dimensions of practice (consequential) and dimensions of religious knowledge (intellectual).

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PERAN MAJELIS AGAMA ISLAM DALAM SENGKETA HARTA WARISAN DI PROVINSI PATTANI THAILAND SELATAN

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Abstrak:

Penelitian ini bertujuan untuk mengetahui peran MAI (Majelis Agama Islam) dalam sengketa harta warisan di Pattani, Thailand Selatan. Hasil penelitian menunjukkan bahwa Majelis Agama Islam memiliki kewenangan yang hakiki dalam segala bidang yang bersangkutan mengenai persoalan agama termasuk di dalamnya pembagian harta warisan. Namun, sebelum persoalan sampai kepada Majelis Agama Islam terlebih dahulu akan diselesaikan oleh imam masjid di tiap daerah. Jika persoalan yang tengah terjadi tidak dapat diselesaikan oleh imam masjid setempat, barulah persoalan tersebut ditangani oleh pihak Majelis Agama Islam. Oleh karena itu, dalam penentuan dan pemilihan imam masjid pada setiap daerah di Thailand Selatan tidaklah asal memilih, melainkan harus diuji kemampuan yang dimilikinya. Termasuk ilmu-ilmu pengetahuan yang dimilikinya meliputi: ilmu *faraidh*, zakat, nikah, dan lain sebagainya.

Kata Kunci:

Peran, Harta Waris, Lembaga Majelis Agama Islam

ISLAM sebagai agama yang kita yakini sebagai satu-satunya agama yang paling benar dan diridai-Nya. Kiranya menjadi penting bagi kita untuk mengetahui kebenarannya agar kita semakin mantap terhadap Islam, setidaknya kita harus mengetahui hal-hal pokok dalam Islam. Di antaranya: *Pertama*; konsep ketuhanan yang berpaham tauhid, yaitu Allah swt. yang Maha Esa. *Kedua*; kitab suci *al-Qur'an*. *Ketiga*; Rukun Islam yang berjumlah lima, yaitu: syahadat, salat, zakat, puasa, dan haji. *Keempat*; Islam sebagai agama mengandung ajaran yang lengkap menyangkut kebutuhan manusia, secara menyeluruh, baik yang bertalian dengan jasmani maupun rohani.

Umat Islam di Thailand mempunyai sejarah yang cukup panjang dalam kerajaan Thailand. Hubungan mereka dengan masyarakat Thailand serta peran mereka dalam negara dapat ditelusuri ke zaman kerajaan Ayuthaya pada abad ke-13. Ketika dua orang bersaudara dari Persia, yaitu Syaikh Ahmad dan Syaikh Muhammad Said, yang waktu itu disebut "Khaek Chao Sen" (suatu cabang mazhab Syi'ah), menetap di kerajaan tersebut dan melakukan kegiatan perdagangan yang luas. Mungkin karena kontribusi mereka terhadap kerajaan serta pelayanan pribadinya kepada raja, Syaikh Ahmad diberi salah satu jabatan penting dan dianugerahi gelar Pharaya Syaikh Ahmad Ratana Raja Setthi, yang bertanggung jawab dalam urusan luar dan dalam negeri. Dipercayai bahwa berpengaruh saat ini, yang dengan berbagai alasan telah menganut agama Buddha. Sekarang, keturunan orang-orang Islam ini tersebar di beberapa daerah, khususnya di Thailand bagian

tengah. Peran orang-orang muslim sebagai menteri dan saudagar yang dekat dengan raja menjadikan mereka sebagai kelompok yang berpengaruh di istana. Selanjutnya mereka banyak memberi pengaruh terhadap rakyat bawah yang berhubungan langsung dengannya dan menjamin politik dari raja-raja yang berkuasa secara langsung memberi ruang yang cukup untuk mengenalkan Islam secara terbuka (Thohir, 2009).

Di Muangthai, kaum minoritas muslim dipandang dengan sikap negatif sebagai orang Khaek. Secara harfiah, dalam bahasa Thai, kata ini berarti "tamun", masyarakat Muangthai bukanlah masyarakat yang homogen. Istilah Thai-Islam atau Khaek digunakan secara resmi untuk menyebut mereka. Pada beberapa keadaan, kedengarannya agak menggelikan dan berbau penghinaan (Basari, 1989).

Kelompok Islam lainnya, yang menjadi mayoritas penduduk di negeri itu sekarang tinggal di empat provinsi bagian selatan, yaitu: Pattani, Yala, Narathiwat, dan Satun, juga termasuk sebagian dari provinsi Songkhla. Seluruh provinsi ini dulunya termasuk wilayah kerajaan Pattani pada abad ke-12, sebelum kerajaan Sukhotai berdiri. Mereka adalah ras Melayu yang hingga kini masih mempertahankan bahasa serta budaya Melayu dalam praktik kehidupan sehari-harinya. Disebutkan dalam sejarah bahwa Kerajaan Pattani merupakan salah satu negara yang makmur dan berpengaruh di Asia tenggara (Tebba, 1993).

Kelompok masyarakat Islam telah ada sejak awal berdirinya negara Thailand dan mempunyai peranan penting dalam masyarakat. Petisi yang terus dilancarkan oleh umat Islam di Selatan mengenai kebebasan dan otoritas beragama yang diberikan oleh pemerintah dengan berbagai alasan yang dijadikan landasan. Apa yang dinikmati oleh umat Islam dalam hubungannya dengan status Islam dapat dilihat dari beberapa organisasi berikut:

1. Kantor Chularajamontri atau Shaikhul Islam. Kantor ini dianggap sebagai kantor tertinggi masyarakat Islam di Thailand.
2. Komite Islam Nasional. Lembaga ini dimaksudkan sebagai lembaga tertinggi untuk urusan administrasi Islam di Thailand. Diketuai secara *ex-officio* oleh Chularajamontri, komite terdiri dari kepala 26 Komite Islam provinsi dan beberapa individu yang ditunjuk.
3. Komite Islam Provinsi. Ini adalah komite di setiap provinsi yang mempunyai banyak penduduk muslim. Anggotanya dipilih dari para imam yang salah satu di antaranya dijadikan ketua.
4. Komite Masjid. Ini adalah komite setiap masjid yang diketuai oleh imam yang diseleksi dan dipilih oleh segenap anggota masyarakat. Sekarang terdapat sebanyak 2.336 Komite Masjid sesuai dengan jumlah masjid di Thailand (Tebba, 1993).

Semua organisasi yang disebutkan di atas berfungsi di seluruh negara. Di empat Provinsi Selatan, yaitu: Pattani, Yala, Narathiwat, dan Satun, ada beberapa badan tambah juga beberapa fungsi hukum lainnya yang artinya sangat penting bagi penerapan syariah. Badan ini adalah badan Dato Yuttitham atau Pengadilan Agama

Islam, yang mengikat beberapa praktik Islam, seperti kawin, cerai, dan lainnya dengan hukum negara.

Di empat Provinsi Selatan, terdapat Pengadilan Islam yang disebutkan Dato Yuttitham. Pengadilan Negara tingkat provinsi di setiap provinsi membagi Dato Yuttitham menjadi dua, tingkat satu dan dua yang ditunjuk melalui pemilihan oleh para imam masjid di seluruh provinsi. Fungsi Dato Yuttitham adalah untuk mengadili urusan yang berkaitan dengan keluarga dan warisan. Seluruh Keputusan yang dikeluarkan tentunya mempunyai ikatan hukum, paling tidak di provinsi tersebut.

Pemerintah menyediakan dana untuk kegiatan keagamaan. Kaum Muslim diperbolehkan melaksanakan dakwah, membentuk organisasi dan mengelola penerbitan literatur keagamaan yang sekarang sedang tumbuh. Meskipun demikian, kaum Muslim sendiri tidak bebas dari perpecahan. Ada empat kelompok yang mengklaim dirinya sebagai pihak yang mewakili kepentingan masyarakat Muslim, yaitu Chularatmontri, sebuah kelompok yang didukung negara (Thohir, 2009).

Kodifikasi syariah yang sistematis telah dimulai sejak tahun empat puluhan untuk diterapkan dalam masyarakat Islam di empat Provinsi Selatan. Kodifikasi sekarang telah tercakup dalam Undang-Undang Sipil Thailand yang berkenaan dengan keluarga dan warisan. Dalam hal ini, kandungan syariah bersifat inklusif untuk mengadili kasus di antara umat Islam. Bagaimana pun, seluruh sistemnya berkaitan langsung dengan Fikih Syafi'i, karena masyarakat muslim Thai menganut mazhab ini (Tebba, 1993).

Majelis Agama Islam Pattani, Sebelum perang dunia ke-II, para Alim Ulama di dalam wilayah Pattani merasa sangat bertanggung jawab atas perkara-perkara yang berlaku dan timbul bermacam-macam perselisihan umat Islam di Pattani. Sedang waktu itu belum ada suatu lembaga untuk menyelesaikan masalah yang timbul, khusus dalam *ahwal al-syakhsiyah* karena tidak ada orang yang bertanggung jawab. Seperti mufti, dengan keadaan yang demikian para alim ulama di Pattani bermusyawarah dan dapat mengambil keputusan, bahwa mereka mesti mengadakan tempat penyelesaian hal yang berkaitan dengan agama, yang mana sekarang ini di kenal dengan nama Majelis Agama Islam.

Majelis Agama Islam Pattani dibina pada tahun 2483 B./1940 M. Yang mana pada waktu itu para alim ulama Pattani merasa bertanggung jawab di atas perkara yang berlaku di dalam wilayah Pattani. Oleh karena tu, tidak ada sesuatu hal yang bertanggung jawab berkenaan dengan urusan hal seputar agama Islam seperti wali *Amri* atau *Qadi*.

Dengan demikian para alim ulama di wilayah Pattani dengan sebulat suara bersetuju menumbuhkan tempat penyelesaian urusan agama Islam dan sekaligus berfungsi sebagai *Qadi Syar'i*, mengurus dan mangawal orang-orang Islam di wilayah Pattani.

Terbentuklah Majelis Agama Islam Pattani dan dilantik Almarhum Tuan Guru Haji Muhammad Sulong bin Haji Abdulqadir Tokmina, salah seorang ulama besar

yang terkemuka pada waktu itu menjadi ketua Majelis agama Islam sebagai *Qadi Syar'i* Dharuri wilayah Pattani.

(Sumber: <http://sejarahPattani.blogspot.com/2010/06/sejarah-ringkas-Majelis-agama-islam.html> (1 Juli 2015).

Majelis Agama Islam Provinsi Pattani adalah sebuah lembaga swasta yang telah didirikan oleh sekumpulan alim ulama yang tujuan utama didirikan adalah berkhidmat kepada umat Islam Pattani serta mengurus hal *ahwal al syakhshiyah* yaitu tentang urusan pernikahan dan bagian harta warisan bagi masyarakat pattani, Dalam peran Majelis Agama Provinsi Pattani dalam pembagian harta warisan kepada penduduk Pattani untuk bagian harta warisan mengikut hukum syariat Islam dan dapat solusi masalah di antara sesama ahli waris. Dalam praktik pembagian harta, warisan di Majelis Agama Islam digunakan fikih Imam *Syafi'i*.

Ilmu fikih yang di bawah oleh Imam *Syafi'i* adalah merupakan suatu zaman perkembangan fikih dalam sejarah perundangan Islam. Oleh karena itu, ia mengumpulkan atau menyatukan ilmu fikih ahli-ahli akal dan pikir dengan ilmu fikih ahli-ahli akal dan hadis, ilmu fikih Imam *Syafi'i* merupakan ikatan sunah dengan *qiyas* dan pemikiran dengan beberapa pertimbangan. Sebagaimana juga adalah ilmu fikih yang menetapkan cara-cara atau peraturan untuk memahami *al-Qur'an* dan hadis, juga dia menetapkan kaidah-kaidah pengeluaran hukum dan kesimpulannya. Oleh karena itu, beliau berhak dianggap sebagai penulis *ilmu Usul al-fiqh* (al-Syurbasyi, 2013), Imam *Syafi'i* sangat berhati-hati dalam usahanya untuk memilih atau menyempurnakan mazhabnya. Di samping itu, beliau adalah seorang yang tinggi ilmu pengetahuan dan tinggi pula cita-citanya, dengan kebijaksanaannya beliau mampu menghimpun bermacam-macam ilmu pengetahuan serta memahaminya dengan bersungguh-sungguh dan teliti.

Urutan dan volum ijtihad *Syafi'i* adalah mencari hukum dalam al-Quran, kemudian hadis, *ijma'*, *atsar*, kemudian *qiyas*. Imam *Syafi'i* tidak berpegang pada *istihsan*, seperti *Abu Hanifah* dan Imam *Malik*. Beliau juga tidak berpegang pada *masalih al-mursalah*, pada *qiyas* yang illatnya tidak tetap dan pasti, tidak berpegang pada amal *ahli al-madinah* (Minhajuddin, 2012).

Warisan merupakan esensi sebab pokok dalam memilik harta, sedangkan harta merupakan pembalut kehidupan, baik secara individual maupun secara universal. Dengan harta itulah, jiwa kehidupan selalu berputar.

Ilmu warisan atau *ilmu faraid* menurut *fugaha'* adalah sebagai berikut:

علم يعرف به من يرث ومن لم يرث و مقدار كل وارث وكيفية التوزيع

Artinya:

Suatu ilmu yang dengannya dapat kita ketahui yang dapat menerima dan yang tidak dapat menerima pusaka, dan kadar/bagian yang diterima oleh tiap-tiap ahli waris dan metode pembahagian.

Istilah lain yang sering diungkapkan oleh ulama adalah *mirats* atau yang sinonim dengan itu seperti istilah *al-'irts*, *al-wirst*, *al-wiratsah*, *al-turats*, *al-tirkah*, oleh A.

Hassan kesemuanya diartikan sebagai pusaka, budel, peninggalan, yaitu benda dan hak yang ditinggalkan oleh orang lain (Mustari, 2013).

Ilmu *fara'id* termasuk jajaran ilmu syariat yang memiliki kedudukan tinggi. Ilmu yang menanganinya tentang waris ini merupakan sebuah disiplin ilmu yang Allah swt. sendiri berkenan menjelaskan pembagiannya secara tegas. Allah sendiri juga yang menjelaskan hukum-hukumnya dalam kitabnya secara langsung tanpa perantaraan malaikat atau nabi. Hal itulah yang menguatkan bahwa ilmu *fara'id* adalah ilmu yang amat mulia (Basyir, t.th.).

Sumber hukum untuk ilmu warisan atau ilmu *fara'id* dari tiga sumber, yaitu:

1. *Al-Qur'an*

Dalam QS al-Nisa/4: 11.

Terjemahannya :

Allah mensyariatkan (mewajibkan) kepadamu tentang (pembagian warisan untuk) anak-anakmu, (yaitu) bagian seorang anak laki laki sama dengan bagian dua orang anak perempuan.

Sebab turun ayat ini, diriwayatkan oleh *Imam Ahmad, Abu Da'ud, Al-Tirmizi, Al-Hakim*, dari *Jabir* berkata, istri *Sa'ad bin Rabi'* datang kepada Rasulullah saw. dan berkata, "Wahai Rasulullah, ini adalah dua orang anak wanita *Sa'ad bin Rabi'*, ayah mereka mati syahid pada saat ikut perang uhud bersamamu, dan sesungguhnya paman mereka mengambil seluruh harta peninggalan ayah mereka dan tidak menyisakan untuk anak wanita tersebut sedikit pun dari harta tersebut dan mereka tidak dapat dinikahkan tanpa harta, maka Rasulullah bersabda, "Allah-lah akan memutuskan perkara ini", maka turunlah ayat tentang waris (al-Suyuti, 2014).

Pemilihan kata {ذكر} yang diterjemahkan di atas dengan anak lelaki, dan bukan {رجل} yang berarti lelaki untuk menegaskan bahwa usia tidak menjadi faktor penghalang bagi penerimaan warisan, karena kata *zakar* dari segi bahasa berarti jantan, lelaki baik kecil maupun besar, binatang maupun manusia. Sedang kata *rajul* adalah pria dewasa. Demikian juga hal dengan kata {أثنين} yang diterjemahkan dua anak perempuan. Bentuk tunggalnya adalah {أنتى} yang berarti betina/perempuan, baik besar atau kecil, binatang, atau manusia (Shihab, 2006).

2. *Al-Hadis*

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَحْبَمُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ دَكْرٍ»

Artinya :

Ibnu Abbas r.a. merewayatkan bahwa Nabi saw. bersabda, "Berikanlah harta warisan kepada orang yang berhak. Sesudah itu (kepada pihak) laki-laki lain yang urutan kedekatannya setelah kerabat yang pertama dan begitu seterusnya. (HR. Bukhari).

3. *Ijma'* para Sahabat dan Ulama

Para sahabat nabi, dan *tabi'it tabi'in* telah berijma' atau bersepakat tentang legalitas ilmu warisan atau ilmu warisan ini dan tiada seorang pun yang menyalahi *ijma'* tersebut (Mustari, 2013). *Ijma'* dan Ijtihad sahabat, Imam mazhab, dan para mujtahid dapat digunakan dalam pemecahan-pemecahan masalah mawaris yang belum dijelaskan oleh dalil. Misalnya, status saudara-saudara bersama-sama dengan kakek. Akan tetapi, menurut kebanyakan sahabat dan imam mazhab yang mengutip pendapat mazhab *Zaid bin Tsabit*, saudara-saudara tersebut mendapat bagian waris secara muqasamah bersama dengan kakek (Umam, 2006).

Dalam hukum warisan tersebut ditentukanlah siapa-siapa yang menjadi ahli waris, siapa-siapa yang berhak mendapatkan bagian harta warisan tersebut, berapa bagian mereka masing-masing, bagaimana ketentuan pembagiannya, serta diatur pula berbagai hal yang berhubungan dengan soal pembagian harta warisan (Usman & Somawinata, 1997).

Ilmu ini sangat banyak kelebihan, seseorang dikatakan "Bahwa Ilmu *Fara'idh* adalah setengah ilmu, karena ilmu ini berkaitan dengan hal-hal manusia setelah wafatnya, seperti mana semua hal-hal *mu'amalat* pada masa hidupnya". Sabda Nabi saw. dalam al-Zuhaili, 2002.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحَرَامِيُّ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ بْنِ أَبِي الْعَطَافِ قَالَ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَبَا هُرَيْرَةَ تَعَلَّمُوا الْفَرَائِضَ وَعَلَّمُوهَا، فَإِنَّهُ نِصْفُ الْعِلْمِ وَهُوَ يُنْسَى، وَهُوَ أَوْلُ شَيْءٍ يُنْزَعُ مِنْ أُمَّتِي»

Artinya:

Abu Hurairah r.a. berkata bahwa Nabi saw. Bersabda, "Pelajarilah ilmu *faraidh* serta ajarkanlah kepada orang lain, karena sesungguhnya, ilmu *faraidh* setengahnya ilmu; ia akan dilupakan, dan ia ilmu pertama yang akan diangkat dari umatku (HR. Ibn Majah).

Pada masyarakat provinsi Pattani terdapat sebagian penduduk yang melakukan pembagian harta warisan mengikut hukum waris islam oleh imam masjid dan ada juga yang tidak memakai hukum waris Islam. Akan tetapi, dalam pembagian harta warisannya menggunakan kesepakatan di antara sesama ahli waris. Dalam pembagian harta warisan mengikut hukum waris Islam yang imam masjid sebagai pengurus atau mengikut kesepakatan tersebut, ada yang menimbulkan masalah.

Adapun permasalahan itu, faktornya setelah bagian harta mengikut hukum waris Islam atau secara sepakat antara sesama ahli waris, sebagian ahli waris merasa tidak puas hati atau tidak adil dalam pembagian, sampai ada salah satu pihak ahli yang menggugat hal tersebut di Majelis Agama Islam provinsi Pattani. Dengan demikian, sengketa mengenai harta warisan tersebut diputuskan oleh kepala pegawai bagian warisan melalui jalur hukum waris Islam.

Berdasarkan masalah ini, penulis tertarik untuk meneliti masalah yang dialami pada masyarakat provinsi Pattani dalam pembagian harta warisan oleh Majelis Agama Islam provinsi Pattani dengan menggunakan hukum waris Islam.

