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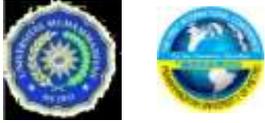


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Preface

Praise and gratitude always we pray to the Lord of Universe, GOD Almighty (ALLAH SWT), who always gives a mercy and blessing for mankind. Thus, we can attend the international conference in healthy and halcyon conditions without any obstacles.

First of all, on behalf of Rector of Muhammadiyah University of Metro warmly welcomes for the presence of keynote speakers and the participants of international conference in various colleges, either domestic or overseas. Especially for a chairman of Indonesian's People Consultative Assembly or MPR-RI, Mr.Zulkifli Hasan; and a chairman of Higher Education Assembly of the Central Board of Muhammadiyah, Prof.Lincoln Arsyad.

Secondly, we do apologize if in providing services to the keynote speakers and the participants of the international conference are below of your expectations, all of those are caused by our capability limitation.

Thirdly, through this international conference, intended as a reflection of our commitment consistently improve the quality of education and accommodate more opportunities in academic collaboration.

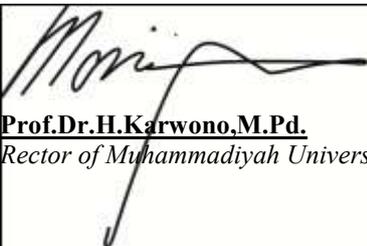
Therefore, I believe that this international conference will be able to present an interesting discussion on the topics, by prominent speakers from Malaysia, Indonesia, Brunei and Thailand, which contribute to the development of knowledge and hopefully will encourage more research on this region.

In this beautiful occasion, I would like to congratulate to the organizers of international conference who have organized this event, hence, the event can be held most efficiently. Perhaps, it will support Muhammadiyah University of Metro to actualize its mission to become one of *international standard universities* in the near future.

Finally, once again I would like to say, welcome to all the distinguished guests and participants of the international conference.

Muhammadiyah University of Metro will give the best to help you recognize this Lampung land. Please enjoy our hospitality and have a pleasant experience in the international conference. Thank you.

Metro, November 7th, 2016



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Law and Human Rights in ASEAN Countries: Challenges and Prospects

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Abstract

Traditionally, the rule of law has not been viewed as a unifying concept amongst ASEAN countries. ASEAN was established principally as a political organisation. It did not set out to be an organisation focused on human rights. Its formative instrument- the 'Bangkok Declaration' 1967- did not mention the term 'human rights', and the term itself was viewed with many hesitation by various governments in the region. They viewed the idea incompatible with their principles for social unity and stability, effective economic development and sovereignty. However, the position has changed with the establishment of the ASEAN Inter-governmental Commission on Human Rights (AICHR). The paper aims to examine the relationship between law and human rights in ASEAN countries addressing the challenges and prospects in promoting and protecting human rights. This paper adopts a legal library research methodology focusing mainly on primary and secondary legal sources. The paper argues that unlike the European Union (EU), ASEAN is a strictly inter-governmental organisation. This means that the enforcement of citizen's rights and rule of law are entirely a prerogative of the member states. The paper also argues that the ASEAN Charter framed human rights as goals of the organisation but did not specify the concrete means by which those goals would be achieved or the sanctions that would follow non-compliance. The paper concludes that to secure human rights in ASEAN, consensus on human rights issues among member states is urgently needed.

Keywords: ASEAN, EU, Human Rights, Rule of Law

1. INTRODUCTION

The Association of South-East Asian Nations (ASEAN) was formed as a regional inter-governmental organisation in 1967 through the Bangkok Declaration. The ASEAN was established principally as a political organisation. Its formative instrument- the Bangkok Declaration 1967- did not mention the term 'human rights', and the term itself was viewed with hesitation by various governments in the region [1, 2]. Regardless of what has been said here, the idea for an ASEAN human rights body was not particularly new. It emerged in 1993, after the UN World Conference on Human Rights adopted the Vienna Declaration and Programme of Action and called on member states to establish regional human rights where they did not already exist [3]. ASEAN Foreign Ministers convened soon afterward and agreed that "ASEAN should also consider the establishment of an appropriate regional mechanism on human rights [4]". Hence, it is important to note that a regional human rights body took 16 years to come to fruition in Southeast Asia. On the other hand, looking at law per se in ASEAN, it is vital to note that the degree of application of the rule of law in individual ASEAN countries varies according to their specific contexts and capacities. These variations do not reflect 'competing conceptions' as much they are different notes on the same normative register for the rule of law in ASEAN [5]. Bearing all this in mind, developing an institution dedicated to human rights was challenging in an institution with a long-standing commitment to strong state sovereignty and a weak record of human rights enforcement.