METODE PENELITIAN

Penelitian ini merupakan *field research* atau penelitian lapangan. Penelitian ini bersifat kualitatif, hal ini dilakukan untuk mencari lebih mendalam mengenai objek yang diteliti. Lokasi penelitian ini berada di Majelis Agama Islam Provinsi Pattani Thailand Selatan. Dengan menggunakan pendekatan teologis normatif (*syar'i*) dan sosiologis. Data penelitian diperoleh melalui dokumen Undang-Undang dan wawancara dengan memakai pedoman wawancara dan dokumentasi. Adapun jumlah informan yang diteliti sebanyak 4 orang, yakni pimpinan Majelis Agama Islam dan 3 orang yang ditugaskan dalam bidang *faraidh*.

HASIL PENELITIAN DAN PEMBAHASAN

Sebagai wujud nyata dalam usaha untuk memenuhi harapan tersebut, lembaga yang mempunyai kemampuan (seperti MAI di Pattani) memandang bahwa Pedoman dan Prosedur Penetapan Hukum/Fatwa dipandang perlu untuk ditetapkan dan disempurnakan (MUI, 2015). Berdasarkan hal tersebut, Majelis Agama Islam di Pattani perlu mengeluarkan pedoman dan prodesur pemberian jawaban masalah keagamaan, dengan prinsip sistematis (*tafsili*), argumentatif (berpijak pada dalil *syar'i*), kontekstual (*waqi'i*), dan aplikatif (*tatbiqi*).

Masyarakat umat Islam Thailand umumnya, di Pattani Thailand Selatan khususnya menganut *mazhab al-Syafi'i*, yang merupakan mazhab yang paling besar di Asia Tenggara (Pitsuwan, t.th.). Dalam penetapan hukum agama lebih mengutamakan pendapat ulama *Syafi'iyah* atau penetapan dalam *mahzab al-Syafi'i*. Demikian pula halnya dengan formalitas yang digunakan oleh MAI di Pattani, sebagai berikut:

1. Setiap masalah yang dihadapi harus ditetapkan berdasarkan pada al-Qur'an, hadis, *ijma'*, dan *qiyas* yang penetapannya mengikut pada apa yang digunakan dalam *mazhab Syafi'i*, dan pendapat-pendapat ulama *syafi'iyah* secara terperinci. Dengan maksud, semua masalah-masalah diselesaikan dengan menggunakan penetapan bermazhab *Syafi'i*.
2. Jika suatu masalah sangat sulit menetapkan hukumnya, maka dilakukan *al-Ihtiyathi*, yaitu sebagai kesempatan yang akan memindahkan penetapan hukum berdasarkan pada mazhab lain, yakni mazhab *Hanafi*, *Maliki*, *Hambali*, dan pendapat ulama dalam mazhab tersebut dengan kesesuaian kondisi masyarakat Pattani.

Dasar-dasar penetapan hukum/fatwa atau yang disebutkan dengan metode *istinbat* hukum yang digunakan oleh MAI di Pattani tidak berbeda jauh dengan metode yang digunakan oleh *khalifah Umar bin Khattab*, karena metode yang diucapkan dan dilakukan oleh *Sayyidina Umar* digunakan Imam *al-Syafi'i* (Minhajuddin, 2012) dan itu juga digunakan dalam masyarakat bermazhab *Syafi'i*, seperti Pattani.

Dasar penetapan hukum yang disebut dengan metode *istinbat* hukum yang digunakan oleh MAI di Pattani tidak berbeda dengan dasar penetapan imam-imam mazhab dulu, hanya lebih mengutamakan penetapan yang digunakan oleh mazhab *Syafi'i*, karena di masyarakat Pattani sangat ekstrim dalam mazhabnya. Dengan

perkembangan zaman sekarang banyak bermunculan isu-isu kontemporer yang belum ada dasar penetapannya sebagai dasar dalam penetapan hukum/fatwa MAI di Pattani ini.

Dengan masalah-masalah yang sulit penetapan hukumnya, maka akan menggunakan penetapan hukum dalam mazhab lain, tetapi hal tersebut agak sulit dilakukan, karena masih ada perselisihan pendapat ulama MAI di Pattani dengan menyetujui keputusan tersebut, sehingga suatu penetapan tidak bisa diterapkan mengikut perkembangan masyarakat. Contohnya: menetapkan hukum alternatif membolehkan mengeluarkan zakat fitrah dalam bentuk uang ganti dari makanan pokok (beras), tetapi hal tersebut dibatalkan penetapannya, karena muncul perselisihan antar ulama di Pattani yaitu antar Majelis Agama Islam Pattani dan Jam'iyah Ulama Pattani.

Sedangkan, hal tersebut dikemukakan oleh Dr. Muhammad Mawardi Djalaluddin (2009: 195-196) dalam bukunya bahwa *"beberapa hasil hukum yang dihasilkan oleh para imam mujtahid di masa tabi'in dan atba' tabi'in yang masih digunakan, di antaranya: zakat fitrah boleh dikeluarkan dalam bentuk nilai (uang)"*. Dengan demikian, fatwa MAI yang dibantahkan oleh Jam'iyah Ulama Pattani akhirnya tidak bisa diterapkan atau dilaksanakan.

Perkembangan keilmuan dan kemajuan ilmu pengetahuan dan teknologi semakin jelas terhadap kebutuhan. Di samping itu, datang kemudahan, efektifitas dan efisiensi pekerjaan dan urusan kemanusiaan, namun juga datang permasalahan-permasalahan baru yang sebelumnya tidak ada. Permasalahan tersebut meningkat tajam dan semakin kompleks yang perlu segera diselesaikan dan dipecahkan oleh lembaga yang berwenang untuk memecahkan permasalahan tersebut sesuai dengan aspirasi, kondisi, dan situasi masyarakat Pattani.

Kenyataannya, permasalahan kemasyarakatan yang dialami oleh umat muslim Pattani, malah tidak menjauhkan mereka dari agama, justru fenomena yang terjadi malah sebaliknya, yakni masalah tersebut mendekatkan mereka kepada ajaran Islam, untuk mencari jawaban masalah dari agama Islam. Masyarakat muslim Pattani, tidak semuanya memiliki pengetahuan keagamaan yang mendalam, meskipun semangat keagamaan mereka tinggi. Oleh karena itu, perlu segera ditanggapi oleh para ulama yang mempunyai kemampuan dan memiliki kapabilitas untuk memberikan solusi atas permasalahan yang dihadapi oleh masyarakat muslim Pattani.

Para ulama Pattani tidak boleh membiarkan umat Islam Pattani berada dalam kebingungan dalam menghadapi permasalahan yang mereka hadapi, apalagi membiarkan mereka terjerumus dalam kesesatan, karena memutuskan secara salah terhadap permasalahan mereka. Majelis Agama Islam di Pattani merupakan perkumpulan para ulama, cendekiawan muslim yang memiliki tanggung jawab lebih besar dari pada umat Islam Pattani untuk memberi jawaban dan menunjukkan jalan yang benar atas permasalahan yang dihadapi umat.

Permasalahan umat Pattani dianggap penting untuk dipecahkan dan diselesaikan, apalagi masalah-masalah yang bersifat kekinian atau kontemporer

semakin kompleks yang dihadapi umat Pattani. Tugas Majelis Agama Islam di Pattani bukanlah pekerjaan mudah yang dapat dilakukan setiap orang, melainkan pekerjaan sulit yang memikul resiko berat, kelak akan dipertanggungjawabkan kepada Allah swt. hal ini karena tujuan pekerjaan itu adalah menjelaskan hukum Allah swt. dan akan dipedomani serta diamalkan.

Dalam memecahkan sesuatu masalah harus memenuhi metode dalam menetapkan hukum/fatwa yang didasarkan pada *nusus syar'iyah*, adanya kebutuhan, adanya kemaslahatan, dan adanya intisari agama (*maqasid al-syari'ah*). Oleh karena itu, dalam menetapkan hukum/fatwa harus tetap menjaga penggunaan *manhaj* yang telah disepakati oleh para ulama, sebagai upaya untuk tidak terjerumus dalam kategori menetapkan hukum/fatwa tanpa pertimbangan dalil-dalil hukum yang jelas. Tetapi disisi lain juga harus memerhatikan unsur kemaslahatan dari penetapan hukum tersebut.

Keberadaan metode dalam penetapan hukum/fatwa di Pattani itu sangat penting, sehingga dalam setiap proses penetapan harus mengikuti metode tersebut. Sebuah hukum/fatwa yang ditetapkan tanpa mempergunakan metodologi, keputusan hukum yang dihasilkannya tidak mempunyai argumentasi yang kokoh. Oleh karena itu, implementasi metode dalam setiap proses penetapan itu merupakan suatu keniscayaan.

Dasar-dasar dan Prosedur penetapan hukum/fatwa yang dilakukan oleh Majelis Agama Islam di Pattani sebagaimana yang dijelaskan di atas, bahwa masyarakat umat Islam di Thailand khususnya di Pattani Thailand Selatan bermazhab *Syafi'i*, yang merupakan mazhab yang paling besar di Asia Tenggara (Pitsuwan, t.th.). Dalam penetapan hukum/fatwa keagamaan lebih mengutamakan pendapat ulama *Syafi'iyah* atau penetapan dalam *mahzab al-Syafi'i*, sehingga suatu masalah sulit penetapannya, maka *al-Ihtiyathi*, yaitu sebagai kesempatan yang akan memindahkan penetapan hukum berdasar pada mazhab yang lain dengan kesesuaian kondisinya.

Situasi kehidupan dan lingkungan masyarakat sosial itu selalu berubah dan berkembang maju mengikuti perubahan dan kemajuan yang ditimbulkan oleh hasil pemikiran intelektual dan aktivitas fisik manusia. Sehingga hal tersebut membuat manusia membutuhkannya, karena manusia selalu berada dan hidup beradaptasi dengan lingkungan sekitarnya serta kehidupan sosial tertentu. Dengan demikian, intisari nilai-nilai tradisi lama yang baik perlu dipelihara dan dilestarikan, namun jika ada sesuatu yang baru lebih mendatangkan kemaslahatan, maka ketentuan baru itu yang lebih *afdal* untuk diamalkan dan dikembangkan. Disini juga menunjukkan, bahwa ada dua aspek, yaitu: kesinambungan dan perubahan berjalan secara bersama (Djalaluddin, 2009). Hal tersebut sejalan dengan apa yang diungkapkan oleh *Khalifah Umar bin al-Khattab* dalam Hasan Bisri (2003: 1),

المحافظة على القديم الصالح والأخذ بالجديد الأصالح

Artinya:

Memelihara ketentuan (warisan lama) yang selama ini sudah baik (maslahat) dan mengambil ketentuan aturan baru yang lebih baik (lebih maslahat).

Kenyataannya kaidah ini mengisyaratkan selalu adanya perubahan di dunia ini. Dalam menghadapi perubahan tersebut, kaidah ini memberi isyarat untuk tetap memelihara maslahat yang lama. Apabila mengambil yang baru, maka harus yang lebih maslahat.

Kaidah ini bisa berlaku dalam segala bidang *ijtihadiah*, terutama dalam pemanfaatan ilmu dan teknologi, dan dalam perubahan-perubahan atau amandemen dari setiap peraturan yang berlaku (Djazuli, 2011).

Dengan masalah-masalah yang bersifat kontemporer yang agak sulit dalam penetapan hukumnya, namun hal tersebut membutuhkan kemaslahatan umat secara umum dan intisari agama *maqasid al-syari'ah*, peneliti ingin menawarkan metode penetapan hukum/fatwa selain dari dasar penetapan hukum yang dikemukakan oleh MAI (Majelis Agama Islam) di Pattani, adalah: *Metode Maslahah al-Mursalah* dan *Metode Maqasid al-Syari'ah* yang berperan penuh dalam pertimbangan penetapan kesesuaian dengan masalah-masalah yang dihadapi umat Pattani. Metode tersebut sebagaimana yang dijelaskan oleh Dr. Wahbah al-Zuhaili yang meliputi/memenuhi pandangan ulama-ulama mazhab *Syafi'i*.

SIMPULAN DAN SARAN

Simpulan

Masyarakat umat Islam Pattani di Thailand Selatan menganut *mazhab al-Syafi'i*, yang merupakan mazhab yang paling besar di Asia Tenggara. Dalam penetapan hukum/fatwa agama Islam lebih mengutamakan pendapat ulama *Syafi'iyah* atau penetapan dalam *mahzabal-Syafi'i*, demikian pula halnya dengan formalitas yang dipergunakan oleh MAI di Pattani sebagai berikut:

1. Setiap masalah yang dihadapi harus ditetapkan berdasarkan pada al-Qur'an, *hadis*, *ijma'*, dan *qiyas*.
2. Jika terdapat suatu masalah yang sangat sulit penetapan hukumnya, maka dilakukan *al-Ihtiyathi*, yaitu memberi kesempatan untuk memindahkan penetapan hukum berdasarkan mazhab lain seperti mazhab *Hanafi*, *Maliki*, *Hambali*, dan pendapat ulama dalam mazhab tersebut dengan kesesuaian kondisi masyarakat Pattani.

Majelis Agama Islam memiliki kewenangan yang hakiki dalam segala bidang yang bersangkutan mengenai persoalan agama termasuk di dalamnya pembagian harta warisan. Namun, sebelum persoalan sampai kepada Majelis Agama Islam terlebih dahulu akan diselesaikan oleh imam masjid di tiap daerah. Jika persoalan yang tengah terjadi tidak dapat diselesaikan oleh imam masjid setempat barulah persoalan tersebut ditangani oleh pihak Majelis Agama Islam.

Saran

Beberapa hal yang ingin diberikan sebagai rekomendasi/implikasi bahwa setiap perkembangan zaman membutuhkan penjelasan dan penetapan hukum dari ahlinya atau lembaga yang memenuhi syarat untuk menetapkan hukum seperti Majelis Agama Islam. Dalam menetapkan hukum menghindarkan dari segala pengaruh, hanya mendasarkan kepada *Nas-nas* untuk memperoleh kemaslahatan umat dan menjauhi kemafsadatan dan tujuan syara' *maqasid al-syari'ah*, demi mencapai penetapan hukum yang mendekati umat Islam dari nilai agama dan memperoleh kesadaran dan ketaatan umat dalam beragama.

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RENEWING MADRASAH EDUCATIONAL INSTITUTION IN INDONESIA

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Abstract:

Renewal of madrasah education in Indonesia began in 1958. The Ministry of Religion implemented a madrasah education program as a center for Islamic education, in several places established compulsory learning Madrasahs, compulsory education was intended to foster madrasah in order to uniform curriculum materials and implementation systems. Furthermore, Central Indonesian National Committee of Workers in its session on 29 December 1945 made a number of recommendations to the Ministry of Teaching and Culture Education, which in essence was to immediately try to reform education and teaching carried out in accordance with the main plan of new education and teaching efforts. Followed by several regulations that are operational technical in nature. The renewal of madrasah education in Indonesia has become significant as indicated by the Joint Decree of 3 Ministers in 1975 is the Decree of 3 Ministers, namely Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs, Number: 6 of 1975, Number: 037/U/1975, and Number: 36 of 1975 concerning Improving the Quality of Education in Madrasahs. This Ministerial Decree 3 was signed in Jakarta by 3 Ministers, namely: Dr. H. A. Mukti Ali (Minister of Religion), Dr. Sjarif Thajeb (Minister of Education and Culture) and H. Amir Machmud (Minister of Home Affairs) on March 24, 1975. Impact of the Joint Decree 3 ministers on madrasahs made the status of madrasahs equal and had the same rights as public school alumni.

Keywords:

Renewal, Madrasah

EDUCATION as a central point of change in social dynamics has a significant contribution in improving the quality of human resources (Cipta, 1999). To produce computational outcomes, education needs to be adapted to the development of demands for development, the advancement of science and technology. So that the updating of methods and media of education is a necessity. The more advanced education of a people, certainly has a progressive culture. In addition to cultural processes, education is also a conscious effort to prepare students through activities of guidance, teaching, and training for their role in the future. As a conscious effort, education is the totality of experience that allows a person to grow and develop as a human being, as a member of society, citizens, and even the world (Mashoeri, 1970). Operationally education as an activity lasts a lifetime and is carried out in schools, within the family and community. Therefore, education is a shared responsibility, parents, community and government.

Education is not a merely philosophical theory, but an applied theory in the form of action or implementation. In this case, what is considered is not just a matter of value

and purpose, but the most urgent and significant thing is implementation. How is the implementation of education so that the intent and purpose of education can be embodied in students, and influence the behavior of students.

Humans are not only pedagogical beings, but more than that humans are also social beings. As social beings there are always dreams to be achieved, there are socio-cultural values that will be preserved, and cultural works that will be inherited, not only admirers of ancestral works, but become creators of cultural traditions that will be inherited from the next generation. Humans not only become educators, but also need education, to fulfill their curiosity instincts (QS An Nahl/16: 78. God does not give the potential to "know" in humans.

Translation:

And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.

The gift of reason in humans has a very extraordinary potential, can make something that was once impossible becomes a common thing and or proven. How impossible it is that far away in the other hemisphere can be witnessed at the same time in other places. The potential of human reason is not limited to intellectuality, but more than that the mind is also able to penetrate the space of spirituality. There is nothing more important than what one gets except the mind which is able to give clues to the truth and avoid all abominations. Thus, from a healthy mind can distinguish truth and falsehood. In addition to being able to become a medium for achieving intellectual degrees, reason is also able to sort and choose, which is good and right.

In humans there is the potential for learning talents that can only be realized well through education. For this reason, education is needed, which at the beginning of life until toddlers is fully handled by both parents. But in subsequent developments, the mother and father can no longer provide the full knowledge and skills needed by their children. At this time a form of education is needed which is called a school or madrasa.

Islamic education in Indonesia has been going on since the entry of Islam, in this phase, Islamic education took place through personal interactions between educators and students. Once formed in the Muslim community in an area, they began to build an educational place, which started from a mosque. The mosque is the first Islamic educational institution beside the residence of the ulama or *muballigh* (at-Tuwaanisi, 2002). After that, other Islamic educational institutions were built.

The initial phase of Islamic education institutions goes according to the needs of the people. Islamic education is conveyed by Islamic advocates on the subject of Islamic teachings only, with a very simple method, and in a place that is also suitable for its time. In line with developing Islam in Indonesia, it is directly proportional to the need for the quality of Islamic education on the one hand. So, the idea of renewing Islamic education in Indonesia arose due to the dissatisfaction of a number

of people about the output of Islamic education at that time. Because there is a side that needs to be renewed. This side includes material, methodology, and school management. From the material aspect, it is to do the integralization of science and end the dichotomy of science, while the aspects of the method, not only use the method of *sorogan*, *wetonan*, and memorization, but it is desirable to have new methods that are in line with the times.

The renewal of the education aspect is intended to achieve the maximum educational goals, namely to improve human quality. Namely a man who has faith and devotion to God Almighty, noble character, good personality, discipline, hard work, responsible, independent, intelligent, and skilled and healthy physically and spiritually. Education, whatever its vision and mission must be able to educate the life of the nation and develop humanity as a whole, including educational institutions with Islamic characteristics that call madrasas (Arif, 2009).

The progress of science and technology has resulted in the process of community acceptance of education graduates getting tighter. Thus, it is not wrong if madrasas must improve themselves if they want to be a choice because madrasas are one of the educational institutions characterized by Islam. The existence of madrasas with various kinds of demands does not necessarily run smoothly, but many face obstacles. On the one hand, madrasas are educational institutions that have a significant number of students from the total student population at the elementary and secondary levels. Even though there are so many numbers, but it is not directly proportional to the attention obtained from the government. As a result madrasas face difficulties and are marginalized and less competitive in education in general. This discriminatory attitude resulted in madrasa education being pushed into the property of the periphery. Madrasah education has been underestimated by the national education system. As a result, madrasas as part of the national education system tend to face a variety of obstacles, both education quality, management, and curriculum (Tilaar, 2000). Even so, there is still a pile of hope in madrasas that are worthy to be developed.