The paper aims to examine the relationship between law and human rights in ASEAN countries focussing on the challenges and prospects in promoting and protecting human rights in the region. The paper is divided into four parts excluding the introduction. The first part addresses the relationship between law and human rights in ASEAN. This part of the discussion is important in order to understand the role that law can play in terms of promoting and protecting human rights. The second part deals with the challenges faced by ASEAN in the context of promoting and protecting human rights in the region. The third part addresses the future prospects in promoting and protecting human rights in ASEAN. Under this part, the discussion will revolve on the issue of future prospects despite the availability of the challenges faced by ASEAN in its quest to promote and protect human rights in the region. The fourth part shall focus on the conclusion. This part will embrace some recommendations bearing in mind that from the very beginning ASEAN developed a set of diplomatic norms and practices designed to discourage political interference.

2. RELATIONSHIP BETWEEN LAW AND HUMAN RIGHTS IN ASEAN

Unlike the European Union (EU), ASEAN is a strictly inter-governmental organisation. This means that the enforcement of citizen's rights and rule of law are entirely a prerogative of the member states. Given the great diversity of political systems in the region, rights granted to citizens and the enforcement of citizens' rights vary markedly. Limited space allows only for exemplary evidence as far as the rule of law in individual member

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countries is concerned. Traditionally, the rule of law has not been viewed as a unifying concept amongst ASEAN countries, but as a “protean” one. As mentioned earlier, while the degree of the application of the rule of law in individual ASEAN countries varies according to their specific contexts and capacities, recent global and regional developments have helped to crystallise a growing but firm consensus about the basic elements of the rule of law [6]. These developments include broad global acceptance for a UN definition of the rule of law linking the concept to human rights and democracy; the incorporation of the rule of law (and this linkage) in the ASEAN Charter; and the entrenchment of the rule of law and human rights as part and parcel of ASEAN’s move toward becoming a rule-based and integrated community with shared values [7].

Regardless of the approach taken by the ASEAN countries in terms of the relationship between law and human rights, there is no doubt that there appears to be a growing consensus on the constitutive elements or central principles of the rule of law as a principle of good governance; and acceptance that the rule of law is compatible with strengthening democracy and promoting and protecting fundamental human rights. Thus, the advent of the ASEAN Charter opened the door to integrating human rights into ASEAN framework. For example, in the national context, certain ASEAN countries have made human rights a part of their national agendas by setting up human rights commissions. At the international level, individual ASEAN member states have displayed a greater openness to acceding to human rights conventions and have participated vigorously in human rights debates within United Nations fora [8]. This may be seen as an unequivocal acceptance that human rights are a matter of legitimate international concern; how this concern should be expressed, however, is still open to question. At the sub-regional level, ASEAN states have departed from previous practice by discussing the issue of human rights in formal meetings, albeit stressing that human rights are contingent upon distinct economic and cultural conditions of the region [9]. Though all these may sound to be good news in promoting and protecting human rights in the region, it is sad to note that Article 1(7) of the ASEAN Charter identifies human rights as an explicit goal of the Association but again places that objective in dynamic tension with the rights of sovereign member states. The espoused goal is: “to strengthen democracy, enhance good governance and the rule of law, and to promote and protect human rights and fundamental freedoms, with due regard to the rights and responsibilities of the Member States of ASEAN”. The provision treats human rights as norms to be reconciled with sometimes balanced against norms of sovereignty and non-interference [10].

From the foregoing discussion above, it is undeniable fact that although the legal systems in the region seem to be different and to a certain extent maybe a hindrance in promoting and protecting human rights, the ASEAN Charter marked a significant step in the establishment of a formal ASEAN human rights system, which may help to form a solid foundation for the development of those legal instruments and independent mechanisms required to strengthen human rights protection in the region.

3. CHALLENGES FACED BY ASEAN IN PROMOTING AND PROTECTING HUMAN RIGHTS

As stated earlier that ASEAN was established principally as a political organisation, there is no doubt that it did not set out to be an organisation focused on human rights. However, the advent of the ASEAN Charter in 2007 has raised hopes in the region for the promotion and protection of human rights. Regardless of the ASEAN Charter, the following are some of the challenges faced by ASEAN countries in promoting and protecting human rights in the region:

3.1 Non-Interference and Sovereignty in Southeast Asia

The non-interference principle seems to remain a permanent fixture of ASEAN as it made its way into the ASEAN Charter, and constrains the ASEAN Inter-governmental Commission on Human Rights (AICHR’s) mandate. Although used interchangeably, non-interference seems to suggest a wider application than non-intervention as described in the United Nations Charter’s Article 2(4). The Article stipulates that all UN member states shall refrain from the threat or use of force against the territorial integrity or political independence of any state. Hence, it would suffice to note that non-interference is a core component of sovereignty. Sovereignty is an institutionalised legal or juridical status, not a viable or sociological condition [11]. In the context of this paper, it is important to note that criticisms of traditional understandings of sovereignty commonly point to globalization as having eroded or fragmented state sovereignty practically and judicially [12]. In this paper, the author will use the term non-interference since this is the preferred term of ASEAN.