Madrasas have no choice but to improve the quality of their education. Madrasas are required to improve themselves by renewing their programs with smarter programs based on current needs, both in developing science and technology based on faith and piety, creating jobs. Madrasas must be able to compete with other institutions. Madrasas are educational institutions born from the community and to the community. Renewal is a necessity if it does not want to be abandoned by the community, the party who is the main supporter and guardian of the madrasa.

Madrasas at the beginning of Indonesia's independence until the birth of a Joint Decree of three ministers in 1975 focused on the teaching of religion, and few general subjects. The impact of madrasas does not have equality with public schools. Madrasah graduates are not permitted to continue their studies to public universities, because it is considered that their diplomas do not have a requirement for that. After the three ministerial decrees were issued, one of the most substantial sub-elements

was the similarity and equality with public schools. Thus the graduates of madrasas can continue their studies to public universities in various scientific fields both those belonging to natural, social and humanities sciences. In this regard, the structure of the madrasa curriculum was perfected, which was initially concentrated in the development of religious sciences. And after the birth of the decree of the three ministers the curriculum structure changes in content, namely 70% general and 30% religious.

Based on the background, what becomes, the next study in this paper is how the form or stages of regulation are the basis for reform in madrasah educational institutions, and what aspects are updated in madrasah educational institutions.

RESEARCH METHODS

This research is a library research which is categorized into a type of qualitative research. Therefore, this study seeks to uncover and find theories about renewal of madrasas in Indonesia in a number of books, journals, and results of previous research.

DISCUSSION

Understanding of Renewal

Etymologically, renewal means the process, how to renew, the process of developing customs, a new way of life, rebuilding, rearranging, and restoring as before (Language, 1988). While in terms of terminology, renewal contains many meanings, including according to him A. Mukti Ali, renewal is an attempt to replace the bad with the good by trying the good to be better (Ali A. M., 1971). According to Harun Nasution, the word better known for renewal is modernization. The word modernization is born from the Western world, which contains the notion of mind, flow, movement, and effort to change ideas, customs, old institutions, and so on, so that they can be adjusted to opinions and new circumstances. caused by the advancement of modern science and technology (Nasution, 1992). In simple terms, Azyumardi Azra defines renewal with an effort to make changes in various fields with the aim of improving overall system performance in order to obtain better results in accordance with the challenges and dynamics of community needs (Azra, 1997). Meanwhile, Cece Wijaya argues, renewal is an attempt to introduce new things with the intention of improving what is already used for the emergence of new practices, both in methods and ways of working to achieve goals.

Furthermore, Cece Wijaya explained that renewal efforts must have the following contents:

1. New, which can be interpreted everything that has not been understood, accepted, and carried out by the recipient of the renewal. Although it may not be something new for others. However, the important nature of the new word is qualitative in nature that did not exist before.

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2. Qualitative, which means that renewal allows for reorganization or rearrangement of elements in a system
 3. Intentionality, meaning that an effort to renew is something that is done in a planned manner rather than by accident
 4. Improve ability, meaning the main purpose of renewal is to increase the ability or overall system performance to achieve the best goals.
 5. Purpose, meaning reference from the renewal process. Therefore, it needs to be formulated clearly, in detail and regularly. While the purpose of the renewal itself is the efficiency, effectiveness, and relevance of the results to the demands of the needs of the community.
 6. Things that don't exist before include: ideas, goals, organizational processes (Cece Wijaya, 1992).

From some of the meanings of the reforms mentioned above, it can be concluded that renewal is something that is done effectively, efficiently, and productively towards progress. The renewal referred to in this introductory note is renewal in education, which is a new change and deliberately sought to achieve certain goals in education. With regard to renewal in the education sector, education in modern society basically functions to provide a link between students and their changing socio-cultural environment. To find out about an update that occurs, it needs to be determined earlier the indicators attached to the renewal. A renewal always follows the dynamics of people's lives. This means that renewal is inevitable.

Basic Regulations for Reforming Islamic Education in Madrasas

In 1958 the Ministry of Religion implemented a madrasa education program. In several places established compulsory learning Madrasas (MWB), compulsory education is intended to foster madrasa in order to uniform curriculum materials and implementation systems (RI, 1986). At that time, the education curriculum had not integrated general education in madrasas. The teaching material/curriculum that is run is based on Islamic Education.

As an effort to maximize religious education, the Ministry of Religion established Public Madrasas in several regions of Indonesia. The establishment of madrasas, followed by a set of regulations as operational principles, including curricula and standards achieving madarasah output. The madrasa management is required to imitate and guide the provision of madrasas and thus it is expected that uniform quality of madrasah quality will be achieved (RI, 1986).

Formally, the initial regulation which became the basis of the educational system in Indonesia began with the President's policy on April 18, 1972, the President issued Presidential Decree No. 34 of 1972 concerning Functional Responsibilities of Education and Training. In the pepres, the three departments that were given the authority to organize education were: The Minister of Education and Culture was in charge and responsible for fostering general and vocational education, the Minister of Manpower was in charge and responsible for the training of skills training and vocational work for non-Civil Servants and Chair of Administrative Institutions The

state is in charge and responsible for fostering education and training specifically for Civil Servants. The Ministry of Religion is not referred to as conducting religious education. The following two years, the Presidential Decree was confirmed by Presidential Instruction No. 15 of 1974 which regulated its realization, the Ministry of Religion specifically also has not been mentioned. For the Ministry of Religion which manages Islamic education, including madrasas, this decision creates problems. Whereas in the MPRS Decree No. 27 of 1966 stated that religion is one of the absolute elements in achieving national goals. In addition, in the MPRS Decree No. 2 of 1960 affirmed Chapter II General Provisions Article 2 Mental/Religious/Spiritual/Research Fields:

1. Carry out the Political Manifesto in the field of Mental/Religious/Spiritual and Cultural development by guaranteeing spiritual and material conditions so that every citizen can develop his personality and Indonesian national culture and reject the bad influences of foreign culture.
2. Establishing Pancasila and Manipol as subjects in low to college.
3. Establish religious education to be a subject in schools ranging from public schools to state universities with the understanding that students have the right not to participate, if adult guardians express objections.
4. Fostering as best as possible the construction of houses of worship and religious institutions.
5. Carry out national education policies and systems that are directed towards the formation of experts in development in accordance with the conditions of Indonesian socialist humans, who are noble in character.
6. Ensure that all forms and manifestations of art belong to all people and shed light on national characteristics.
7. Strengthening the information business as a media for driving the revolutionary people and masses.
8. The research policy is adapted to free and active foreign policy and includes the people without leaving scientific conditions.
9. The Keppres 34/1972 policy followed by Inpres 15/1974 was a problem in the management of madrasas, because since the enactment of Law No. 4 of 1950 and Law No. 12 of 1954, madrasas and pesantren were not included in the national education section. As a result Muslims consider pesantren and madarasah to get discriminatory treatment.

To accommodate madrasas and pesantren in the frame of national education. So, on March 24, 1975 a policy was issued in the form of a Joint Ministerial Decree signed by the Minister of Religion (Prof. Dr. Mukti Ali), Minister of Education and Culture (Lt. Gen. Dr. Teuku Syarif Thayeb) and Minister of Home Affairs (Retired Gen. Amir Machmud).

Before the birth of the 3 Ministerial Decree, the existence of madrasas did not yet have formal legality as part of national education. The legal basis for the implementation of education in Indonesia is the Education Law Number 4 of 1950

Number 12 of 1954 which has been replaced with Law Number 2 of 1989 concerning the National Education system. In article 13 it is stated that on the basis of freedom each citizen adheres to a religion or life belief, free perfection is given to establish and organize private schools (paragraph 1). Specific regulations concerning private schools are stipulated in law (paragraph 2).

Empirically since 1950 the basic legality of religious/madrasah tertiary institutions is still very weak because management is only based on the regulation of the Minister of Religion. On March 24, 1975, the madrasa obtained formal legality with the birth of a Joint Decree of the Three Ministers namely, Minister of Religion, Minister of Education and Culture and Minister of Home Affairs Number 6 of 1975, Number 037/U/1975 and Number 36 of 1975. After the Act Number 2/1989 the position of religious education institutions grew stronger.

To realize the Joint Decree, the Ministry of Religion through the regulation, uniformity and inclusion of gaps in madrasas by reducing the number of PGAN and changing the status of PGAN to Madrasah Tsanawiyah or State Aliyah and changing the status of the IAIN Preparatory School, becoming a MAN.

A number of nomenclatures in the Joint Decree are intended to strengthen the position of the madrasa by detailing the parts that show the equality of madrasas with schools. In chapter I, article 1, paragraph (2) for example stated:

1. Madrasah Ibtidaiyah, equivalent to elementary school.
2. Madrasah Tsanawiyah, equivalent to the Junior High School.
3. Aliyah Madrasah, equivalent to High School.

Furthermore, in chapter II, article 2 states that:

1. A Madrasah diploma can have the same value as an equivalent Public School diploma.
2. Madrasah graduates can continue to the Public School at a higher level ...
3. Madrasah students can move to a level Public School.
4. Regarding management and coaching stated in Chapter IV article 4.
5. Madrasah management is carried out by the Minister of Religion.
6. The formation of religious subjects in Madrasahs is carried out by the Minister of Religion.
7. Fostering and supervising the quality of general subjects in madrasas is carried out by the Minister of Education and Culture Minister of Religion and Minister of Internal Affairs (Martunus, 1979).

Efforts to overcome the imbalance between religious education and general education continue to be sought. To equalize between religious schools and public schools including changing the curriculum in religious schools. Decree of the Minister of Religion, Minister of Education and Culture and Minister of Home Affairs in 1975 concerning improving the quality of education in madrasas which stipulates:

1. A madrasah diploma can have a value equal to the value of an equivalent public school diploma.
2. Madrasah graduates can proceed to public schools at a higher level.

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3. Madrasah graduates can be transferred to public schools that are from the same level as elementary school to college.

The Joint Decree is an effort to achieve the initial integration between religious education and general education into the national education system. Thus it means that Islamic education cannot be separated from national education. Islamic education has become an integral part that is not separate from national education.

Renewal of Islamic Education in Madrasas

After Indonesia's independence, immediate efforts were made to renew in the field of education and teaching of Central Indonesian National Committee of Workers in its session on 29 December 1945 made a number of recommendations to the Ministry of Teaching and Culture Education, which in essence was to urgently seek renewal of education and teaching carried out in accordance with the main plan of the new education and teaching business. In the recommendation also mentioned the existence of madrasas and pesantren, namely: 'Madrasas and pesantren which are essentially a tool and source of education and intelligence for ordinary people who are deeply entrenched and rooted in Indonesian society in general, should also receive real attention and assistance with the form of guidance and material assistance from the government (Gunawan, 1986).

In response to Central Indonesian National Committee of Workers recommendation, on March 1, 1946 the Minister of Teaching and Culture (Dr. Mr. T.S.G Mulia) through Decree No. 104/Bhg. formed a special commission called the Teaching Investigation Committee led by Ki Hajar Dewantara and Soegarda Poerbakawaja, with the task of:

1. Plan new arrangements for each type of school.
2. Establish teaching materials by considering practical requirements and not too heavy.
3. Prepare lesson plans for each type of school including faculty. In a report compiled on July 2, 1946, the Investigation Committee succeeded in formulating a number of important matters. The formulation of national education goals is directed at efforts to instill the spirit and spirit of patriotism.

This goal is closely related to the condition of the newly independent Indonesian nation, so that efforts are needed to cultivate a spirit of patriotism and increase national awareness in order to maintain and fill independence. Regarding religious education, the investigating committee recommends the following:

1. Religious studies in all schools are given during school hours.
2. Teachers are paid by the government.
3. In elementary schools, religious education is given starting in class IV.
4. Education is held once a week at certain hours.
5. Religious teachers are appointed by the Ministry of Religion.
6. Religious teachers are also required to be competent in general education.
7. The government provides books for religious education.
8. Training is held for religious teachers.

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9. The quality of Islamic boarding schools and madrasas must be improved.
 10. Teaching Arabic is not needed (Rahim, the New Direction of Islamic Education in Indonesia, 2001).

Of the recommendations above, special attention to madrasas is only in the rest directed at religious education in public schools.

In the regulation, it is explained that madrasas also teach general knowledge of at least 1/3 of the total hours of lessons held. The general knowledge in question includes; Indonesian, reading and writing Latin letters, counting (for elementary level). Coupled with earth science, history, plant health and nature (for the advanced level). The provision also regulates madrasa gaps which include:

1. Low-level Madrasas, with a minimum length of study of at least 4 years, and students limited to ages 6 to 15 years.
2. Advanced Madrasas, with a study period of at least 3 years after graduating from a Low Level Madrasah, students aged 11 years and over. In 1952, the above provisions were refined through the Minister of Religion Regulation Number 7/1952.
3. Upper Level Advanced, with 3 years of study after graduating from Madrasah.

In educational institutions, community expectations are hung. To realize these expectations, the madrasa must make changes in all of this, both regarding improving the quality of education that includes curriculum, material, methods, means of education, and evaluation (Sutrisno, 2006). More than that, it is no exception to improving the quality of human resources in education management, and reorientation of educational goals that are able to provide solutions to the impact of the dynamics of the people.

Renewal of Educational Objectives

The goal is very important in educational activities, because it is the intended direction. Then the goal must be clear before doing anything, including education. If education is seen as a process, then the process will end in achieving the ultimate goal of education (M. Arifin, 1987). The purpose of education is closely related to the purpose of human life, because education is a part that is used by humans to maintain the continuation of their lives, both as individuals and as a society. Therefore, the purpose of education must be directed according to the needs and demands being faced (Langgulung, *Humans and Education*, 1995).

In other terms, the renewal of educational goals is always intended to reform various plans and activities so that the education process does not lose relevance to the demands of the needs of the community, whether local, national, regional or international or global. Concretely, the educational goals of a society are always built on the philosophy of the community concerned.

In this context, the flow of philosophy of education in progressivism has a strong contribution to the ever-changing dynamics of society. The flow that was born as a renewal in the world of education, especially as an opponent of conventional policy policies inherited from the 19th century, can be said to have done a lot and

carried out initiatives to conduct reconstruction in modern education. This stream is anti against absolutes, rejects absolutism, and authoritarianism, and is dynamic, and always changes (Ali H. H., 1986).

Hasan Langgulung identifies the purpose of Islamic education with a purpose in life. In the Islamic context it is firmly stated that human activity must relate to Allah Almighty. Furthermore it was said that the purpose of Islamic education must also look at the basic human characteristics in the Islamic view, because Islamic education will have a direct impact on humans. (Langgulung, Man and Education, 1995). Judging from the theoretical, educational objectives are taken hierarchically, for example intermidier goals (temporary or intermediate) become intermediate targets that are absolutely achieved at certain levels of education, the next goal is incidentally something that is not planned, but can be the target of the education process at a certain level . The purpose of education is theoretically aimed at facilitating the educational process through stages that are structured in the direction of general goals or final goals (M.rifin, 1993).

In the system of operationalizing educational institutions, the purpose of education is in stages in the instructional structure. So that the classification is increasing. Educational goals when viewed from the instructional system can be seen as follows:

1. Special instructional objectives directed at each field of study that are absolutely mastered and practiced by students,
2. General instructional objectives, directed at knowledge as well as practice of a field of study in general,
3. Curricular objectives that will be achieved through outlines of teaching programs at every level of education,
4. Institutional objectives, objectives to be achieved according to the education program at each particular school or educational institution,
5. General objectives or national goals are life ideals determined through the educational process in various ways or systems, both formal, non-formal, and informal (M. Agrin, 1993).

Likewise with the aim of Islamic education wherever possible the determination of the ultimate goal is absolutely thought out, so that it can avoid the deviation permanently in the desired corridor. The corridor in question is the creation of a good lifestyle, through some enlightenment of the soul, brain, reasoning, feeling, and senses. Education as much as possible contributes to the development of spiritual, intellectual, imaginary, physical, which ultimately leads to a human figure who surrenders to God.

Other formulations of educational goals can be seen in the results of decisions on Islamic education seminars in Indonesia May 7-11 1960 in Bogor as follows:

1. The aim of Islamic education is to instill piety and morals and uphold the truth in order to form human beings who are personal and virtuous according to Islamic teachings.

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2. The goal is determined by the understanding that Islamic education is guidance on spiritual and physical growth according to Islamic teachings with the wisdom of directing, teaching, training, nurturing, and overseeing the enactment of all Islamic teachings. (M.rifin, 1993).

Meanwhile, according to Oemar Muhammad al-Toumy al-Syaebani, the purpose of education is the desired change and the learning process both for individuals and collectivity in society as well as for the environment, where humans live. In connection with the formulation of education so broadly, then these objectives can be distinguished according to human tasks philosophically as follows:

1. Individual goals related to individuals related to the salvation of the world and the hereafter;
2. Social objectives related to social life as a whole and general behavior of the community and desired changes in personal growth, experience and progress of life;
3. Professional goals concerning teaching as science, art, and professions and other activities in society (Langgulung, 1998).

Even though the education formulation is editorially very varied, the momentum remains in the formation of qualified personal Muslim figures. As a consequence of the task of the Caliphate in the world with the main duty of faith and submission and obedience to Allah SWT (Zainuddin, 1990). In line with that, Ahmad Tafsir stated that the purpose of Islamic education is to create godly humans (Tafsir, 1994).

From the above explanation it can be understood that the purpose of Islamic education is very synonymous with the goals of human life, as implied in (QS al-An'am (6): 162)

Translation:

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

Curriculum Renewal

The term curriculum comes from Latin, namely *curre* which means run, match field, and race place. Or, the distance that must be traveled, which in the past was used by sports players (et al., 1999). So the curriculum literally means race, race, and competition. While the curriculum in Islamic education is known as the word *manhaj*, which means the bright path that humans go through in various fields of life (Ramayulis, 1998). Education experts often limit the meaning of the curriculum, both in a narrow sense and in broad terms. In understanding narrow curriculum is defined as a number of subjects or a number of knowledge that must be mastered to achieve a diploma. The curriculum can also mean the overall lessons provided by an educational institution (Langgulung, 1998). While the curriculum in a broad sense, namely the curriculum that involves all activities carried out and experienced by

students in the development of both formal and informal in order to achieve educational goals (Hisham, 2000).

The curriculum ideally follows developments and advances in science. the curriculum must change according to the times and the environment as an object of educational output, in the hope of bringing forth competitive outcomes both in its time. The madrasa curriculum must be adapted to the environment, the development of the times, and technological advancements because people in general always change according to changing times (Nurgiyantoro, 1988). For that, a curriculum is needed that is able to create aspects of the environment, handle life, life needs, and the dynamics of life. The intended curriculum, according to Ainurrafiq Dawam with an integrated curriculum (Ta'arifin, 2005). For this purpose, a paradigm shift and scientific characteristics are needed in applying the madrasa education curriculum.

Subject matter at every level of madrasah education for MI, MTs, MA should be sustainable. This is expected so that later the subject matter will not only repeat. Madrasah Ibtidaiyah as elementary level education has an important role in the process of forming the personality of students, both internal, external, and suprainternal (Fajar, 1998). Therefore, madrasah ibtidaiyah is in dire need of more attention, both system, material, management, and quality, so that later mistakes that are delegated to madrasaah ibtidaiyah will not be repeated.

Curriculum orientation must be more grounded and can answer current and even future needs. Education provides intelligence that can present a caliph human figure on earth. Thus, education can bring about an ideal human figure (Getteng, 1997).

Madrasas as educational institutions that are characterized by Islam are not only formal features in the curriculum. However, there are at least three main programs that need to be established. First, the *mafikib* program with Islamic nuances. Second, religious study programs with the nuances of science and technology. Third, the creation of a religious atmosphere in the madrasa (Rahim, 2001). The Islamic nuances program is intended to support the reintegration of the general sciences with the science of religion, so that there is no longer a dichotomy of science. While the religious study program with science and technology is a continuation of the *mafikib* with Islamic nuances.

Actually the education curriculum at the madrasa has undergone several adjustments. But because the change in society is faster, the world of education is like a place. The curriculum as if it is not able to walk together with the acceleration of the progress of science and technology. Improving the curriculum, improving teacher quality and fostering it has actually been able to answer community needs and development. However, good efforts are not accompanied by seriousness to improve its supporting devices such as teachers, facilities and administrative policies. The components needed cannot run together, resulting in lameness and failure in repairs.

Therefore, madrasas must redesign the quality and quality models of Islamic education. According to Hujair AH. Sanaky, there are at least five things that must be

designed, namely: first, by formulating a clear vision and mission and goals. Second, the curriculum and learning material are oriented towards the needs of students and the needs of the community to be able to answer the challenges of change. Third, the learning method is oriented to the problem solving efforts (problem Solving) and not the dominance of lectures. Fourth, education management is oriented to school-based management. Fifth, the organization and resources of teachers who are competent and professional in their respective fields. Then Islamic education will be able to compete by being able to prepare and produce strong, quality and world-class leaders in their fields so that they are able to answer actual or contemporary problems according to the needs of changing times. For this purpose, a number of things have become the focus of renewal in the Madrasah education institution. Renewal of the curriculum is done because the curriculum is a dynamic, following the socio-cultural changes of society. That is, the curriculum as a tool to achieve educational goals always adapts to the development of the community curriculum must be useful for students and help solve their problems and community problems. Subandijah distinguishes the terms of curriculum renewal with curriculum changes. If curriculum renewal, according to him is a change or curriculum innovation in subjects or fields of study. Or also called curriculum changes on a limited scale (micro/special). While curriculum change is a change in curriculum in all aspects of the curriculum component. Or also called the curriculum changes in a system (macro/general). In line with this flow, curriculum renewal can be characterized by the introduction of new subjects. Or it can also be a change in hours and subjects, both in the form of additions and subtractions according to the needs of the times.

Educator Renewal

Educators are people who carry out activities in the field of education. In English it is called teacher (teacher), instructor or trainer (guide), lecturer (lecturer), and educator (educator). In Arabic it is often also called ustazd, mudarris, mu'allim, and mu 'addib. Educators of the education component that must be considered. Because educators are responsible for the personal formation of their students. An educator does not only function as a teacher at class only, but must be able to create an educational atmosphere outside the classroom (Nata, 2005). Educators also provide opportunities for students to carry out various activities to solve problems.

In Law No. 20 of 2003 concerning the National Education System it is stated that educators are professionals who are tasked with planning and implementing the learning process, conducting guidance and training, and conducting research and community service. With these duties and responsibilities, an educator is required to fulfill several conditions. According to the Directorate of Religious Education, the conditions as educators or instructors are; First, having a believer, Muslim and muhsin personality. Second, being obedient to practicing religion, namely practicing Islamic shari'a, and can provide a good example for students. Third, have the soul of educators and love for their students and have a sincere spirit. Fourth, knowing the

basics of knowledge about teacher training, especially didactic methodology. Fifth, master the science of religion. Sixth, healthy spiritually and physically (et al. Z., 1983).

Whereas according to Republic of Indonesia Law Number 20 of 2003, the requirements (qualifications) of an educator are; First, educators must have minimum qualifications and certification with levels of authority to teach, physically and mentally healthy, and have the ability to realize national education goals. Second, educators for formal education at the level of early education, primary, secondary and higher education are produced by accredited colleges. In more detail, the Teachers and Lecturers Act also explains that there must be several principles inherent in an educator, namely; first, have talent, interest, soul calling, and idealism. Second, have a commitment to improve the quality of education, faith, piety, and noble character. Third, have academic qualifications and educational background in accordance with the field of duty. Fourth, having the competencies needed in accordance with the task field. Fifth, have responsibility for carrying out professional duties. Sixth, get income determined according to work performance. Seventh, has the opportunity to develop professionalism on an ongoing basis with lifelong learning. Eighth, has guaranteed legal protection in carrying out professional duties, and ninth, has a professional organization that has the authority to regulate matters relating to teacher professionalism duties.

Further provisions regarding educators are also regulated in Government Regulation Number 19 of 2005 concerning National Standards of Education, especially in Chapter VI, Article 28 as follows:

1. Educators must have academic qualifications and competencies as agents of learning, physically and mentally healthy, and have the ability to realize national goals.
2. Academic qualification as referred to in paragraph (1) is the minimum level of education that must be possessed by an educator which must be proven by a diploma and/or certification of relevant expertise in accordance with applicable laws and regulations.
3. Competence as a learning agent at the level of primary and secondary education and early childhood education.
4. A person who does not have a diploma/or expertise certification as referred to in paragraph (2) but has special expertise that is recognized and needed can be appointed as an educator after going through the feasibility and equality test. Based on this basis, it can be understood that the characteristics of a qualified teacher must have academic qualifications, competence, and certification.

Talking about quality problems means talking about competency issues. According to Muji Hariani and Noeng Muhajir, as quoted by Syafruddin Nurdin, there are at least three competency models (performance educators) in carrying out their teaching and learning process known as the Stanford Teacher of Appraisal Competence (STAC), namely:

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1. Rob Norris's model. Teacher competency includes personal and professional quality, teaching preparation, formulation of teaching goals, teacher's appearance in teaching, student appearance in learning, and evaluation.
 2. Oregon model. Competencies that must be possessed by the teacher include; teaching planning and preparation, teacher's ability to teach and students' ability to learn, the ability to collect and use information on learning outcomes, interpersonal relationship skills that include relationships with students, supervisors, and peer teachers, and the ability of relationships with professional responsibility.
 3. Stanford model. Includes objective components, teacher teaching components and evaluation components. The renewal of educators is oriented towards improving the quality of educators which can be characterized by the effort to achieve the competencies inherent in an educator. So, what is meant by renewal in the aspect of educators here is a change in the framework of achieving the competence of teachers in an educational institution.

Renewal of Students

In Islamic education, other terms for students include al-shabiy (children), students (people who want or need), al-muta 'alim (students), thalib al-ilmi (claimant of science), tilmiz (students), and thifl (people who wish). (Arief, 2002). What is meant by students is a person or group of people who are in need of knowledge or knowledge, guidance, and direction. Because students are born in a holy state, clean of all sins, then he will be good or bad depending on the educator and his environment. (al-Jamaly, 1986). According to Abuddin Nata, a person who is seeking knowledge requires excellent physical readiness, healthy mind, clear mind, and a calm soul, it is necessary to maintain and care for the potential and tools of the senses, physical, and mental needed to seek knowledge.

Students are objects that are at the same time as subjects of education. As an object, these students receive certain treatment, but in the view of modern education closer learners are said to be the subject or actor of education. Educational renewal business is aimed at the interests of students or students, often called "Student Centered Approach". Renewal is oriented to produce ideal student figures. Like, qualified, professional, qualified in the field, strong-willed or unyielding, highly motivated, patient, resilient, not easily discouraged, and so forth.

This effort can be done by fixing the education process or system. That is, renewal of students begins with renewal of the input (prospective students who will enter) through rigorous selection. Then, the formulation and stabilization of knowledge is carried out in the teaching and learning activities (processes) in the school and in the dormitory to produce the expected output.

CONCLUSIONS

In 1958 the Ministry of Religion implemented a madrasa development program as an implementation of education. In general, the education system policy in Indonesia began with the President's policy on April 18, 1972, when President Soeharto issued Presidential Decree No. 34 of 1972 concerning Functional Responsibilities of Education and Training.

Tap MPRS No. 27 of 1966 stated that religion is one of the absolute elements in achieving national goals.

To accommodate madrassas and pesantren in the frame of national education, the policy was issued on March 24, 1975 in the form of a Joint Ministerial Decree (Joint Decree) signed by the Minister of Religion (Prof. Dr. Mukti Ali), Minister of Education and Culture (Lt. Gen. Dr. Teuku Syarif Thayeb) and Minister of Home Affairs (Retired Gen. Amir Machmud). After the birth of Law Number 2/1989 the position of religious education institutions grew stronger.

The renewal referred to in the madrasa is a dynamic curriculum, can exist following the development of science and technology and the dynamics of the community as madrasah alumni users. Another measure that must be considered is the purpose of education must be synchronized with the aim of the creation of human beings in general, namely the creation of humans who meet educational goals in general. If education is seen as a process, then the process will end in achieving the ultimate goal of education

Another thing that is not less important in education reform is educators. Educators are a component of education that must be considered. Because educators are responsible for the personal formation of their students. An educator does not only function as a teacher in the classroom, but also must be able to create an educational atmosphere outside the classroom.

Educational renewal affair is aimed at the interests of students or students, often called "Student Centered Approach". Renewal is oriented to produce ideal student figures. Like quality, professional, qualified in the field, strong willed or never give up, have high motivation, patience, steadfast, not easily discouraged, and so forth.

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THE REVITALIZATION OF SCIENCE AND TECHNOLOGY FOR INCREASING THE HUMAN RESOURCES IN HIGHER EDUCATION

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Abstract:

The purpose of this article is to explain why the human resources management do not entirely use science and technology for increasing the effectiveness of human resources quality. This article discusses about the phenomena addity on the using of simple administration for giving an academic maximum service, several theories and conceptual study on human resources management, and offering the importance of science and technology revitalization in order to be used for supporting and increasing the quality of academic administrastion and service in higher education. This article recommended to design, develop, and use the technology for supporting the academic activitiy and service.

Keywords:

Science and technology revitalization, human resources, academic service, higher education

IT IS HARD to deny that academic and administrative services in public and private universities are far from satisfiction. This phenomenon, among others, can be seen from the students' complaints without breaking up all the time. From important academic matters such as obtaining decent teaching services, the availability of adequate references in libraries, objective assessment systems, adequate scientific guidance, to trivial administrative matters such as re-registration, students still complain. This is an irony that is difficult to be analyzed (Alifuddin, 2012). How could universities as producers and warehouses of science and technology not be able to provide services in full? Instead, the problem lies in the inadequate quality of human resources (HR).

In various universities, even though experts are highly skilled and competent in terms of service, for example, they are reluctant to conduct service training for their internal circles. They prefer to give their knowledge to off-campus circles who directly make money rather than doing for their own internal circles. In the medium and long term, this trend is not at all profitable, especially in the context of competition. This phenomenon invites one critical question: Why is the management of higher education reluctant to use science and technology to improve the quality of its human resources?

THE ORETICAL FOUNDATION

Human Resources Management and its Application in Working Area

Every activity requires HR. Likewise, the organization of higher education also requires human resources. Human resources or human resources contain two meanings. First, HR contain an understanding of work effort or services that can be provided in the production process. In this case HR reflects the quality of business provided by a person in a certain time to produce goods and services. The second definition of HR involves people who are able to work to provide services or business ventures. Being able to work means being able to carry out activities that have economic value, namely that these activities produce goods or services to meet the needs of the community (Sumarsono, 2009).

In addition, HR can also be understood as the entire ability or potential of the population within a particular area along with demographic, social and economic characteristics or characteristics that can be utilized for development purposes (Bangun, 2018). So, when discussing HR, it means discussing the population with all their potential or abilities. Human potential involves two aspects, namely: quantity and quality. Demographic characteristics are aspects of HR quantity that can be used to describe the number and population growth, population distribution and population composition. While social and economic characteristics are aspects of the quality (quality) of HR. The success of development carried out by a country is largely determined by the quality of its human resources, both physically and physically.

According to Mangkuprawira (2003) compared to other production factors, HRs are unique which are characterized by several things as follows:

1. *Intuition and emotion*; meaning as a potential for living things, humans cannot be needed, like other passive factors of production. Humans with their potential (HR) have characteristics of deep feelings if needed unnaturally. He can protest, complain, be satisfied, and so on.
2. *Active personality*; meaning that every human being tends to want to achieve maximum performance. This is a sign that humans have physical needs and not those that are not static and even unlimited. However, on the other hand the resources owned are limited. Therefore, several choices are needed that must be sought and fulfilled by humans.
3. *Human performance* is a function of the level of ability, attitude, and degree of motivation. Based on the formula, HR cannot be considered its potential uniform. There are 4 human groups, namely (1) people who are able, but do not want to, (2) people who want but cannot, (3) people who want and are able to, and (4) people who are unable and unable.
4. Humans have three stages of *individual development*: (1) the stage of dependence on others. At this stage humanity has a "you" paradigm; (2) the stage of freedom (dependence) in which individuals have the freedom to regulate themselves. At this stage humans have the "me" freedom paradigm; (3) in the next stage

individuals are in a state of interdependence. The paradigm is the "us" paradigm.

More than that, according to Cardoso Gomes (2003), variables in human resources include capabilities, attitudes, values, needs, and characteristics - Demographic characteristics (population). The elements of human resources are strongly influenced by the surrounding environment, such as the norms and values of society, the level of education and opportunities available. These elements will in turn affect the role and behavior of managers in the organization. People in the organization can be distinguished from one another based on these variables. People involved in organizations usually have a character in terms of elements that are different from one another, including the manager. Such differences are very important to know by managers, and to accommodate them wherever possible. Recognition of differences in potential also requires manager's adjustment to these characteristics. Conversely, the role and behavior of managers affect the elements of human resources, and so on will also affect the environment.

To create quality human resources and work well in organizations, certain knowledge and skills are commonly known as competencies. To realize this, human resource management (HRM) is needed to support HR management. As it is known that the basic components of the organization consist of human (people), technology (technology), work procedures (task) and organizational structure (organization structure). The four basic elements or components are interrelated with each other simultaneously and synergistically in an effort to improve organizational performance. However, of the four basic components, HR (people) have the most important role. Organizations can operate because they are operated by humans in them. Organizations develop and advance because they are developed and promoted by the role of the organizational actors involved in them. Humans become the main actors in every step of the organization in carrying out its mission to realize its goals and ideals. The role of HR in organizations is so important and decisive, so that management is needed, namely how to manage systematically-planned and patterned so that the desired goals both in the present or in the future can be achieved optimally.

Related to this, Simamora (2004) states that human resource management (HRM) is part of organizational management that focuses on the element of human resources. The main task of HRM is to manage human elements well so that workers who are satisfied with their work are obtained. Therefore, the HRM assignments can be grouped into two functions, namely: (1) managerial functions: planning, organizing, directing, and controlling, and (2) operational functions: procurement, development, compensation, integration, maintenance, and termination work relationship.

According to Simamora (2004), the organization's ability to manage human resources can be seen from the implementation of all functions that must be held in order to support the activities of all the relevant organizational components. The

intended functions are: (1) human resource planning, (2) recruitment and selection, (3) orientation and placement, (4) training and development, (5) performance appraisal, (6) implementation of effective reward systems, (7) career planning and development, and (8) protection and maintenance of harmonious relationships with employees.

On the other hand (Dessler, 2006) states that HRM is an approach to humans with reference to four basic principles, namely:

1. Human resources are very important assets of an organization, effective management is the key to the success of the organization.
2. The success of an organization can only be achieved if the rules or policies and procedures related to humans from the organization are interconnected and contribute to the achievement of organizational goals.
3. Culture and organizational values, organizational atmosphere and managerial behavior derived from the culture will have a major influence on the best results.
4. HRM deals with integration which makes all members of the organization involved and work together to achieve common goals.

Furthermore, Dessler (2006) states that the basic concepts used as a basis for thinking in acting and formulating policies concerning humans in organizations can be divided into seven assumptions as follows:

1. Humans are the most strategic resource. This does not reduce the importance of other resources such as capital, machinery, work methods, material, time, energy and information. However, because non-human resources are inanimate objects that will have no meaning if they are not driven by humans, the availability of abundant power and funds will not automatically make it a reliable vehicle for achieving organizational goals. If human resources in the organization display positive behavior, the organization will be productive, but conversely if human resources in the organization display dysfunctional behavior, then human beings are also the most effective destructive elements in the organization.
2. Humans are the most noble creatures on this earth. This is because humans have many advantages over other creatures, including cognitive abilities and reasoning skills and various mental intellectuals, their dignity and dignity to be recognized and appreciated by others.
3. Humans are very complex creatures. It is so complex that humans need continuous efforts to recognize it better, and one of the implications of this fact is that in hiring someone, management must use the whole person concerned.
4. The complexity of humans as creatures that are difficult to satisfy. This means that it is not only limited to material needs, but also is social in nature, increased self-esteem, psychological, mental, intellectual and even spiritual.
5. The more abandoned use of the term "personnel management" is replaced with the term "human resource management". Its essence is not just a substitution of terms and not for popular reasons, but by using terms and concepts of human

resource management, the workers in the organization are not treated as objects but as subjects, in the sense of: recognition of their dignity, humane treatment in the workplace, empowerment can enjoy the independence nature of democracy in the company or organization and obtain rewards based on the principles of justice, fairness, equality and organizational capacity.

6. If the work unit that manages human resources in the organization is able to play its role properly, it will increase the work productivity of the organization.
7. Every manager is a human resource manager.

Although there is a work unit that functionally manages human resources within the organization, the highest leader is one of the members of the board of directors or the like, it does not reduce or eliminate the importance of the role of other managers as human resource managers. The reason is that the manager will:

1. Determine the professional and technical requirements of employees who are subordinates.
2. Assign them (employees).
3. Fostering these employees so that they are better able to carry out their tasks better.
4. Decide whether the employee is appropriate to be promoted to get a promotion or salary increase.
5. Give a warning or action to the employee if his subordinates violate organizational discipline.

Thus, it is clear that the position of HR and HRM is vital for the organization, including educational organizations which, among other things, have the task of providing academic and administrative services to achieve the development of science and technology. Therefore, improving the quality of human resources is a necessity. Quality in this sense, borrowing Stewart's constancy (Stoner, Freeman, & Gilbert, 1996) is "a sense of appreciation that something is better than something else." The point is "better than others". So, quality human resources are human resources that have advantages far beyond other human resources. Thus, he has certain advantages that make it possible to compete. While quality HRM is HRM that is capable of managing HR so that it has the advantage to compete.

One of the tools to improve the quality of human resources is science and technology. Science is knowledge that has been classified, systematized, and interpreted so as to produce objective truths and has been scientifically tested, while knowledge is anything that is known to man or everything that humans have obtained through both the senses, intuition, experience, and philosophy (Wahyuddin, 2009).

According to Suriasumantri, (2003), knowledge is essentially all what we know about a particular object, including in it is science. So science is part of knowledge that is known to humans in addition to various other knowledge such as art and religion. Meanwhile, according to Meanwhile, according to (Gie, 2004), knowledge is the whole information and ideas contained in statements made about a phenomenon /

event that is both natural, social and humanitarian. The formation of knowledge begins with curiosity, certainty begins with a sense of doubt and philosophy starts with both. Fulfillment of curiosity begins with reasoning or thought processes to draw conclusions in the form of true knowledge with logical characteristics and can be analyzed (scientifically) (Gie, 2004).

Crowl, Kaminsky, & Podell (1997) share knowledge in three types, namely: declarative knowledge, procedural knowledge, and conceptual knowledge. Declarative knowledge includes memories of the facts of information, sometimes knowledge is also called verbal information. Procedural knowledge includes how to learn special facts, learn about laws and apply them in broader situations. Conceptual knowledge includes categorizing related concepts. The concept is a classification of something related to images or events.

Whereas (Bloom, 1956; Forehand, 2010) classifies knowledge into: (1) knowledge of special matters: (a) knowledge of the term, (b) knowledge of specific facts; (2) knowledge of how and use of tools to do certain things such as: (a) knowledge of habits, (b) knowledge of trends, (c) knowledge of classification, (d) knowledge of categories, (e) methodological knowledge; (3) knowledge of general matters which include: (a) knowledge of principles and generalizations, (b) knowledge of theory and structure. So, science is a collection of human knowledge collected through the process of study and reasoning or can be accepted by reason.

. In terms of technology, Besari (2008) states that technology is basically an instrument to enlarge (expand) human power (human powers) in creating wealth (wealth). Technology is science and art that is transformed into products, processes, services, and organizational structures which are basically a set of instruments for the expansion of human power so that it can become a new resource for creating wealth through increasing productivity.