Having said all that, it is important to make reference to Article 2 of the ASEAN Charter. The Article provides that the Commission will promote and protect human rights in a manner consistent with the norm of non-interference, with deference to the primary responsibility of states and “avoidance of double standards and politicisation”. Instead ASEAN will pursue a “constructive and non-confrontational approach,” stress “cooperation,” and take an evolutionary approach [13]. Based on the principle of non-interference, we are bound to face some pertinent questions. How shall for example the AICHR “contribute to the realisation of the purposes of ASEAN as set out in the ASEAN Charter in order to promote stability and harmony in the region, friendship and cooperation among ASEAN [14]” when the purposes, on the one hand, is “to promote and protect human rights and fundamental freedoms of peoples of ASEAN [15]”, and on the other, “to respect the principles

of ASEAN as embodied in Article 2 of the ASEAN Charter, in particular: (a) respect for the independence, sovereignty, equality, territorial integrity and national identity of all ASEAN Member States”?

In addition to the above, it is important to note that the principle of non-interference is hardly something unique to ASEAN, but finds prominent places in other organisational structures as well, most notably other regional human rights regimes organisations such as the Organisation of American States by virtue of Article 3(e) and the African Union as a result of Article 4(g). Despite the principle of non-interference remains strong in other regional human rights regimes, they have been able to consolidate it, at least to some extent, with the abilities of human rights organs to scrutinise and render binding decisions [16]. So in principle at least there does not have to be a complete contradiction between accepting, by the political will of a state, the decisions of an international body and the principle of non-interference. However, when it comes to ASEAN, it is obvious that the principle is interpreted and applied quite rigidly, especially when it comes to human rights. This is one of the major reasons why pushing human rights under ASEAN has been a very difficult process [17].

Still on the principle of non-interference as one of the challenges faced by ASEAN countries in promoting and protecting human rights in the region, Eberhard Ronald pointed out that the ASEAN Human Rights Declaration would have run counter to the ASEAN Charter had it adopted the universality principle in accordance to the Vienna Declaration [18]. Furthermore, Lee Jones argued that the non-interference principle in ASEAN is not as static as it seems. ASEAN’s history of interference and intervention, and its current process of integration, point to a more dynamic and flexible approach to non-interference and sovereignty than what is commonly perceived [19]. Jones argued that ASEAN has undergone a diverse range of sovereignty regimes, and that when ASEAN states intervene militarily it was primarily to protect domestic order [20].

In discussing the principle of non-interference, reference must be made to Article 1(7) of the ASEAN Charter as well. This Article is also seen as a hindrance in promoting and protecting human rights in the region. The Article treats human rights as norms to be reconciled with and sometimes balanced against norms of sovereignty and non-interference. Thus, the ASEAN Charter appears to be inadequate to bring about any real changes in terms of promoting and protecting human rights in the region.

3.2 The Consensus Requirement

The principle of consensus-based decision making is hardly controversial in the operation of ASEAN. The officials who comprise the commission are government appointees (normally from foreign ministries) and accountable to their host governments [21]. They are called “Representatives” rather than “commissioners,” which puts emphasis on their loyalty to home capitals [22]. With this kind of atmosphere in place, it makes it difficult to reach a conclusive decision bearing in mind that the problem lies in the fact that within ASEAN, no lower standard exists- no two-thirds majority or simple majority is prescribed in cases where consensus cannot be reached [23]. In short, the Southeast Asian ‘culture’ of dealing with one another- the ASEAN WAY- will make it very difficult to move forward in sensitive issues such as human rights. The ASEAN Charter procedurally provides that decision-making in ASEAN shall be based on consultation and consensus without any real dispute settling mechanism. Perhaps, it is important here to make reference to Article 20 of the ASEAN Charter [24], which provides that the Commissions decisions shall be based consultation and consensus. The problem with this provision is that, such an arrangement means that each state would be able to reject any criticism of its own human rights record by veto. Clearly, this could either lead to hampered progress or to adoption of weak positions based on the lowest common denominator [25].