Thus, technology is a part and derivative of science. With conditions like this, then science and technology are then exchanged in one acronym: Science and Technology. The presence of science and technology, in addition to being a real product of human beings, especially those who provide science and technology, is also intended for humans to expedite their efforts in real life. For universities, science and technology is its product, but it is also an instrument to make itself grow and develop, in order to be able to produce more sophisticated science and technology, which is more useful.

The Urgency of Science and Technology Revitalization

Science and Technology is clearly a product of higher education but it feels foreign to the campus. As if science and technology is only dedicated to parties outside the campus. In fact, before "selling" or contributing to parties outside the campus, science and technology should be trial and error first on campus. It is only after being truly right, feasible, and providing benefits, "sold" to outsiders. This is important (Sakban, Nurmal, & Ridwan, 2019). Do not let universities sell "cats in sacks"; sell products/ services that are not suitable for use. In this case, the university

must position itself as a "laboratory" of all products or services that will be "sold." As a laboratory, universities will only issue products/ services that are truly feasible and worth consuming, not like "unclean drugs pity that was found and given in the name of mercy. "When universities graduate alumni who are not qualified, so that the alumni cannot compete in the world of work, the college has concocted" a merciless drug found and given in the name of mercy. "

Such conditions must be avoided, so that higher education institutions must have the courage to change the orientation of their activities: to be pro-quality improvement in internal human resources. It is impossible for higher education institutions to produce quality products / services without the quality of quality human resources. The great support capacity of campus facilities without the support of reliable HR quality will not be possible to produce superior products/ services (Bangun, 2018). It is impossible for the campus to provide good service without being supported by human resources who are competent in providing services.

Business in that direction is actually not difficult and also not expensive. The method is very easy. Take advantage of existing experts in the campus environment to become training instructors or workshops for campus internal circles. Involve them in various trainings according to campus needs. Invite service experts to share knowledge and competencies in service training sessions for academic and administrative staff. Cooperate with financial experts to contribute to training for financial staff. In summary, make use of the potential human resources that the campus has to develop other human resources (Noe, Hollenbeck, Gerhart, & Wright, 2017). In this way, potential HR will feel valued, while other HR will thank you. Such is the beautiful way of sharing: honing, nurturing and nurturing one another. The aim is to improve the quality of human resources. HR management must be able to cover this. The parties acting as HR managers must be concerned about the urgency. The HRM experts on campus can be involved to take part, so that various potential human resources in the campus can work together in a solid and harmonious manner. Here's the key.

To support this, don't forget about the technology elements to support campus activities. If the campus internal experts, for example, succeed in producing computer application programs for financial administration activities, use the application to the maximum to support the smooth running of financial administration activities (Šimec, 2019). In fact, excellent student work from information systems study programs in the form of academic administrative application programs can also be used for the benefit of academic administration activities (Rosenbaum, Murphy, Heymsfield, Matthews, & Leibel, 2002). Therefore, never be a priori to students who want to do research on campus with irrational reasons. Give flexibility to students to conduct research in the context of preparing a thesis, thesis or dissertation on campus so that the results can be utilized by the campus.

This is the essence of the revitalization of science and technology for improving the quality of human resources in higher education. Science and technology which is

a college product is utilized as much as possible for the interests and needs of universities. With this pattern, higher education will be more qualified for its human resources, so that it can provide the best contribution to its stakeholders, both on and off campus.

CONCLUSION

The organization tend to ignore the application of simple technology in daily lives because of limitation in skill and maintaining the traditional custom. Human resources management suggested to get maximum use of technology for academic activities as well as academic service. The revitalization of technology application is important to be considered to increase the effectiveness of quality of human resources in higher education.

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THE ANALYSIS OF *KITAB KUNING* TEACHING MATERIALS OF MA'HAD AL-BIRR

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Abstract:

This article aims at revealing the concept of verbal-linguistic intelligence based instructional strategies, the nature of verbal-linguistic intelligence, and the strategies that can be used to develop verbal-linguistic intelligence. Instructional strategy refers to micro strategy that is considered as specific plan that directs each part of the learning experience. Verbal-linguistic intelligence is also called smart word, as a part of multiple intelligences, refers to the ability to think about the words and use language to express and appreciate complex meanings. Instructional strategies that are often used in Indonesian schools are brainstorming, storytelling, reading biography, and journal writing.

Keywords:

Kitab Kuning, Teaching Materials

ONE effort that can be done especially by Islamic education institutions, is through pengajian kitab kuning. The study of yellow books or classical texts is seen through the components of education, namely educators, students, curriculum, learning materials, methods, infrastructure and evaluation systems (Zain & Djamarah, 2006). Or learning instruments, namely students, curriculum, methodology, religious teacher resources, religious activity facilities and evaluation systems (Rahim, 2001).

The compilation of books by ancient scholars is one of Islamic scientific traditions, because almost every problem there is more than one different opinion or approach in the Islamic scientific tradition. Various types of books were born from the hands of Islamic scholars since a long time ago, not only the types were diverse but the backgrounds and approaches used also varied greatly, from one cleric to another, even from one period to another.

Recitation of the book as tradition is one of the most important elements of the existence of an Islamic educational institution. The excavation of Islamic cultural treasures through the acquisition of this book is what distinguishes it from other educational institutions. Ma'had as an Islamic education institution can undoubtedly have a role as the center of transmission and dissemination of Islamic sciences, especially those that are classical studies.

Content / subject matter is the second component in the learning system. In certain contexts, the subject matter is the core of the learning process, meaning that the learning process often occurs is defined as the process of delivering material. This can be justified when the main purpose of learning is mastery of subject matter (Subject Centered Teaching).

Discussing content or learning material means about the curriculum. The curriculum comes from the Greek language, namely the curriculum which consists of the word *curir* which means "runner" and *curere*, which means a place to "race" so that the curriculum is interpreted the distance that must be traveled by runners. Based on the meaning, the curriculum in the world of education is defined as a collection of subjects that must be taken by students to obtain a diploma or complete education (Syar'i, 2005).

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Scripture means text or writing. In context, it means that the text or writing is bound together. Usually the book usually refers to the type of writing that has legal implications, or in other words is the governing law. The term book is commonly used to refer to poets' literary works in the past that can be used as historical evidence to reveal a past event (Azra, 2002).

The Book is a special term used to refer to writing in the religious field written in Arabic. This designation distinguishes the writing in general in letters other than Arabic, called books. The book used as a reference for learning in Ma'had and other traditional Islamic educational institutions, or the classic book called *Kitab Kuning*, is an Arabic paper compiled by Muslim scholars in the Middle Ages. The yellow book is books written by foreign scholars, hereditary as references referred to by the ulama in Indonesia as independent writings and as translations in the books of foreign scholars.

The book which is used as a source of learning in traditional Islamic education institutions like that, is called *kitab kuning*, which is an Arabic paper compiled by Muslim scholars in the Middle Ages (Masudi, 1985).

In a more detailed formulation, the definition of yellow book is:

1. Books written by foreign scholars, but have been used as a reference guided by Indonesian scholars.
2. Books written by Indonesian scholars as independent writings.
3. Books written by Indonesian ulama as comments or translations of books by foreign scholars (Wahid, 2005)

Another distinctive feature lies in its non-total bookbinding, the loose pages, not bound like a book, so the santri are easier to retrieve for the purpose of recitation, without reading a whole book. This model is usually called curling. So in one yellow book consists of several curves which indicate that one or several of the curations are brought separately (Harits, 2006).

However, these characteristics began to disappear with the publication of books similar to the more elegant format and layout, printed on white paper as material, and most of them were neatly bound lux. Display of yellow book now like this relatively

eliminates the classic impression. Thus his physical appearance is difficult to distinguish between new books (al-pole al-asriyyah) and classical books (al-kutub al-qadimah) (Haedari, 2004).

The material presented in the learning of classical books is not formally determined in a programmed syllabus, but only adheres to the chapters listed in the books (Arief, 2002). The text of the book is read by the teacher by first being translated literally, one by one each mufradat (word) then given i'rāb (harakat). While the selection of books that will be studied is usually determined by the caretaker of the recitation.

RESEARCH METHODOLOGY

Researchers use documents in the form of books or teaching materials used including *Fiqh al-Sunnah*, the book *al-Raḥīq al-Makhtūm*, the book *al-Arba'in al-Nawāwiyah*, the book *Qawā'id al-Lughah* and the Book of *Subul al-salām* including written data in the form of documents about *Ma'had Al-Birr*, and other important data relating to the discussion. In-depth interviews, namely researchers are free to develop questions about the focus of detailed research to informants who know or have information about the focus discussed. This interview technique is used to find data about the problem more openly, the respondent was asked for their opinions and ideas, while the researcher listened carefully and noted what was said by the informant (Yaumi & Damopolii, 2014). In this case the interview aims to obtain data and explanation directly about the system of recitation of the book for students of *Ma'ad Al-Birr*, University of Muhammadiyah Makassar.

In conducting this interview, researchers do it in two forms, namely structured interviews conducted using a written format that has been provided by researchers in the form of question descriptions related to the research issues, then confronted directly to the informants and unstructured interviews which is done without a written format, but is conditional according to data requirements (Yaumi, 2018).

This research is classified by descriptive qualitative research. Qualitative research methods are research methods that are used to examine natural object conditions where the position of researchers is a key instrument (Creswell & Creswell, 2017). Qualitative research is research that aims to understand the phenomenon of what is experienced by the subject of research, such as behavior, perceptions, motivations, actions, etc., holistically, and by way of descriptions in the form of words and languages in a specific natural context and by utilizing various scientific methods (Yaumi & Damopolii, 2014).

Data obtained through documents are analyzed using discourse analysis with a focus on cohesion and coherence. Cohesion is the relationship between hierarchy constructed in a sentence (Paltridge & Burton, 2000). This relationship refers to the relationship of subject, predicate, and object in a sentence. The coherence is a combination of one sentence with another sentence in a paragraph (Wolf & Gibson, 2005).

Data obtained through interviews were analyzed by following the qualitative data analysis model of Miles, Huberman, and Saldana as quoted by Yaumi (2018) through three stages, namely: data condensation, data presentation (data display), verification and conclusion. To test the validity of the data collected, several activities are carried out which include; credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (Yaumi & Damopolii, 2014).

FINDINGS AND DISCUSSION

The study of the yellow book on students in Ma'had Al-Birr Unismuh includes studies of yellow books (classic reference books) intensively, such as the book of Fiqh al-Sunnah, the book al-Raḥīq al-Makhtūm, the book al-Arba'in al -Nawāwiyah, Qawā'id al-Lugah and Kitab Subul al-Salām. The book studies held every week were specifically guided by religious teachers who are lecturers of Ma'ad Al-Birr alumni of Middle Eastern Universities, such as Saudi Arabia, Pakistan, Sudan and so on.

BOOK OF FIQH AL-SUNNAH

The Book of Fiqh Sunnah is the main reference and reference in routine extracurricular recitation of Ma'had Al-Birr Unismuh Makassar. The authors of this book are: Sayyid Sabiq. He is an Egyptian Ulama who was born in 1335 H/1915 AD and died in 1420 H/2000 AD.

A monumental work from Sheikh Sayyid Sabiq in discussing the problems of Islamic jurisprudence based on the arguments originating from the Qur'an, the authentic Sunnah and Ijma 'ulama of the Muslims. Jurisprudence of the Sunnah is considered to provide the actual form of Islamic jurisprudence. This work is phenomenal because almost all corners of the Islamic world make this book as one of the main references of Muslims in the problems of Islamic jurisprudence.

This reference book is a reference for various complete fiqh problems of all time. All discussions in this book are presented with offerings that are not only exclusive, but also complete, systematic, and easy to understand. This is in line with the objectives of Sayyid Sabiq himself who tend to facilitate and practice his explanations and avoid sectarian fanaticism.

Structure of The Book

The first volume presents matters relating to worship, such as the presentation of detailed matters concerning thaharah (purification) and procedures, azan, the valid conditions of prayer, the types of prayer, the procedures for prayer under certain conditions, the privilege of Friday and the law for Friday prayers.

And the second volume of the Sunnah Fiqh examines the problem of zakat, fasting, the body and things related to it, Hajj, to the problem of marriage. such as obedience, marriage conditions, terms of guardian, rights

between husband and wife, walimah, sermons and marriage prayers, tabaruj (ornamental), polygamy, types and laws of divorce.

Then proceed with the third volume, which contains various things about marriage (guardian and his position, rights and obligations of husband and wife, living, marriage contract, marriage, etc.), as well as various matters relating to hudud / punishment. Then the discussion about criminal sanctions, khamar and narcotics law, zina sanctions and accusing others of adultery, apostasy, robbery and theft, diat, jihad, jizyah or taxes, spoils of war, and protection of security for non-Muslims.

Finally he wrote the fourth volume, which is the final volume of the book of Fiqh Sunnah. This final volume discusses jihad, war, jizyah, ghanimah, expiation of oaths, and exposes things about muamalah among fellow human beings, including buying and selling relations, debts, usury, sacrificial slaughter, marriage, guarantee, court, clothing, endowments, grants, marriages, wills and inheritance.

Book Writing Method

In the opening of the book Fiqh Sunnah, Sayyid Sabiq began his book by explaining the universality of Islamic teachings. Then he also explained the history of tasyri 'Islamic law in a concise manner. Only then did he begin his book from the Thaharah chapter.

As the name suggests; Jurisprudence of the Sunnah, Sayyid Sabiq often put forward the law of jurisprudence first, only then did he strengthen it with his arguments both from the Qur'an and from as-Sunnah. As in the Thaharah chapter, Sayyid Sabiq mentions various kinds of water, after which he mentions his original argument.

Sayyid Sabiq is more inclined to stay away from the long-running debate of the schools of thought, and mention the ikhtilaf among the Ulama 'on matters that really need to be mentioned. His aim is to make it easier for readers to understand the book. This Book of Belia is also not affiliated with one particular school of thought.

Many scholars praise this book. According to most of them, this book is considered to have fulfilled the Islamic library's need for Sunnah fiqh which is associated with the school of fiqh. Therefore, the majority of intellectuals who have not committed to a particular school or are fanatical about them are so enthusiastic to read it. This is because none other than as a reference book, this book makes it very easy for them to refer to it every time they encounter a deadlock in several issues of jurisprudence.

One of the advantages of Fiqh Sunnah is its easy and practical presentation, accompanied by a wide peel so that it is very suitable for the needs of the people today. Therefore, it is not surprising that the book of Fiqh Sunnah is one of the main references in fiqh issues in almost all corners of the Islamic world.

And now, this book of Sunnah fiqh has been translated into many languages and read by people all over the world, including in Indonesia. Although it has been around for decades, this book remains contextual with the present conditions. Even received recognition from all world scholars as the best book of jurisprudence in modern times. Until 1994, thanks to this book Sayyid Sabiq received the King Faisal Prize award in the field of Islamic studies.

AL-RAHĪQ AL-MAKHTŪM

The Book of Al-Ra Alīq Al-Makhtūm is the main reference and reference in the study of the history of the Prophet Muhammad. in Ma'had Al-Birr Unismuh Makassar. The full title of this book is Al-Rahīq Al-Makhtūm, bahsun fī al-Sīrah al-Nabawīyyah 'Alā Saḥibiha Afdhal al-Salāt wa al-Salām, written work of Syaikh Shafiyurrahman Al-Mubarakfuri. The choice of name as the title of this book is taken from the verse Al-Qur'an in the letter Al-Muṭaffifin; verse 25.

Sīrah or the history of the life of the Prophet. it is never dry to be extracted and never used to be written. Many scholars and historians have explained and narrated all aspects of his life, as well as every event and event he experienced. However, none of these works have described the full and complete record of his life. But this book can be the first alternative that tells the various phases of his life comprehensively.

This work will take us to explore and trace every trace of the Prophet Muhammad PBUH. We also seemed to be able to see in real life his life. So, we can not only understand his struggles and teachings more clearly, but also be able to learn lessons and examples from all aspects of his life.

Structure of The Book

In the first part of the book, the author first gives a complete picture of the geographical location and conditions of the Arab occupation, including the beliefs of the Arabs before Islam came, then provides insight into the triumph of the pre-Islamic Arabs.

Furthermore, the author mentions in full the nasab genealogy of the family of the Prophet Muhammad, as well as the history of his birth until he was forty years old when appointed by Allah SWT. as an Apostle.

In the next section, it is revealed in detail the periods and stages of the Prophet. in preaching, both preaching secretly and openly. Including challenges and tests experienced by the Apostle in spreading Islam in the midst of Arab society. These tests include; boycott of his family and the events of the death of his uncle named Abu Talib and his beloved wife, Khadijah bintu Khuwailid. So that year was known as the Year of Sadness. To entertain his sadness, Allah Almighty. running it on a night trip known as Isra 'Mikraj.

After the period of Mecca, the next author mentioned in detail the process of moving the Apostle from Makkah to Madinah. His strategy in building new communities, among others, by making agreements with Jews who at that time also lived in Medina.

Furthermore, revealed the history of war followed by the Apostles in a row according to the year of its occurrence, starting from the Badr war, the Ahzab war, the Hudaibiyah war, the Mu'ah war to the conquest of the City of Mecca. In the final section, the author revealed the story when the Apostle performed the Hajj Wada '(farewell pilgrimage) until he died at the age of 63 years.

Book Writing Method

In the opening of the book *Fiqh Sunnah*, Sayyid Sabiq began his book by explaining the universality of Islamic teachings. Then he also explained the Shaykh Shafiyurrahman al-Mubarakfuri as the author of the book relies his studies on authentic histories from various official and legitimate sources. The strength of this book lies not only in the completeness and validity of the references used by the author, but also in the flowing, uncomplicated, and easily understood speech styles of various readers, as well as the chronological presentation of the life of the Prophet Muhammad. from birth to death, and describe his struggle in delivering Islamic treatises in detail.

In order to try to maintain the truth of the story of the Apostle, the author only quotes a history that comes from a source that has been *tahqiq*, so that we can know the degree of the story mentioned in the book. It can also be an additional insight so that you don't get caught up in confusion; which story has the source of transmission, which story is debated the truth, and which story there is no source at all.

This book which has been translated into 15 world languages is the winner of the Nabawiyah Sirah writing competition held by Rabithah al-Alam al-Islami in 1979, after outperforming 170 participants from all over the world. So that makes it more than feasible to be used as the main reference in studying the history of the life of the Prophet.

THE BOOK OF HADITH AL-ARBA'IN AL-NAWAWIYAH

For the study of the Prophet's hadiths, the extracurricular activities of Ma'ad Al-Birr Unismuh use the hadith references of *al-Arba'in Al-Nawawiyah*, written by Imam an-Nawawi.

The Book of Hadith *Arba'in Nawawiyah* is a collection of 42 hadith of the Prophet. collected by Imam Nawawi ra. and is a book that is no stranger to Muslims. Muslims know him and are familiar with him, because many are discussed by scholars and become a reference in spreading the teachings of Islam to the Muslims relating to religious life, worship, muamalah and sharia. Not only in this country, this book is well known throughout the Islamic world for centuries. Islamic boarding schools, Islamic boarding schools, madrassas,

mosques, prayer rooms, recitation houses, and various Islamic educational institutions make it a "mandatory book" that is studied. Thousands of Muslims memorized it and made it as a test material for diverse interests.

This book counts the books of hadith because the contents are indeed only the traditions of the Prophet. Even though it is thin and small, but it has great contents. The number of hadith is as many as 42 traditions. Although the number of traditions is 42, but this book is called "Al-Arba'in" which literally means forty and this is usual in Arabic because it is classified into the language of Majaz, precisely entering the rule "ithlaqul juz-i 'alal kulli", (mentions part of the whole).

Forty-two hadiths written in this book are expected to represent and summarize the entire hadith of the Prophet because they are core traditions. These hadiths, among them by some scholars are referred to as "rubu'ut tasyri'" (a quarter of Islamic law legislation), "rubu'ud din" (one quarter dien), and "tsulutsud din" (one third dien). With traditions like this, people who are able to memorize them are expected to have mastered the entire hadith of the Prophet in substance so that the traditions are expected to be enough to become the axis of Islamic teachings in the face of life.

Structure of The Book

Arbain Nawawi's Hadith book in general can be said to include the following contents: Covers most of the affairs and needs of Muslims in the world and in the hereafter. Is the hadith of choice, and is a kalim jawami'ul which has the virtue in a brief and concise discussion. The hadiths constitute one unit which is the scope of Islamic teachings, both half, or one third or a quarter.

Widely used by scholars to teach Muslims to become the main support in providing an understanding of Islamic teachings so that some scholars concentrate on these traditions and then give them more detail. There are those who say that there are no less than 51 books that give thanks to the hadith of Al-Arba'in Al-Nawawayah.

Book Writing Method

In this book, Imam an-Nawawi tries to only include the traditions that are believed to be his faith. Most hadiths are taken from Sahih Al-Bukhari and Sahih Muslim, or at least hasan. To summarize, Imam Nawawi did not mention the complete sanad-sanad of the hadith; and only left the narrators of friendship with the intention to be easily memorized.

The traditions collected by Imam Nawawi in this book contain the teachings of Ushuluddin, the rules of Shari'a, the principles of the dien and the summary of the teachings of Islam. Its contents teach globally all types of obedience. Imam Nawawi asserted that it is appropriate for anyone who seeks the hereafter to know traditions like this.

Imam Nawawi really chose the hadith which became the foundation of the Islamic religion in compiling his Arba'in book. Among the 42 most hadiths

are the first, the first hadith: Hadith of Intention, that the practice depends on the intention; 2nd Hadith: Jibril Hadith which contains the Pillars of Islam, Pillars of Faith and Pillars of Ihsan; 6th Hadith: About Halal, Haram, and Syubhat; and the 9th Hadith: Doing orders according to ability, etc.

THE BOOK OF QAWĀID AL-LUGHAH

In order to deepen students' knowledge of Arabic language rules such as nahwu and sharaf, the extracurricular program of Ma'ad Al-Birr uses the book *Mulakhas Qawā'id al-Lughah al'Arabiyyah*, written by; Fuad Nikmah. The author divides his book into two juz, nahwu knowledge and sharaf science. In the hope of making learners can focus on one area before moving on to another field, so that the material obtained is more in-depth.

According to the beliefs of many people, Arabic has a complex grammar and high complexity that makes it difficult for people to know him well. This book is structured to help readers absorb Arabic rules easily, efficiently and practically. This book has been printed in more than twenty-three editions, in demand by readers, writers and instructors in Arabic lessons.

This book is a complete reference book for the rules of nahwu and sharaf, arranged in an attractive and innovative style, easy and coherent. Accompanied by explanations with tables and examples. This book is very suitable for students and students who have just learned Arabic grammar because of its simple and straightforward language.

Structure of The Book

In compiling this book, Sheikh Fuad Ni'mah divides the two parts or juz namely; first part about Nahwu Sciences and the second part about Sharaf Science. Overall in the two juz there are 11 (eleven) chapters.

In juz 1, after the mukaddimah chapter is followed by the following chapters which are all about matters relating to grammar or nahwu science. In chapter 1 for example, the author explains the types of isim (nouns) such as; isim marfū, isim majrūr, isim mansūb, isim mabni or mu'rab and the divisions are detailed and clear.

While in chapter 2, the author explains about fi'il (verb) and its types such as; fi'il madhi (past verb), fi'il muḍāri '(medium or upcoming verb) and fi'il amr (command word). And chapter 3 describes the letters and their parts, for example the letters that enter into the isim, the acceptable term for fiil and the letters that can be entered in both types of sentences.

As for chapters 4 and 5, the author explains easily how to position words in Arabic (Arabic), including the division of numbers or sentences, active or passive. The Arabic examples can be learned easily and clearly in chapter six.

In the next juz (juz 2), the author specifically explains the science of Sharaf which begins with the scales (al-wazan) sharaf (chapter 1), then followed by changes (sharaf) that occur in isim and fi'il (chapters 2 and 3). In

chapter 4, the author specifically mentions punctuation marks (address tarqim) and closes with chapter 5 which contains the application of sharaf science in Arabic.

Book Writing Method

In the opening of the book *Fiqh Sunnah*, Sayyid Sabiq began his book by The preparation of the book *Mulakhas Qawa'id al-Lughah al'Arabiyyah* by starting with the discussion of the science of *Nahdlatah* with consideration that the science of *nahwu* is the first science to be studied before Sharaf science for anyone who wants to master Arabic grammar

BOOK OF SUBUL AL-SALĀM

The Book of *Subul al-Salām* or its full name *Subul al-Salām syarh Bulūg al-Marām min Jām'i Adillat al-Ahkām* is a book of fiqh compiled by Imam *Ash-Shan'ani* (d. 1059 H) which is a book of *syarah* (explanatory) from the book *Bulūg al-Marām*, a thematic hadith book that specifically collects hadiths with the theme of Islamic jurisprudence by *Al-Hafizh Ibn Hajar al-Asqalani*. Although more precisely the book *Subul al-Salām* is a summary book (*mukhtashar*) from the book *Al-Badr al-Tamām* which is also one of the books of the *Bulughul Maram* which was compiled by *Qadly Husayn ibn Muhammad al-Maghribi* (d. 1119 H).

This book is very famous among Muslims from various schools and groups, because the scope of its contents about *ahkam* hadiths (laws) are needed by Muslims to be used as a reference. Besides being known as the most popular *Bulughul Maram* book, this book is also one of the books of Jurisprudence across schools. This is because Imam *Shan'ani* does not exclusively follow certain fiqh schools, he also avoids the fanatical attitude of *taqlid*, so that the book is compiled without tendencies towards any of the schools of thought. Jurisprudence is determined by the results of his own analysis while considering the opinions of the four religious scholars. Imam *Syaukani* (d. 1250 H / 1834 AD) argued that Imam *Shan'ani* was an absolute *mujtahid*.

Among the advantages of this book, in addition to the presentation, systematics of writing and its perfect review, is also supplemented by *takhrij* hadith which refer to the books of *Shaykh Muhammad Nashiruddin Al-Albani*. Therefore, this book became very popular because it was an easy language, and the discussion was not too long. But also not too simple and concise so as to reduce the level of scientific. So, this book is very suitable to be studied and used as a reference by anyone who masters the science of hadith and fiqh, even if it is needed by people who have the scientific level above.

Structure of The Book

In compiling this book, Sheikh Fuad Ni'mah divides the two parts or juz. In compiling the book *Subul al-Salām*, Imam al-Shan'ani used a method that was quite simple and not long-winded. He only wrote the syarh of each hadith with an easy language then after that he concluded the law which could be taken from the hadith by mentioning the opinions of the scholars of jurisprudence such as the opinion of the four madhab, the opinions of the friends, and the opinions of the madhab priests and others.

Based on the printed book *al-Ma'arif*, Riyadh, this book was published in 4 volumes, which were dita'liq by Sheikh Muhammad Nashiruddin al-Albani. Each volume consists of several chapters (books) and sub-chapters (chapters), and bibliography (fihris), in detail as follows:

1. Juz I: Thaharah Book - Prayer Book (Bab al-Mawaqit-Bab Sujud Sahwi)
2. Juz II: Prayer Book (Chapter Prayer Tathawu'-Bab al-Libas) - Kitab al-Hajji
3. Juz III: Kitab al-Buyu ' -Kitab Al-Ruj'ah
4. Juz IV: Kitab al-Jinayat-Kitab al-Jami '

Book Compilation Method

Among the methods adopted by Imam al-Shan'ani in writing his book are as follows:

1. Write down hadith texts first, and continue by writing comments from al-Hafidz Ibn Hajar.
2. Then write a short biography of the narrators of hadith friends
3. After that, he then began to explain the additions and a brief explanation of the hadith with the approach of the hadith science.
4. Explain foreign words in the matan hadith and explain the chapter or chapter of jurisprudence related to the hadith.
5. Explain the sentence in the hadith at any time.
6. After that, then later he began mensyarh hadith by quoting the opinions of the scholars and their differences in the problems of jurisprudence related to the hadith.
7. Explain things that are considered ambiguous and contradictory in some traditions
8. See what he considers to be strong (strong) by including a proposition that strengthens his opinion accompanied by a rebuttal to the arguments of the person who is opposite him.

In order to get an overview of the learning material in the yellow book study activities for students in Ma'had Al-Birr Unismuh, it is necessary to present examples of material presented in the implementation of the activities of the pengajian students.

The material presented in the learning of classical books is not formally determined in a programmed syllabus, but only adheres to the chapters listed

in the books. The text of the book is read by the teacher by first being translated literally, one by one each mufradāt (word) then given i'rāb (harakat). While the selection of the books to be studied is determined by the teaching cleric, however, it remains with the knowledge and recommendations of the leadership of Ma'had Al-Birr.

CONCLUSION

The *Kitab Kuning* teaching materials used in Ma'had Al-Birr are tThe Fiqh al-Sunnah, the book al-Raḥīq al-Makhtūm, the book al-Arba'in al-awāwiyah, the book Qawā'id al-Lugah and the Book of Subul al-salām. Each book has a discrete structure, combining factual and theoretical knowledge. The methods used in writing the books integrated describing concepts, explaining the evidence, giving example and non-example, and summerizing the contents. Basically, the books are not constructed through the specific curriculum. But the curriculum developers took the contents of the book to be foundation of curriculum.

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INFORMATION TECHNOLOGY FOR SUPPORTING EDUCATIONAL QUALITY

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Abstract:

This article is related to information technology for supporting educational quality. The aim is to describe quality in terms of management concepts, analyze the role of information technology in supporting quality education. The development of educational quality is not only related to various quality management requirements, but also includes quality of design, quality of confidence, and quality of use. Quality improvement must involve information technology to facilitate the improvement of educational processes and outcomes. Quality education is a strategic work program that needs to be considered by the organization in developing long-term integrated quality management application. To improve the process, utilization of IT such as e-learning, online learning, blended and distance education become an inseparable part of the design and assessment of learning.

Keywords:

Information, Technology, and Educational

INDONESIA'S competitiveness rating experienced a significant increase. If in 2009, Indonesia's competitiveness was ranked 54th out of 144 countries, then this year Indonesia's ranking rose by 10th place with 44th position. Thus, Indonesia was considered as one of the countries with the best achievements. This success was presented in The Global Competitiveness Report 2010-2011 which was launched by the World Economic Forum (WEF) as a kick off for the implementation of WEF Summer Davos in Tianjing, China (www.tempointeraktif.com; September 10, 2010).

In fact, the results of the World Economic Forum (WEF) report previously showed Indonesia's industrial competitiveness in 2003 reached the lowest position among ASEAN countries, which was in the 72nd position from the macro side or the Growth Competitiveness Index (CGI) and 60th position from the side micro or Business Competitiveness Index (BCI). Although in 2004, Indonesia's competitiveness was slightly better to 69th out of 104 countries reviewed, but still lagging behind with other ASEAN members such as Singapore, Malaysia and Thailand. Seeing the low competitiveness of the industry, Indonesia needs to carry out a conceptual study of the fundamental issues in the current industrial system. The pattern of the tailor industry - production based on orders, abundant natural resource-based dependence, the availability of low labor wages, or the high economic cost business climate, it's time to review this era.

Internal improvement program by improving the system to prevent leakage and

inefficiencies such as the creation of economic, political and social stability, licensing management, etc .; a program to improve the ability to control technology to support industrial development and product innovation; and the commitment of business/ industry management to management re-engineering and product quality improvement according to standards, all of which are necessary programs.

In Indedx's Global Competitiveness (GCI) published by WEF there are components that form the basis of measurement, namely institutional, infrastructure, macroeconomic conditions, health and basic education, higher education and training, market efficiency, labor market efficiency, financial market development , technology readiness, market size, business sophistication, and innovation.

The health and basic education component scores rose from 5.2 to 5.8 and ranked from 82 to 62. Meanwhile for higher education and training the score was from 3.9 to 4.2 and the ranking was from 69 to 66. Thus education has a contribution that large in increasing GCI Indonesia's ranking

According to Minister of National Education M. Noah (www.jardiknas.kemdiknas.go.id; September 20, 2010), changes in GCI Indonesia's ranking regarding education in the basic education component were influenced by the quality of basic education from rank 58 in 2009-2010 to 55 in 2010-2011. Then, the participation of basic education from rank 56 to 52. The component of higher education and training was influenced by the participation of higher education from the rank 90 to 89, the quality of the education system from 44 to 40, the quality of mathematics and science from 50 to 46, and access internet in schools from 59 to 50.

Another component that affects the increase in Indonesia's competitiveness is innovation. Ranked 39 in 2009-2010 rose to 36 in 2010-2011. This component is influenced by three factors, namely the quality of research institutions, industrial research collaboration with universities, and the availability of scientists and technical experts.

In the field of information technology (www.lintasberita.com; October 14, 2009), research conducted by the Economist Intelligence Unit (EIU) and sponsored by the Business Software Alliance (BSA) shows that Indonesia is ranked 59th in the world in the technology industry competitiveness index information (IT). This result places a decrease in one ranking from the results of previous research in 2008. The research, which is now entering its third year, assesses and compares the development of IT in 66 countries to see the extent of IT competitiveness index in these countries. Nineteen of the top 20 countries in the list last year, were again included in the list of the top 20 most competitive countries this year. The five countries with the most competitive IT levels in the Asia Pacific are Australia, Singapore, Japan, Taiwan, South Korea and New Zealand.

There are six key competitiveness enhancers according to EIU in the IT sector, namely: the availability of skilled labor; culture that supports innovation; world-class technology infrastructure; legal regime that provides protection for intellectual property rights; stable, open and competitive economy; and government leadership

that can balance between promoting technology and realizing market power to work.

The information study above provides input that the position of competitiveness of a country continues to be used as an indicator to measure the position of a country compared to other countries, and its impact affects the attractiveness of investment and the dignity of countries in the world. Some of the factors that are driving the increase in a country's competitiveness include education, information technology, and product competitiveness as measured by product quality.

This study will convey the integration of the three components so that the theme raised is the role of information technology in improving quality education in Indonesia. Quality perspective is not only limited to the quality of goods and services, but in a broad perspective where all points of view can mean that quality is a benchmark for output produced by a person or organization.

Quality Education

Understanding of quality continues to grow from time to time. Initially the quality concept only focused on conformity with requirements. This can be seen from the definition of quality delivered by Josep M. Juran (in Tjiptono, 2001) that "quality as a match for use (fitness for use)". Furthermore W. Edwards Deming stated that the need for continuous improvement and quality measurement to eliminate variation, using statistical tools. According to Deming, this is bottom-up where employees must be involved in solving problems. In the course of the concept of quality develops towards customer satisfaction. Organizations in providing products or services must comply with the requirements expressed by customers. Furthermore the quality concept requires organizations to be able to capture the latent requirements of customers. Organizations need to continually create new ideas or innovations to meet these requirements.

Kano (1996), a professor from the Department of Management Science of the University of Tokyo Science Faculty of Engineering, stated that there are two elements that must be considered to meet customer requirements, namely Attractive Quality and Must-Quality which later became known as Kano Methodology. Attractive Quality related to customer satisfaction. Customers will be satisfied when receiving products / services according to the expected level. Conversely, customers are not satisfied when receiving products / services below the expected level. Whereas Must-Be Quality is that the customer feels very dissatisfied if the product / service is below the expected level, but can accept it if it is a necessity.

From the quality definition above it can be seen that it is not enough to produce a product only by meeting specifications or providing services that meet management requirements, because according to Zakiyah (2005), quality is supported by three important parameters, namely quality of design, quality of conformity (quality of configuration), and quality of use (quality of use).

Quality of design is a design that reflects a product or service according to customer needs and expectations. All important characteristics should be designed into products or services. Quality of conformance is the product / service provided meets design requirements / standards. Quality of use is the user constantly feels safe using the products / services provided.

To fulfill the three parameters mentioned above, the need for a company complements the quality management concept that is applied in companies with the concept of education and training. Without the application of education and training, the application of quality in the company cannot be sustainable and not spread to all components of the work unit or organization. The approach to quality education for companies is the company's strategic policy so that quality values become the spirit and spirit of the company in providing services for products and services to customers as well as increasing competitiveness and sustainability in the future.

Information Technology

Information system is a part of IT that is used as a vehicle in the decision making process. According to O'Brien (2005), IT is considered to have conditions if it fulfills components including (1) people resources, (2) software resources, (3) hardware resources, (4) network resources, and (5) data resources.

People resources or HR are needed for the operation of all information systems. This human resource consists of users (end users) and information system specialists such as system analysts. Users (end users) are people who use information systems or information produced. Software resources include all sets of information processing instructions. The general concept of software is not only sets of operating instructions known as programs, which directly control computer hardwares, but also include sets of information processing instructions needed by people known as procedures. Examples of software resources include software systems, application software, procedures. Hardware resources include all physical and material devices in the form of computer systems and computer peripherals used in information processing which includes not only machines, such as computers and other devices, but also all data media, namely all tangible objects where data is recorded, starting from sheets paper gets to magnetic disks.

The concept of network resources states that communication networks are a fundamental and fundamental component of all information systems. Network resources include communications media and network support. Telecommunication networks such as the internet, intranet, and extranet now have become critical factors for the successful operation of all types of organizations and computer-based information systems. Telecommunication networks consist of: computers, communications processors, and other devices that are connected by communication media and controlled by communication software.

Data is more than a raw material from an information system, because the concept of data resources is a very valuable organizational resource. Thus data must

be seen as a data resource that must be managed effectively so that it can benefit all users within the organization.

Technology devices in the manufacturing industry are machines with the latest technology, while technological devices in the service industry are information technology. However, information technology is in fact not only for the service industry, the existence of information technology has spread to all company activities in all industrial sectors.

In the education sector, information technology devices are no longer applied only to administrative information systems, but now information technology has touched the essence of education, namely the learning system. This concept is known as e-learning, where participants are no longer limited to the time and place to attend education.

Novenandini and Wulandari (2010) define e-learning as the concept of education based on information technology as follows:

1. e-Learning is a type of teaching and learning that allows the delivery of teaching materials to learners using the Internet, Intranet or other computer network media.
2. e-Learning is an education system that uses electronic applications to support teaching and learning with Internet media, computer networks, and standalone computers.
3. e-Learning is distance learning that utilizes computer technology, computer networks and / or the Internet.
4. e-Learning allows learners to learn through computers in their respective places without having to physically go to class / lecture in class.
5. e-Learning is often also understood as a form of web-based learning that can be accessed from intranets on local networks or the internet.

Learning applications through e-learning technology will encourage companies to package quality education into a quality management learning system that can be done anytime and anywhere and has its own charm. By involving the five aspects of information technology, namely (1) people resources, (2) software resources, (3) hardware resources, (4) network resources, and (5) data resources, then e-learning will be effective for quality education in company.

DISCUSSION

The main problem as stated above is how integration between information technology, education and quality becomes three aspects that become the strategic policies of companies and organizations in increasing competitiveness. This is in accordance with the results of the report submitted by WEF in GCI that there are factors that are the drivers in increasing a country's competitiveness. However, in this study only three factors were limited which can be combined and increased competitiveness.

In the framework of long-term human resource development, education is a key word that becomes important in the company's strategic policies if it wants to be competitive and sustainable. Companies and organizations will not have the advantage if there is no quality human resources, so that to meet qualified human resources, education is one of the strategic work programs in achieving these goals.

In the framework of competitiveness and customer satisfaction, quality is a key word that becomes important for companies so that products and services delivered to customers meet customer satisfaction expectations, and are able to rival the quality of products and services of their closest competitors.

Likewise with information technology, Porter (2007) states that information technology is a device that is able to position the competitiveness of companies in the industry. The use of information technology will push the company to a position of strong competition. This is because the company will be able to manage information quickly on a variety of information on internal and external, so that strategic decisions will be quickly taken for competition in the market.

Information technology is not only limited to the application of decision-making systems through the operationalization of information management in each work unit of the company, but information technology is comprehensively an important part of the education sector. At present the use of information technology is no longer just running an educational administration system, but has touched the essence of education itself, in this case in the learning process.

The question that needs to be answered is "how can information technology play a role in supporting the world of education so that education is one of the factors in the competitiveness of organizations and companies? Maximizing the role of information technology is not only limited to its use in educational administration alone, but must emphasize the essence of education, namely the teaching-learning system. Information technology that is maximally utilized will facilitate a learning system that facilitates students and educators without being bound by space and time.