3.3 The ASEAN Values Debate

This debate has been used in ASEAN as a blanket means not to codify core human rights norms (or the first-generation civil and political rights) in its constitutive instruments, the Treat of Amity and Cooperation (TAC) and the Bangkok Declaration. Its declarations, treaties, and protocols across its forty-year history have likewise denied express codification of these norms. Instead, ASEAN has focused much of its effort towards codification and enforcement of “second-generation” human rights norms on economic and social rights throughout the region [26]. This lack of codification of “first-generation” rights fuelled the “Asian values” debate in the 1990s, led by some Southeast Asian heads of state who decried “Western imperialism” through “Western imposition of rights” deemed antithetical to “Asian values” [27]. Because of this approach, accession of ASEAN countries to international human rights treaties is still unsatisfactory. Several ASEAN states, including Brunei Darussalam, Malaysia, Singapore and Thailand, have entered substantial reservations on certain provisions of the international human rights treaties. Singapore, for instance, has made all its international obligations subject to the city state’s law and constitution, while Malaysia and Brunei Darussalam have subjected obligations to Islamic and domestic law [28]. Spokesmen from some ASEAN states, particularly Singapore and Malaysia, buoyed atop a wave of impressive economic development and growth rates, have challenged the Universalist pretensions of human rights law. Under the relativistic banner of “Asian values,” they champion an alternative model of domestic governance and development [29]. It could be argued that the “right to culture” has been invoked as a competing right that qualifies, if not exempts, observance of core human rights norms on civil and

political rights as far as some ASEAN countries are concerned. This has indeed hampered the promotion and protection of human rights in the region.

3.4 Lack of Enforcement Mechanism

The AICHR does not possess any compliance or enforcement mechanism, which means that there is no mechanism for submitting complaints and receiving binding judgments and remedies. For example, ASEAN declarations putatively strengthening citizens' rights suffer from a key problem member states sought to remedy with the Charter. They are of a non-binding nature and without any legal mechanisms to enforce them. The call of ASEAN reformists to establish an ASEAN Court of Justice has not made it into the Charter. Neither have proposals to impose sanctions on member countries failing to comply with the obligations the Charter entails. As mentioned earlier, the AICHR does not install mechanisms for human rights victims to complain. Neither does the ASEAN Commission for Women and Children (ACWC). It is indeed sad to note that the Charter framed human rights as goals of the Association, but did not specify the concrete means by which those goals would be achieved or the sanctions that would follow non-compliance [30].

3.5 Weak Independent Authority

This point is closely related to the lack of enforcement mechanisms addressed above. There is no doubt that regional human rights bodies can serve as an independent adjudicators and enforcement agencies when they are given sufficient autonomy and backed by enough political muscle [31]. For example, they can serve as "norm incubators" that provide fertile institutional ground for the development and dissemination of human rights principles. Perhaps it is important to point out that the European Court of Human Rights and Inter-American Commission and Court of Human Rights are the best regional examples of courts that can indeed promote and protect human rights. Both courts can investigate cases brought by private citizens and issues judgments against states. Some have argued that Southeast Asia merits a similar regional court that could offer Southeast Asian citizens fairer hearings than many could get at home [32]. However, as mentioned earlier, the AICHR is far from that model, both in terms of political independence and institutional power.

4. PROSPECTS FOR ASEAN IN PROMOTING AND PROTECTING HUMAN RIGHTS

Regardless of the challenges discussed in this paper, it is pertinent to note that we cannot totally deny the fact that there are some positive prospects for the future in terms of promoting and protecting human rights in the region. Change will not happen overnight; regional institutions cannot soar too far above the plane of relevant political will without getting their wings clipped [33]. Those that have developed real teeth- such as the European Union (EU) earned its influence gradually. If ASEAN is to build influence, it will have to do the same. The following are some of the future prospects for ASEAN in promoting and protecting human rights in the region:

4.1 Impact of the Asian Charter in The Region

With the signing of the ASEAN Charter in 2008, the Charter added democracy, respect for human rights, rule of law and good governance to the sovereignty norms dominating the ASEAN Way, the grouping's established repository of cooperation norms. The subsequent formation of a human rights body and the enactment of an ASEAN Human Rights Declaration (AHRD) created new avenues for strengthening citizen's rights in the region. In other words, the adoption of the Declaration represents a significant milestone in the development of the ASEAN human rights system and underlines both its current significance and future possibilities [34]. Despite the criticisms levelled against the Charter, it is important to note that regional human rights systems are not fixed products, established at particular points in history, but rather are works-in-progress, evolving over time. The European Convention on Human Rights (ECHR), for instance, was adopted in 1950 and came into force in 1953, but it evolved slowly over the next sixty years with the cumulative addition of substantive protocols [35]. It reached an important milestone in 1998, for instance when Protocol 11 abolished the European Commission on Human Rights, eliminating its filtering of cases sent to the European Court of Human Rights and subjecting national parties to the compulsory jurisdiction of the Court by eliminating optional derogations [36]. What began as a political construct, therefore, evolved gradually to become a powerful judicial mechanism. It would suffice to note that the ASEAN human rights system is on a similar road, in many respects, starting out as a political project, but evolving along the path to becoming, potentially, an authoritative law-making and law-enforcing body.