In the world of education and training there are many methods called e-learning. Basically, e-learning is a learning content transition that uses information technology and refers to intra or internet use. Actual learning will involve identifying information, where users get a knowledge-based understanding and skills. At this level, the space and time of using e-learning are entirely left to the user.

With the rapid development of information systems and internet technology, it has not only made much progress in the multi-media and internet industry, but also influenced innovation in educational learning styles. Learning styles are now very different from the past. Because of technology development, e-learning will develop. Students and educators will face new teachings and learning methods.

E-learning can create new learning styles through the internet. Information resources will be diversified. With diversification of content, internet learning and convenience experience will be accepted by the school. In order to increase the

effectiveness of learning, the government has now developed technology-based education, one of which is the development of e-learning. The aim of the plan is that by importing e-learning concepts and techniques, and utilizing the characteristics of multi-media internet interactions and personal learning processes, it can create a life time learning model where students are the center of learning and students can learn anywhere.

When compared with conventional education systems, information technology-based education systems known as e-learning have differences, where the style of traditional education is based on teachers as learning centers. However, because information quickly spreads and updates knowledge faster, traditional teaching styles are no longer sufficient for students. In the past, computers were used as a means of assisting which was used for one direction of learning, but nowadays the role of computers can be combined with websites to internet learning. Learning methods like this have improved from one method to two ways and from static to dynamic (active). This is the advantage of e-learning, where students can get more abundant and colorful material and instructors can understand the desires and situations of students.

The rapid development of information and communication technology has prompted various educational institutions to utilize e-learning systems to improve the effectiveness and flexibility of learning. Although many research results indicate that the effectiveness of learning using e-learning systems tends to be the same when compared to conventional or classical learning, but the benefits that can be obtained with e-learning is in terms of flexibility. Through e-learning learning material can be accessed anytime and from anywhere. In addition, material that can be enriched with various learning resources (including multimedia) can be quickly updated by the instructor.

Likewise with quality education that is applied both internally and externally, the e-learning approach will provide the effectiveness of strategic policies of companies and organizations in providing long-term integrated knowledge and insight into quality management. Media e-learning no longer limits every participant to education that is bound by time and place as in conventional education, so the target of quality education in providing insight and knowledge of integrated quality management will be effective and the impact that companies and organizations have on sustainable competitiveness in the future.

The role of e-learning learning in quality education must also pay attention to three important parameters in quality, as stated by Zakiyah (2005), namely: design quality (quality of design), quality of conformity, and quality of use (quality of use). That is, students who attend education through e-learning can understand the essence of the concept of quality, so that the learning methods delivered must fulfill all three aspects. Learning methods need to be designed so that they meet the design quality criteria, conformity between the quality expected by participants and the quality to be achieved in learning, and learning media to meet quality in use for students. In the

end, the objectives achieved in quality education can be fulfilled, so that the goals of companies and organizations in putting quality as competitiveness in the future will be achieved.

CONCLUSION

Company competitiveness and organizational sustainability are key words that emphasize the importance of organizations having attention to quality. However, quality will not continue for the long term and is widely distributed to all organizational work units without the role of education. This is because education can provide knowledge insights in the long term so that quality management becomes a values and soul that becomes the spirit of companies and organizations in providing quality services to their customers.

Quality education is a strategic work program that needs the attention of companies and organizations in developing long-term integrated quality management in companies and organizations. Quality education provides a role where quality is not only a short-term interest for customer satisfaction alone, but for the long term quality becomes knowledge and insight that becomes an important point for the company's sustainability in the future.

Conventionally packaged education will have a low appeal for participants, so the role of information technology becomes an alternative is very important to package education into something that can be widely reached anywhere, anytime, and documented and efficient and effective for participants. The concept of education based on information technology is known as e-learning. This concept makes quality education a vehicle for education and training with a more effective and efficient approach, because each participant will conduct learning anywhere and anytime without being bound by place and time.

In the end, education, quality, and information technology are the three key words for a company's competitiveness and organizational sustainability. The three will be the competitiveness of the company and the sustainability of the organization if combined effectively for the development and education of long-term human resources.

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IMPLEMENTASI KONSEP PENGELOLAAN LEMBAGA PENDIDIKAN ISLAM DI NEGARA MINORITAS MUSLIM (Studi pada Madrasah Mulnithi Azizstan di Pattani Thailand)

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Abstrak:

Pokok permasalahan dalam penelitian ini adalah menganalisis ragam faktor pendukung dan penghambat implementasi konsep pengelolaan lembaga pendidikan Islam di Pattani dan bagaimana solusinya. Faktor pendukung dalam pengelolaan lembaga pendidikan Islam yaitu para guru semangat guru dalam bekerja tanpa memandang pada gaji yang diberikan oleh madrasah. Faktor penghambat yaitu kurangnya tenaga pengajar dalam bidang ilmu tertentu di samping itu juga masih kurang tenaga manajemen. Solusi dari faktor penghambat ialah pertama penanganan terhadap pengurus yang tidak amanah akan mendapatkan evaluasi. Kedua, untuk mendapatkan tenaga profesional dalam bidang manajemen pelaksanaan, diperlukan adanya usaha training keprofesionalan dibidang manajemen Ketiga, mencari dana bantuan dari alumni untuk menambah koleksi buku di perpustakaan.

Kata Kunci:

Lembaga Pendidikan Islam, Minoritas Muslim, Mulnithi Azizstan

Berbicara tentang Thailand, biasa juga disebut Muangthai atau negeri Gajah Putih, merupakan salah satu negara tenggara yang terletak di sebelah utara Malaysia. Negara ini dikenal di Barat selama bertahun-tahun sebagai SIAM, tetapi sejak tahun 1939/1940 negara itu berubah menjadi Thailand (negeri yang merdeka). Nama itu dibenarkan karena Thailand memang merupakan satu-satunya negara Asia Tenggara yang tidak pernah dijajah oleh kekuasaan Barat atau negara manapun. Jenis kekuasaan Thailand adalah Monarki Konstitusional. Kendati Monarki Konstitusional, Thailand menganut Trias Politika yang mana ada pembagian kewenangan yang jelas antara legislatif, eksekutif, dan yudikatif (Nuereng, 2016).

Thailand dibagi menjadi 77 wilayah administratif yang di dalamnya terdapat lebih dari 49,000 kota dan desa. Yang paling penting adalah kedua kota *Bangkok* (Krung Thep) dan Thonburi, yang hanya dipisahkan oleh sungai Chao Praya. Kedua kota kuno itu bersamaan dengan komunitas lain yang bersebelahan dengan kota metropolis Bangkok, yaitu kota terbaik Thailand (Mahadtai, 2558 B.).

Kota utama lain adalah Hat Yai, dekat Bandara Songkhla di semenanjung sebelah selatan, dan *Nakhon Ratchasima*, pusat kawasan bagi daerah timur. Bangkok merupakan bandar utama di Muangthai. Mayoritas penduduk Thailand beragama Budha. Menurut sensus penduduk pada tahun 2013, mayoritas warga negara Thailand beragama Budha (94.6%), kemudian Islam (4.6%), dan sisanya adalah Kristen dan Katolik. Namun, saat ini angka pemeluk agama Islam dipercaya melebihi angka 10%, atau sekitar 7.4 juta dari 67 juta jiwa penduduk di Thailand (Departemen Administrasi Provinsi, 2558 B.).

Agama Islam di Muangthai merupakan minoritas yang paling kuat di 4 Provinsi, dan yang paling banyak menganut Islam yaitu di provinsi bagian selatan tempatnya di Satun, Narathiwat, Pattani, Yala, dan Songkhla (banyak di Kabupaten Chana, Tapa, Natavee, dan Sabayoy) (Pitsuwan, 1989). Thailand selatan, memiliki lebih dari efek lokal/daerah yang lain, dalam hal sejarah sebagai salah satu kunjungan kenegaraan Malaka sebagai bagian dari kerajaan Thailand. Di selatan Thailand dikenal daerah multi-etnis dalam Agama dan Budaya. Mayoritas penduduk di sini adalah Thailand Melayu Muslim dan orang non muslim panggil "Khek". Dengan karakteristik unik yang membedakannya dari daerah lain (Visalaporn, 2552 B.).

Islam telah mempunyai tradisi dikotomi lebih dari seribu tahun silam. Tetapi dikotomi mengenai pendidikan sering dirasakan pada sains modern Barat yang menganggap rendah status keilmuan ilmu-ilmu agama (Mualimin, 2017), padahal pendidikan Islam adalah salah satu yang dipandang penting bagi minoritas penduduk Muslim. Oleh karena itu, perlu menelaah kembali secara seksama sejarah pengembangan pendidikan Islam di Thailand Selatan. Sistem Pendidikan Tradisional Melayu adalah sistem yang muncul di Pattani ini adalah sebuah negeri kerajaan Melayu yang pernah berdaulat pada masa dahulu, memiliki daerah terdiri dari wilayah Provinsi Narathiwat, Yala, Pattani, Satun dan sebagian dari provinsi Songkhla yaitu kabupaten Chana, Tapa, Natavee, dan Sabayoy.

Negeri Pattani mempunyai sejarah yang panjang, Ia merupakan sebuah kerajaan Melayu tua pengaruh India-Langka Suka. Buku Hikayat Pattani menjelaskan bahwa pendiri Negeri Pattani ialah Phaya Tu Nakpa. Beliau raja terakhir dari keranjaan dinasti Langka Suka, beliau putra dari Phaya Tukrub Mahajana yang memerintah di suatu tempat yang bernama "Kota Mahligai". Setelah Phaya Tu Nakpa pindah ke Pattani. (Pattani berasal dari kata Pantai ini/Pak tani), Pattani menjadi lebih ramai dan oleh karena lokasi yang strategis, Pattani ini menjadi makmur dan mewah serta terdapat sebuah bangunan megah Istana Kerajaan yang terletak di daerah Kresik sekarang (Chapakiya, 2000).

Penyebaran pendidikan Islam tradisioanal di Asia Tenggara tidak dapat diketahui secara pasti, demikian pula di Thailand Selatan, tetapi menurut Ahmad Umar "bahwa pendidikan pondok tradisional mulai ada di Pattani atau Thailand Selatan sejak kedatangan agama Islam di bumi Pattani kemudian dikembangkan oleh rakyat Pattani (Thailand Selatan) selama 300 tahun sebelum Raja Pattani Sultan Ismail Syah memeluk agama Islam (1488-1511) (Chapakiya, 2000). Lebih terperinci, Ahmad Umar mengatakan:

Pendidikan bermula di kalangan masyarakat Islam dengan mempelajari al-Qur'an, pengajian al-Qur'an ini dilaksanakan di mushalla (*Balai Syah*), mesjid dan rumah-rumah. Guru yang panggil "*Tok Guru al-Qur'an*" yang terdapat di setiap kampung-kampung di Pattani. Pendidikan al-Qur'an telah menggalakkan pendidikan yang berbentuk pondok. Sejak itu di Pattani pondok mulai didirikan, pondok menjadi institusi pendidikan penting dan sangat berpengaruh serta menjadi tempat tumpuan masyarakat, pondok dianggap sebagai benteng dalam mempertahankan budaya Malayu dan agama Islam.

Peranan pondok dan kesannya dalam masyarakat sangat besar. Mereka yang selesai pendidikan pondok dipilih sebagai pemimpin masyarakat khususnya jabatan keagamaan seperti Imam, Khatib, Bilal, di setiap masjid dan menjadi ahli kuasa di masjid, serta menjadi pemimpin spiritual (*Tok Leba*), kedudukan mereka dihormati masyarakat (Chapakiya, 2000).

Setelah kedaulatan kerajaan Malayu Pattani jatuh ketangan kerajaan Thailand pada B.E. 2328 (tahun 1785 M), pemerintah kerajaan Thailand tetap memberikan kebebasan yang sebesar-besarnya bagi kaum muslim Thai untuk melaksanakan ibadah dan berdakwah. Dukungan pemerintah terhadap pembangunan pondok-pondok dan sekolah. Muslim pun melengkapi kebebasan beribadah kaum muslim di Thailand (Raharjo, 1998). Karena itu, Thailand Selatan yang mayoritas penduduknya adalah Muslim memiliki tradisi, budaya dan bahasa yang unik. Berbeda dengan lokal/daerah lain dari penduduk negaranya yang banyak orang Budha dan agama lain. Dalam hal ini, Pattani adalah mayoritas penduduk Muslim, akibatnya pengaruh Islam di semua bidang kehidupan dalam hal ini adalah kurikulum pendidikan Islam juga.

Menteri Pendidikan membentuk undang-undang tentang kurikulum inti untuk Pendidikan Dasar B.E. 2551 (tahun 2008), kemudian zona pendidikan otoritas lokal dan semua sekolah harus berafiliasi ke dalam pendidikan dasar yang dimana arah dan kerangka pengembangan kurikulumnya untuk mengembangkan peserta didik maupun remaja di Thailand. Peningkatan kualitas pengetahuan dan keterampilan sangat perlu untuk menunjang sarana mata pencarian, agar dapat hidup bersama masyarakat dan memenuhi kebutuhannya sembari membiarkan peserta didik tetap untuk belajar ilmu-ilmu yang bernuansa keagamaan menurut keyakinan mereka. Untuk sekolah dengan peserta didik yang mayoritas beragama Islam perlu mengajarkan Pendidikan Agama Islam. Studi Islam dengan pembelajaran materi khusus yang bertujuan untuk memberikan peserta didik pengetahuan, pemahaman berdasarkan prinsip-prinsip dalam ajaran Islam.

Menteri pendidikan harus menentukan kebijakan pendidikan yang dapat memenuhi kebutuhan masyarakat di daerah ini. Karena ada mengingat bahwa kebanyakan orang tua menginginkan peserta didik untuk belajar lebih mendalami tentang agama Islam yang telah diadopsi dalam program studi Islam. Kemudian kurikulum pendidikan Islam pada pendidikan dasar B.E. 2551 (Tahun 2008) sekolah siap untuk memenuhi kebutuhan masyarakat dan diterapkan dalam mata pelajaran yang sifatnya akademik beriringan dengan mata pelajaran agama atau pendidikan Islam yang lebih intensif sehingga ketika peserta didik menyelesaikan studinya mereka akan menerima pengalaman yang lebih kualifikasi (Raharjo, 1998).

Sebenarnya paling penting kepada peserta didik untuk studi dalam pendidikan Islam, katanya pimpinan umat Islam yakni dalam kongres *Affaires Islam Chularajmontree* (Majelis Ulama Thailand) di Bangkok Thailand mengungkapkan bahwa kurikulum pendidikan Islam bertujuan untuk mengembangkan peserta didik agar menjadi pribadi yang baik. Selain itu, Kurikulum pendidikan Islam juga bertujuan untuk mengembangkan peserta didik sebagai manusia dengan komitmen

beriman kepada Allah swt. dan mencontoh karakter Nabi Muhammad saw. Keseimbangan dalam hal pengetahuan, kesadaran moral dalam diri warga Thailand adalah untuk mengembangkan diri, keluarga mereka dan membawa perdamaian di dunia kini dan berikutnya (Departemen Pendidikan, 2551 B.).

Menteri Pendidikan mulai mengajarkan studi Islam di sekolah Negeri sejak B.E. 2518 (tahun 1975), dan telah mengembangkan berbagai program dalam Studi Islam guna untuk memenuhi kurikulum. Kementerian Pendidikan Kebijakan bahwa sekolah bisa menggunakan kurikulum pendidikan ini dan diajarkan ke peserta didik Muslim sekitar 50 persen (%) dalam bentuk kelompok pengalaman hidup. Membangun kebiasaan merupakan salah satu unsur kurikulum sekolah dasar dan kursus dalam studi sosial pada kegiatan SMP, SMA dan SMU.

Menteri Pendidikan mengumumkan kurikulum pendidikan dasar B.E. 2544 (Tahun 2001) membutuhkan pembelajaran pendidikan Islam dalam standar 1: agama, moralitas dan budaya fokus pada kualitas peserta didik dengan pengetahuan, keterampilan dan pengalaman praktik tentang moralitas dengan Iman dan prinsip-prinsip moral berdasarkan ajaran Islam. Tujuannya bagi peserta didik agar supaya pengetahuan dapat terproses. Konsep dan praktik doktrin yang ditanamkan berfungsi agar menumbuhkan akhlak yang lebih baik salah satunya yaitu takut dan taat kepada Allah swt. Berkontribusi terhadap kehidupan sosial akan menciptakan kehidupan *multi-cultural* mereka juga lebih baik.

Kurikulum tersebut merupakan kesempatan untuk mempelajari pendidikan Islam bagi mereka yang menuntutnya. Tetapi sebagian masyarakat menganggap bahwa kurikulum tersebut tidak sepenuhnya memenuhi kebutuhan masyarakat karena terkadang orang tua beranggapan bahwa jika sekolah tidak mengimplementasikan pengetahuan Agama Islam maka sekolah tersebut tidak cukup intensif karena waktu untuk belajar Islam hanya sekitar 2 jam/minggu. Selain itu, ketika para peserta didik lulus disetiap tingkat mereka tidak menerima sertifikat atau ijazah sebagai bukti dalam studi agama untuk digunakan sebagai kebutuhan karir atau berkuliah yang tingkat lebih tinggi lagi, karena belum punya sertifikatnya. Jadi, dalam hal inilah menteri pendidikan berubah kurikulum yang disebut di atas dan pengembangan kurikulum yang baru untuk pendidikan Islam B.E. 2551 (Tahun 2008) digunakan sampai sekarang.

Pendidikan di Thailand, menurut Undang-Undang Pendidikan Nasional B.E. 2542 (tahun 1999), sebagaimana telah diubah (No.2 Kurikulum B.E. 2545 (tahun 2002), inti dari kurikulum pendidikan dasar B.E. 2551 (tahun 2008) dan kebijakan pemerintah yaitu untuk mendorong semua jenis pendidikan, Konsisten dengan budaya dan kebutuhan masyarakat, orang tua ingin peserta didik mereka mengkaji dan mempelajari dalam mata pelajaran Agama Islam sama dengan mempelajari pelajaran lain pada umumnya.

Penting untuk mengatur strategi pembelajaran pendidikan Islam dalam kurikulum pendidikan Islam untuk penyediaan pendidikan yang akan diterapkan dalam penyusunan kurikulum yang akan datang dan tentunya terlebih dahulu

memperhitungkan ketersediaan sumber daya, sumber belajar, partisipasi masyarakat dan kebutuhan peserta didik. Tanpa harus memaksa semua lembaga pendidikan bersepakat agar mengarah ke satu strategi saja. Belajar dari studi-studi Islam harus diintegrasikan dengan kurikulum inti belajar dan pengembangan profesional, termasuk asesmen dan evaluasi yang dapat digunakan bersama-sama untuk menentukan pembelajaran peserta didik (Departemen Pendidikan, 2551 B.).

Lembaga Pendidikan Islam di berbagai negara menghadirkan pendidikan dengan sistem terpadu yaitu penggabungan antara pendidikan umum dan pendidikan keislaman (Wekke, 2017). Menurut Fitroh Hayati lembaga pendidikan Islam memiliki peranan penting dalam mencerdaskan kehidupan bangsa serta sebagai pusat pengembangan agama Islam. Lembaga pendidikan Islam juga mampu mencetak kader bangsa yang memiliki ilmu pengetahuan dan akhlak sebagai modal dalam menghadapi tuntutan masyarakat global (Hayati, 2011). Pendapat Fitroh Hayati semestinya juga mampu diterapkan di Thailand sebagai alternatif mencetak karakter bangsa, untuk itu penelitian ini juga akan mengungkap fenomena pendidikan Islam di daerah minoritas yang memberikan kontribusi bagi bangsa Thailand.

Lembaga pendidikan Islam tidak hanya bisa menjadi alternatif pendidikan karakter bangsa, tetapi juga mampu menerapkan pendidikan multikultural, dengan pesantren yang memberikan siswa tempat tinggal akan mengembangkan seluruh potensi manusia yang menghargai pluralitas dan heteroginitasnya sebagai konsekuensi keragaman budaya, etnis, dan suku (Afif, 2012). Hal ini didukung oleh Muhammad Khoirul Umam dalam penelitiannya bahwa beberapa lembaga pendidikan Islam mampu menjadi sekolah unggulan walaupun berbasis di pedesaan (Umam, 2017). Salah satu faktor yang dapat dikatakan mendukung *survivalitas* pesantren adalah bahwa lembaga pendidikan ini lahir dari, oleh, dan untuk masyarakat. Eksistensi lembaga ini telah terbukti mampu memberi kontribusi terhadap pengembangan masyarakat (*social development*) (Jamaluddin, 2015).

Untuk mencapai keberhasilan yang diungkapkan Fitroh Hayati dan Muhammad Khoirul Umam perlu adanya pengelolaan madrasah efektif. pengelolaan madrasah efektif semuanya merujuk pada adanya organisasi madrasah yang sehat dengan melakukan proses belajar mengajar yang sesuai dengan kebutuhan siswa dan dengan tingkat hasil belajar yang tinggi. Karakteristik madrasah efektif memandang madrasah sebagai suatu sistem yang mencakup banyak aspek baik input, proses, output maupun outcome serta tatanan yang ada dalam madrasah tersebut. Dimana berbagai aspek yang ada dapat memberikan dukungan satu sama lain untuk mencapai visi, misi dan tujuan, dari madrasah yang dikelola secara efektif dan efisien (Luneto, 2014).

Menurut Sa'dun selain mengelola madrasah yang efektif, hal yang perlu diperhatikan dalam penelitiannya mengungkapkan bahwa beberapa hambatan yang banyak ditemukan pada madrasah ialah belum sempurnanya sarana prasarana, dan sebagian peserta didik mengalami kecapekan, kejenuhan karena *full day school*.

Padahal guru membutuhkan sarana pembelajaran dalam menunjang kegiatan pembelajaran. Selain kemampuan guru dalam menyelenggarakan kegiatan pembelajaran, dukungan dari sarana pembelajaran sangat penting dalam membantu guru (Sa'dun, 2016).

Jika kajian Lembaga Pendidikan Islam selama ini hanya berfokus pada wilayah muslim mayoritas dengan segala keunggulannya, maka diperlukan perhatian khusus untuk merumuskan kebijakan yang tepat dalam mengatasi kesenjangan pendidikan bagi negara minoritas muslim. Hal ini sangat penting agar memenuhi harapan semua pihak terutama harapan orang tua, dan masyarakat. Mereka mengharapkan peserta didik bisa menjadi generasi yang cerdas dan berpengetahuan agama Islam di sekolah agar menumbuhkan kesadaran beragama seperti patuh, antusias dan terampil dalam melaksanakan aktivitas keagamaan. Tujuan yang penting dalam pendidikan Islam adalah mendidik peserta didik agar menjadi generasi yang beriman, berilmu, berakhlak dan bertaqwa kepada Allah swt.

METODE PENELITIAN

Jenis penelitian ini adalah penelitian kualitatif deskriptif, yang menggunakan pendekatan fenomenologi, pedagogis, dan psikologis. Peneliti mengambil lokasi di Madrasah Mulnithi Azizstan Pattani Thailand. Sumber data penelitian ini adalah Pemilik, Kepala Sekolah, Guru, dan Staff Madrasah Mulnithi Azizstan. Pengumpulan data adalah teknik observasi, wawancara, dan dokumentasi. Selanjutnya, data yang diperoleh dianalisis dengan tahapan reduksi data, penyajian data, dan verifikasi. Instrumen utama penelitian ini adalah peneliti sendiri yang dikenal juga sebagai *key instrument*. Instrumen lainnya berupa pedoman observasi, pedoman wawancara, dan *check list* dokumen.

HASIL PENELITIAN DAN PEMBAHASAN

Pendidikan adalah warisan paling berharga yang bisa diberikan oleh generasi terdahulu kepada generasi berikutnya. Demikian juga pendidikan Agama, pendidikan agama adalah warisan bagi generasi penerus agar bisa hidup lebih terarah dan bermakna. Pendidikan agama diyakini menjadi salah satu cara agar moralitas para siswa tetap terjaga sampai pada hari tuanya kelak. Pendidikan Agama Islam di sekolah menjadi *concern* dari berbagai pihak; sekolah, guru Agama Islam, orang tua, dan juga anak itu sendiri. Hal ini terjadi karena bagi lembaga pendidikan memberikan pendidikan agama sesuai agama yang dipeluk oleh para siswa adalah hak siswa dan kewajiban sekolah sesuai Undang-Undang Sistem Pendidikan Nasional. Para guru Pendidikan Agama Islam sangat *concern* karena ini adalah tanggung jawab moral mereka, sementara orang tua juga merasa bertanggung jawab untuk memberikan kepada anak-anak mereka pendidikan agama dengan harapan kelak putra-putrinya menjadi anak yang saleh dan salehah (Wahid, 2011).

Meskipun Pendidikan Agama Islam menjadi *concern* dari berbagai pihak, namun untuk kasus Bali, Pendidikan Agama Islam tetaplah sesuatu yang eksotik.

Letak eksotiknya berada pada adanya kenyataan bahwa Islam adalah minoritas dan lebih istimewa lagi karena adanya beberapa seperti kasus ledakan Bom yang terjadi dua kali di mana para pelakuknya adalah orang Islam. Hasil Penelitian Wahib mengatakan guru-guru Pendidikan Agama Islam di Bali menghadapi berbagai problem pada yang meliputi berbagai ranah kehidupan. Di sekolah/kelas; Tidak mendapatkan meja kerja sendiri, dianggap tidak ada, tidak pernah mendapat posisi struktural yang berarti, dilibatkan sebagai panitia hanya untuk peran-peran yang kecil. In put siswa dengan kemampuan rendah, situasi yang tidak *supportive* (tidak ada tempat mengajar yang memadai, mengajar di luar jam belajar, PBM PAI bersamaan dengan latihan kesenian/musik yang keras, tidak ada mushalla, saat Jum'atan pelajaran berjalan terus, kasus di sekolah lain. Problem sosial dan lain-lain diantaranya realitas sosial berlawanan dengan nilai-nilai Islam yang dipelajari di sekolah, lingkungan masyarakat adat yang kolot, mengajar di berbagai sekolah untuk mengejar target kerja 24 jam atau memenuhi kebutuhan sekolah-sekolah yang tidak memiliki Guru Agama (Wahid, 2011).

Agar tetap *survive* langkah-langkah yang ditempuh oleh para guru antara lain, di sekolah; tetap masuk kantor meskipun harus nebang di meja kursi orang lain yang kosong, membawakan diri tidak sebagai pengganggu (*problem solver*), proaktif sehingga keberadaannya dirasakan manfaatnya, menerima tugas utamanya adalah sebagai pendidik bukan birokrat, ada jugayang menjadi Kaur kurikulum, menjadi staf di perpustakaan, mau dilibatkan sebagai panitia meskipun untuk peran-peran yang kecil berarti sudah ada pengakuan, biasa menjadi seksi konsumsi pada berbagai kepanitiaan untuk meyakinkan bahwa makanan yang tersaji adalah halal.

Di kelas bekerja ekstra untuk siswa dengan kemampuan rendah, melaksanakan PAI meskipun dalam situasi yang sangat terbatas; tidak ada tempat mengajar yang memadai, mengajar di luar jam belajar, PBM PAI tetap dilaksanakan meskipun bersamaan dengan latihan kesenian/musik yang keras, menyediakan sedikit ruang di perpustakaan untuk mushalla. Problem sosial dan lain-lain diantaranya mengajarkan kepada siswa untuk tetap menjalankan perintah Allah dan meninggalkan hal-hal yang dilarang meskipun realitas sosial berlawanan dengan nilai-nilai Islam yang dipelajari di sekolah, membawakan diri sebaik mungkin di tengah-tengah masyarakat yang sangat majemuk, manajemen waktu sehingga tetap bisa mengajar di berbagai sekolah untuk mengejar target kerja 24 jam atau memenuhi kebutuhan sekolah-sekolah yang ada (Wahid, 2011).

Islam di kawasan Asia Tenggara memiliki beberapa substansi yang sangat beragam. Di Indonesia misalnya, pendidikan Islam mengalami kemajuan pesat. Indonesia menerapkan Pendidikan Agama Islam juga menjadi pelajaran wajib di sekolah-sekolah dan universitas negeri sejak tahun 1960'an. Dan sistem pondok yang berjumlah lima juta santri. Para sarjana dan cendikiawan muslim telah secara aktif mengadakan diskusi-diskusi serius mengenai situasi pendidikan islam di sekolah-sekolah, akademi dan universitas. Pengaruh utama pendidikan Islam menemukan momentum saat penerimaan diniyah dan pesantren ke dalam sistem pendidikan

nasional melalui UU Sisdiknas no 20 tahun 2003 dan turunannya Peraturan Pemerintah no 55 tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan. Di Malaysia, kedudukan Pendidikan Islam banyak mengalami perbaikan sejak tahun 1956 dengan pendidikan agama Islam diajarkan di sekolah nasional dan juga dengan dibentuk bagian pendidikan agama yang mengurus semua bidang pendidikan agama di sekolah-sekolah. Tujuannya meningkatkan pengajaran agama islam dan bahasa arab, mendidik guru-guru agama di institut keguruan islam, memperbaiki kurikulum, menyelenggarakan kegiatan-kegiatan dakwah sekolah, menyelenggarakan musabaqoh tilawatil qur'an di sekolah (Susanto, 2015).

Thailand, khususnya di beberapa daerah seperti Pattani, Setul, Yala, dan Narathiwat Pendidikan Islam, dengan Pondok dan Madrasah menjadi tulang punggung identitas Islam dan perlawanan Islam terhadap pemerintah pusat. Pondok telah bertransformasi menjadi sekolah agama modern (madrasah). Perkembangan madrasah sangat pesat dengan memasukan dalam kurikulumnya mata pelajaran umum yang diwajibkan oleh penguasa, seperti bahasa Thai, matematika, sains, sejarah ilmu bumi, bahasa ingris, dll. Sementara itu, kondisi berbeda Pendidikan Islam di Singapura, tujuan pendidikan Islam dengan sistem pendidikan nasional belum tegas, tidak ada perguruan tinggi Islam, tidak ada kurikulum yang standar, tidak ada administrasi pendidikan Islam sentral, kurangnya dana dan status ekonomi guru agama, dan lain-lain (Susanto, 2015).

Pada masyarakat muslim Inggris memiliki pandangan dan madzhab yang beragam, namun dalam hal pendidikan agama ada beberapa faktor yang membuat cara pandang mereka menjadi sama disebabkan karena keadaan lingkungan mereka mengatakan bahwa faktor dan motivasi orang muslim di Inggris untuk mendapatkan layanan pendidikan agama Islam. Spirit keagamaan menjadi daya dorong utama bahwa kehidupan senantiasa diinspirasi dari semangat beragama. Ekspresi keagamaan tidaklah bertentangan dengan kewarganegaraan. Sehingga bisa saja, semangat beragama tetap sejalan dengan tuntutan berbangsa dan bernegara. Dalam konteks ini, masyarakat minoritas muslim Inggris tetap memegang teguh prinsip-prinsip beragama, pada saat yang sama juga menjadi warga Negara dan berkontribusi bagi kebersamaan dalam konteks kenegaraan (Wekke dan Tang, 2016).

Berdasarkan dalam hasil temuan di lapangan terhadap pengelolaan lembaga, kepala sekolah, guru Pendidikan Islam, Pengawas, orangtua peserta didik yang memberikan pandanganya di madrasah Mulnithi Azizstan Pattani Thailand diketahui ada faktor-faktor yang mendukung dan menghambat dalam mengembangkan pengelolaan pendidikan Islam.

Faktor Pendukung dalam rangka untuk melaksanakan kegiatan program kerja madrasah, maka tidak lepas dari beberapa pihak yang menunjukkan dan membantu dalam kegiatan tersebut, baik itu muncul dari dalam maupun dari luar, sebagai berikut:

Faktor Pendukung

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1. Diantara anggota pengurus madrasah tetap bersemangat dalam rangka membangun madrasah dan menegakkan pendidikan Islam agar dapat menyamakan dengan pendidikan nasional.
 2. Para guru semangat berkerja tanpa memandang pada gaji yang diberikan oleh madrasah, demi untuk mencapai tujuan pendidikan yang telah ditetapkan bersama. Oleh karena mereka mempunyai keyakinan bahwa dengan berkerja keras segala urusan akan diselesaikan dengan baik.
 3. Bagi alumni madrasah tersebut dengan suka rela untuk mengajar di madrasah tersebut.
 4. Adanya bantuan dari pemerintah setiap tahun, sehingga kegiatan yang direncanakan dapat berjalan dengan lancar.
 5. Gaji para guru tetap ditanggung pemerintah, sehingga pihak kepala sekolah dan pengurus madrasah tidak beban atau keberatan dalam memberi gaji kepada para-para guru.

Faktor Penghambat

1. Faktor Pengurus

Pengurus organisasi seyogyanya melaksanakan tugasnya dengan amanah. Dimana pengurus organisasi sebagai ruh atau roda perputaran lembaga pendidikan. Dalam syariat Islam, meskipun tidak terpaparkan secara jelas, tetapi terdapat hadis yang menjelaskan bahwa segala sesuatu itu harus dilakukan oleh ahlinya.

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ضُيِّعَتِ الْأَمَانَةُ
فَانْتَظِرِ السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ قَالَ إِذَا أُسْنِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ
السَّاعَةَ (رواه البخاري)

Artinya:

Telah menceritakan kepada kami Muhammad bin Sinan telah menceritakan kepada kami Fulaih bin Sulaiman telah menceritakan kepada kami Hilal bin Ali dari 'Atha' bin Yasar dari Abu Hurairah radhilayyahu'anhu mengatakan; Rasulullah saw. bersabda: Jika amanat telah disia-siakan, tunggu saja kehancuran terjadi. Ada seorang sahabat bertanya; 'bagaimana maksud amanat disia-siakan? "Nabi menjawab; Jika urusan diserahkan bukan kepada ahlinya, maka tunggulah kehancuran itu" (HR. al- Bukhari).

Dari hasil observasi peneliti didapatkan beberapa pengurus tidak amanah dalam melaksanakan tugasnya misalnya membuat laporan palsu.

2. Faktor Guru

Guru harus mengembangkan strategi pembelajaran yang membelajarkan, karena dalam belajar sistem penyampaian dan perintah, tidak semua peserta didik bisa terlibat dalam proses pengajaran tersebut, bahkan bisa jadi mereka berada dalam

celas tapi pikirannya sedang berada di luar kelas, karena yang bekerja di kelas tersebut adalah guru dan murid hanya menyaksikan gurunya bekerja, dan cukup mendengarkan saja serta melihat dan membaca yang guru tulis. Guru tidak biasa nengontrol intensitas peserta didik dalam menyerap bahan-bahan ajar tersebut. Tidak hanya itu masih banyak guru-guru tidak mempunyai pengerai/akhlak yang baik.

Oleh karena itu, peran guru menentukan baik atau buruknya pribadi maupun tergantung dengan keadaan peserta didik. Demikian pula yang terjadi pada madrasah Mulnithi Azizstan Pattani Thailand untuk mengetahui lebih jauh tentang faktor guru pendidikan Islam dapat dilihat dari keterangan yang dikemukakan oleh Tuan Guru Abdulwahab Abdulwahab sebagai berikut:

“Guru menjadi seperti punggung pembentukan dalam semua hal untuk peserta didik karena tugas pokoknya adalah menanamkan nilai-nilai keagamaan kepada peserta didik melalui pembelajaran mata pembelajaran pendidikan Islam yang meliputi pembelajaran al-Qur’an dan hadis, keimanan, akhlak, fiqih dan sejarah kebudayaan Islam. Tentunya akan mempengaruhi peserta didik menjadi positif di madrasah Mulnithi Azizstan” (Wahab, 2017).

Kurang lengkap tenaga pengajar dalam bidang ilmu tersebut, yang mengakibatkan siswa kurang menguasai ilmu tersebut. Disamping itu juga masih kurang tenaga manajemen

3. Faktor Sarana dan Prasarana

Sarana dan prasarana merupakan aspek penting dalam mengembangkan lembaga pendidikan Islam Kurang lengkap buku-buku perpustakaan yang sangat dibutuhkan dalam pendidikan sebagai pedoman dalam menyampaikan bahan pelajaran kepada siswa.

Solusi terhadap Faktor Penghambat

1. Penanganan terhadap pengurus yang tidak amanah akan mendapatkan evaluasi dari pemilik madrasah Mulnithi Azizstan. Evaluasi berupa teguran disaat diadakan pertemuan dan rapat. Hal ini dilakukan sebagai proses manajemen pengelolaan sumberdaya manusia di madrasah Mulnithi Azizstan yang diharuskan untuk melakukan evaluasi di setiap jangka waktu tertentu.
2. Faktor Guru dalam pelaksanaan kegiatan belajar mengajar, diperlukan satu tim manajemen pelaksanaan untuk operasional yang memiliki kapabilitas dan kompetensi dibidangnya yang handal, agar dapat kondisi yang kondusif dan saling kerja sama dalam pengeleloannya. Untuk mendapat tenaga professional dalam bidang manajemen pelaksanaan, diperlukan adanya usaha training keprofesional dibidang manajemen agar dapat menghasilkan tenaga manajemen pelaksanaan yang tampil dan siap dipakai. Kegiatan training keahlian ini biasa dilaksanakan secara bertahap dan berlanjut sehingga operasional dalam pelaksanaan personil yang siap. Para guru mengajar di madrasah, diharapkan dapat meningkatkan kualitas mengajar. Dengan bersedia mengikuti training-training yang diadakan oleh pemerintah maupun oleh madrasah, dalam rangka meningkatkan kualitas mengajar guru agama.

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3. Mencari dana bantuan dari alumni untuk menambah koleksi buku di perpustakaan.

SIMPULAN DAN SARAN

Simpulan

Dalam pelaksanaan pengelolaan lembaga pendidikan Islam terjadi beberapa faktor pendukung dan penghambat. Faktor pendukung yaitu Para guru semangat bekerja tanpa memandang pada gaji yang diberikan oleh madrasah, demi untuk mencapai tujuan pendidikan yang telah ditetapkan bersama, dan ada bantuan dari pemerintah setiap tahun, sehingga kegiatan yang direncanakan dapat berjalan dengan lancar. Dan faktor penghambat yaitu kurang lengkap tenaga pengajar dalam bidang ilmu tersebut, yang mengakibatkan siswa kurang menguasai ilmu, disamping itu juga masih kurang tenaga manajemen. Solusi dari faktor penghambat ialah pertama penanganan terhadap pengurus yang tidak amanah akan mendapatkan evaluasi dari pemilik madrasah Mulnithi Azizstan. Evaluasi berupa teguran disaat diadakan pertemuan dan rapat. Kedua Untuk mendapat tenaga professional dalam bidang manajemen pelaksanaan, diperlukan adanya usaha training keprofesional dibidang manajemen agar dapat menghasilkan tenaga manajemen pelaksanaan yang tampil dan siap dipakai. Ketiga mencari dana bantuan dari alumni untuk menambah koleksi buku di perpustakaan.

Saran

Hasil Penelitian ini memberikan dampak terhadap sistem pengelolaan pada lembaga pendidikan Islam di Negara minoritas terkhusus Negara Thailand. Melihat bahwa lembaga-lembaga pendidikan di Pattani Thailand Selatan berusaha untuk menjaga tradisi pendidikan Islam yaitu *Suffah, Kuttab, Halaqah, dan Majelis* di samping itu terus berupaya mensinkronisasi menjadi lembaga modern yang dibutuhkan masyarakat disana. Sehingga muncul kekurangan-kekurangan yang timbul dari hasil penelitian ini antara lain model kurikulum yang harus disesuaikan dengan kurikulum pemerintah, beberapa kualitas sumber daya pengelola lembaga pendidikan yang belum memumpuni, hingga sarana dan prasarana belum bias terpenuhi bagi peserta didik.

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