4.2 Application of International Human Rights Conventions in the Region

All ASEAN states have ratified the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the Convention on the Rights of the Child (CRC), the provisions of which ASEAN states pledge to uphold in the Terms of Reference of the ASEAN Commission on Women and Children (ACWC). Among other rights, CEDAW guarantees equal rights for women [37], including rights to property and rights regarding marriage and family planning [38]. CEDAW also prohibits trafficking in women [39] and

grants women equal rights to participate in government [40]. The CRC guarantees children the right to life, a broad range of rights relating to legal processes, freedom of association and assembly, freedom to practice religion and culture, and rights to asylum, expression and information, health, education, and privacy. Both conventions guarantee the right to nationality [41]. Although the two conventions have been signed by all the ASEAN states and even making some reservations to certain provisions as mentioned earlier, this should not be used as a ground to deny the impact of these two conventions which can clearly be seen in several ASEAN State's national constitutions. For instance, the right to life can be seen in Article 5(1) of the Malaysian Federal Constitution, Articles 32 and 38 of the Cambodian Constitution, Article 353 of the Myanmar Constitution, and Article 9(1) of the Singapore Constitution etc.

4.3 Parliamentary Role

One of the longstanding features of the ASEAN is that it is basically an inter-governmental, inter-State organisation. Despite the many references to people's participation in its various instruments, there is still no people's organ in the structure of ASEAN itself [42]. There is no ASEAN Parliament or Assembly. This invites reflection on how to 'popularise' ASEAN in the more people-centred sense both structurally and substantively. The ASEAN Inter-Parliamentary Assembly (AIPA) now has representation from parliamentarians from all ten ASEAN countries, and it may, one day, sow the seeds and open the door to the much needed presence of a regional parliament in the ASEAN structure. On a forward-looking note, the dynamic which could be propelled as the next crucial step for ASEAN is to take the quantum leap to set up formally in the ASEAN structure a regional Parliament or Assembly, and the AIPA could be a platform for this. This would help to respond to the need for checks and balances at the ASEAN level in regard to human rights protection and be a possible voice of the peoples of the region in this regard [43].

4.4 Better Implementation of Existing Domestic Laws

The future looks bright in terms of narrowing the gap between legislation and implementation in the region. As the Association moves forward, we are likely to witness some positive developments in the area of promoting and protecting human rights. In order to promote and protect human rights in the region, apart from focusing mainly on the ASEAN Charter, the best protection for ordinary people will be better implementation of existing domestic laws, strengthening of legal bodies and improvements in legal education, which, in turn, will facilitate effective implementation of ASEAN mechanisms. In this regard, the region to a certain extent is moving towards that direction with the establishment of Human Rights Commissions at national level or into their domestic laws and they are tasked with promoting and protecting human rights. Interesting, four ASEAN countries (namely, Indonesia, Malaysia, Thailand and the Philippines) now have national human rights commissions which are accepted internationally as independent, and they act as promoters and protectors of human rights in the most direct sense [44]. Furthermore, every ASEAN member state has existing domestic laws if routinely and robustly implemented could be strong tools to promote and protect human rights, even if not couched in specific human rights language. In almost all ASEAN countries, the grounds and procedure for arrest, trial and detention are prescribed by law. Employing right-based language, their criminal procedure codes expressly provide for, at least in theory, the fair and equal enforcement of due process protections.

4.5 Presence of Civil Society Actors and Networks in the Region

The number of civil society actors, such as NGOs, working on the issue of ASEAN and human rights has grown considerably throughout the years [45]. While some take a low-key approach, others adopt a more assertive role. While some are linked with academic institutions, others are more grassroots-oriented. While some are more local in inputs and networking, others are more from the international field [46]. A key message concerning the role of civil society is that in their plurality, they act as an important check-and-balance for the promotion and protection of human rights in the region and they deserve to be well supported as part of the building of a comprehensive human rights system for the region. Generally, civil society groups are in a position of applying pressure on the government to succumb to the will of the citizens or members of the public. Hence, civil society groups and other citizens or collectives could change the cost-benefit calculation of their national leaders even if reshaping their leaders' normative beliefs proves too formidable a task.

5. CONCLUSION

The discussion in this paper shows that the challenges of promoting and protecting human rights in ASEAN do not end with the adoption of the ASEAN Human Rights Declaration. Ensuring the effective implementation of the Declaration and mainstreaming the values contained therein remains a crucial challenge, particularly for the AICHR and all relevant mechanisms in ASEAN. The commitment to promote and protect human rights in ASEAN is high. ASEAN and its member states have striven to bring their constitution and rights legislation in consonance with international standards and long term improvements of citizens' rights can be identified. Noteworthy in this respect are the more recent political reforms in Myanmar. Of recent, we have witnessed some positive developments in the area of human rights. In Malaysia, the Internal Security Act 1960 has been

abolished as the law allows for detention without trial. In Singapore, a relaxation of security-related limitations of citizens' rights can be observed. It cannot be denied that loopholes and weak enforcement still account for serious gaps between norm and reality even in more democratic countries. However, most constitutions of the region provide for essential citizens' rights. They guarantee a broad range of fundamental freedoms, political and civic rights as well as economic and social rights [47]. Most ASEAN countries grant rights of political participation, press freedom, freedoms of association, assembly, speech and information, freedoms of thought and conscience, the protection of privacy, habeas corpus rights, and protection from arbitrary treatment by state authorities, due process and equality before the law.

In addition to the above, at the international level, individual ASEAN member states have displayed a greater openness to acceding to human rights conventions and have participated vigorously in human rights debates within the United Nations. However, there is no doubt altogether that the process of the enhancement and protection of human rights has started slowly with the formation of the AICHR. The future looks bright, but concerted effort is needed from the regional body. Hence, to secure human rights in ASEAN, some initiatives have to be taken such as: a process of community building; awareness enhancement through various channels of communication, consensus on human rights issue among member states; adopting compliance and enforcement mechanisms; establishing ASEAN Parliament or Assembly; introduction of a review process for monitoring member states to see their performance in the promotion and protection of human rights; support from the international community in the development of civil society; focusing attention on establishing the groundwork for an institutionalised human rights culture at the grassroots level, line by line, precept by precept and government action must be called to account first through the internal check of an active civil society, and then through the external check of the international community.

As a concluding remark, it is inevitable to point out that the expectations facing ASEAN are thus high, especially as a consequence of the Charter and the birth of the various bodies mentioned in this paper. The challenge now is to progress beyond the legitimisation of human rights through those entry points to the actualisation of human rights in terms of genuine protection and implementation of human rights in the region.

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Challenges and Solutions of Higher Education Institutions in Asia in the Face of the ASEAN Economic Community (AEC)

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Abstract

This paper identifies challenges and solutions of higher education in the ASEAN economic community. The discussion is divided into human index development followed by the development of higher education in ASEAN. The article then discusses the challenges faced by ASEAN countries concerning ASEAN economic community. The final part of the discussion focuses on several solutions for a higher education institution. The most important aspect is to develop a real framework of cooperation among ASEAN countries. This comprises four important aspects, namely the establishment of an ASEAN Research and Development (R&D) Centre; improvement of the quality of publication and university ranking; reformation of educators and researchers; and standardisation of academic programmes among ASEAN higher education institutions.

Keywords: Solutions of Higher Education Institutions, ASEAN Economic Community, Human Index Development

1. INTRODUCTION

The Association of Southeast Asian Nations (ASEAN) was established on August 8, 1967, in Bangkok. It consists of five original member countries, namely Indonesia, Malaysia, Philippines, Singapore and Thailand. The membership has expanded and currently includes five additional member countries, namely Brunei, Myanmar, Cambodia, Laos, and Vietnam. The total population in the ASEAN region is more than 600 million people with a cumulative gross domestic product (GDP) of US\$1.8 trillion and total trade valued at \$2 trillion [1]. The main emphasis of ASEAN has been regional cooperation for the benefit of all member countries. To obtain this regional cooperation, in January 2007, the ASEAN leaders affirmed their strong commitment to accelerate the establishment of an ASEAN Economic Community (AEC) by 2015. The main objective of AEC is to transform ASEAN into a region with free movement of goods, services, investment, skilled labour and the free flow of capital [2]. In addition, it is hoped that the close cooperation through the AEC will decrease economic and development gaps between ASEAN countries. Disparities exist in term of national income levels and access to technology, urban and rural inequalities, and gender gaps in some countries and regions within countries. Poverty in rural areas, where the majority of ASEAN members live, has been difficult to address and has a significant impact on the educational and economic opportunities available to the populations in these areas.

Even though ASEAN countries are diverse in size, the level of development, language and religion, they share the goal to be united as one. Regardless of their differences, these ten countries share a similar emphasis on human resource development. Human resource development is the important key in developing ASEAN to enter the knowledge-based economy and global environment. Education, as a fundamental human right, is considered critical and strategic for developing their human resources to increase integration and competitiveness [3]. Governments play a role by providing high-quality education and learning to all people. However, opening access to quality education and learning the opportunity to all people is not always easy as there are a number of challenges. Therefore, the main objective of this paper to identify challenges and solutions for higher education in the ASEAN economic community.

2. HUMAN DEVELOPMENT INDEX

Human development is a development of expanding an individual's options. It places importance on three essentials; for individuals to lead a lengthy and good life, to obtain knowledge, and to have rights to use resources required for a respectable living standard. The Human Development Index (HDI) has become a standard for measuring human development. Its element indices assess life expectancy, literacy and education, as well as GDP per capita. The HDI is a statistical tool used to measure a country's overall achievement in its social and economic dimensions. The social and economic dimensions of a country are based on the health of people, their level of education and their standard of living. The 2015 Human Development Report (HDR) keeps the same cut-off points for the four categories of human development achievements that were introduced in the 2014 HDR: 1) very high human development (0.8 and above); 2) high human development (0.700–0.799); 3) medium human development (0.550–0.699) and 4) low human development (below 0.550). Table 1 shows

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the education index for ASEAN countries from 1990-2014. Column one revealed the HDI rank by country. Singapore is the highest ranking for HDI followed by Brunei. On average, both Singapore and Brunei are categorised under very high human development. Meanwhile, Malaysia and Thailand are categorised under high human development. Indonesia, Philippines and Vietnam are categorised under medium human development. Laos and Cambodia are under low human development. Overall, the indices showed an increasing pattern throughout the period.

Table 1 Education Index: ASEAN Countries

HDI Rank	Country	1990	1995	2000	2005	2010	2011	2012	2013	2014
31	Brunei Darussalam	0.78	0.80	0.82	0.84	0.84	0.85	0.85	0.85	0.856
143	Cambodia	0.36	0.38	0.42	0.49	0.54	0.54	0.55	0.55	0.555
110	Indonesia	0.53	0.56	0.60	0.64	0.67	0.67	0.68	0.68	0.684
141	Laos People's Democratic Republic	0.39	0.42	0.46	0.50	0.54	0.55	0.56	0.57	0.575
62	Malaysia	0.64	0.68	0.72	0.73	0.77	0.77	0.77	0.78	0.779
148	Myanmar	0.35	0.39	0.43	0.48	0.52	0.52	0.53	0.53	0.536
115	Philippines	0.58	0.59	0.62	0.64	0.65	0.65	0.66	0.66	0.668
11	Singapore	0.71	0.77	0.82	0.84	0.89	0.90	0.91	0.91	0.912
93	Thailand	0.57	0.61	0.65	0.68	0.72	0.72	0.72	0.72	0.726
116	Viet Nam	0.47	0.53	0.58	0.62	0.65	0.66	0.66	0.66	0.666

(Source: UNDP, International Human Development Indicators, 2015).

Download the data: <http://hdrstats.undp.org/en/indicators/default>.

3. DEVELOPMENT OF HIGHER EDUCATION IN ASEAN

Education plays a vital role in creating a knowledge-based society and contributing to the enhancement of ASEAN competitiveness [4]. The main objectives of education in the ASEAN community are to advance and prioritise education and focus on creating knowledge-based society; achieving access to primary education; promoting early child care development and enhancing awareness of ASEAN to youth through education [5]. The government of each member country has taken key steps in the development of their higher educational policies. Table 2 shows the policies and objectives of higher education for each country in ASEAN. Most of the ASEAN countries like Brunei, Cambodia, Indonesia, Laos, Myanmar, Vietnam and Philippines focus on improving the quality of higher education. Singapore plans to mould its human capital with cross-cultural skills, critical and inventive thinking and communication skill. Meanwhile, Malaysia and Thailand focus on becoming regional hubs for higher education in ASEAN. ASEAN countries face several challenges in achieving these objectives.

Table 2 Development of Higher Education Policies in ASEAN

Countries	Policies	Objectives
Brunei	The 21st Century National Education System (SPN 21) - 2012	1. Equip students with necessary skills and knowledge that is necessary for them to compete in both local and international job market. 2. Gear nation towards quality education and better economic performance.
Cambodia	Educational Strategic Plan (2006 -2010)	1. Increase opportunities for higher education among prioritised students (poor students, female students, students from remote areas). 2. Improve quality and efficiency of education service and institutional development and capacity building.
Indonesia	Higher Education Long Term Strategy (2003 - 2010)	1. Integrate internal and external quality assurance by developing the HEI database. 2. Implement new paradigm in education management and quality improvement.
Laos	Higher Education and Skills for Growth in Lao PDR -2012	1. Improve the quality of higher education. 2. Improve functional skills among students that are required to be employable in the future. 3. Prioritise underfunded fields such as science and engineering.
Malaysia	National Education Strategic Plan (NHESP - 2020)	1. Make Malaysia a hub of higher education excellence. 2. Develop human capital with first class mentality. 3. Reposition country's higher education to meet current and future challenges.
Myanmar	Long Term	1. Generate a learning society capable of facing the challenges of the

	Education Development Plan (2001 – 2030)	knowledge-based society. 2. Development of human resource, expansion of research, promotion of quality education, and preservation of national identity and values.
Philippines	Long Term Development Plan (2010 – 2020)	1. Broaden the access of disadvantaged groups to higher education. 2. Improve the quality of HEIs, programmes and graduates to match the demands of domestic and global markets. 3. Strengthen research activities in HEIs. 4. Expand alternative learning systems/modality in higher education.
Singapore	21st Century competencies in academic curriculum (2012 – 2014)	1. Prepare students to thrive in a fast-changing and highly connected world. 2. Develop civic literacy, global awareness, cross-cultural skills, critical and inventive thinking and communication skills. 3. Refine teaching approaches and assessment methods. 4. Develop tools for holistic feedback and assessment.
Thailand	Long Term Higher Education Plan – Phase 2 (2008 – 2022)	1. Focus on education ethics. 2. Focus on linking education with employability. 3. Development of Thailand as a regional hub for higher education. 4. Innovation to improve national competitiveness. 5. Liberalisation of trade in education services and the future employment in AEC. 6. Encourage educational institutions to produce graduates who are equipped with professional skills, language skills and inter – cultural skills
Vietnam	Education Development Strategy (2008 – 2020)	1. Develop high-quality human resource to match the socio-economic structure and modernisation of country. 2. Enhance national competitiveness in the regional economic integration. 3. Focus on linking educational training with job placement and demands of employability.

4. CHALLENGES IN HIGHER EDUCATION FOR ASEAN COMMUNITY

The following discussion will focus on challenges by ASEAN countries:

4.1 Brunei Darussalam

The Ministry of Education continues to work hard to develop and prepare the nation's youth for employment in realising its vision 2035. Every citizen and residence are given opportunities to equip themselves with knowledge and skills required by the industry. Various departments within the Ministry of Education have been coordinating and collaborating with relevant stakeholders in addressing the needs and implementation of inclusive education in Brunei. Ensuring support for the different at-risk groups poses a challenge in terms of manpower, resources, information, understanding and acceptance [6].

4.2 Cambodia

Higher education in Cambodia still faces significant challenges in term of access, equality, quality, relevance, funding and management and administration. A drastic increase in enrolment for higher education in Cambodia caused triple challenges to build a mature core system in order to assure the minimum levels of quality [7].

4.3 Indonesia

One of the key challenges faced by the Indonesian higher education institution is the inability to support the number of enrolments due to the small size of the institutions [8]. Besides, [9] Indonesia also faces challenges in term of financing, quality of teaching and research, difficulties of access and equity and limited accreditation. Comparing with neighbouring countries, the relatively low research outputs are correlated with the insufficient budgets allocated for research. The majority of institutions do not have the financial and academic basis to conduct research; thus, they should concentrate their efforts on developing high-quality, relevant teaching. Furthermore, Indonesia only allocated 0.08 % of its GDP for research in 2013. An accreditation system is necessary to access the progress and quality of Indonesian higher education. The biggest challenge is that approximately 20% of institutions or study programmes are unaccredited.

4.4 Laos PDR

In the case of Laos, the major challenges faced in higher education are to produce and provide good quality human resources to meet the needs of the country's socio-economic development. Currently, higher education in

Laos is described as lacking a clear vision, appropriate policy, strategy, and master plan to meet regional and international quality and competitiveness [10].

4.5 Malaysia

To become a regional hub of educational excellence, Malaysia must first and foremost address the challenges within Malaysian universities. The fall in the position of premier Malaysian universities like Universiti Malaya and Universiti Sains Malaysia in the Times Higher Education (THES) 2005 and later in THES 2007 signifies a crisis within Malaysian universities. If higher education in Malaysia is to reach its aspirations laid out in the National Higher Education Strategic Plan (NHESP), then these rankings must be viewed as an important wake-up call for the country to tackle the fundamental problems within institutions of higher education in Malaysia. It is hoped that with the rating system for Malaysian higher education institutions in place for all local universities, both public and private, it will work towards achieving a Band 6 (outstanding) on the ranking. HE in Malaysia needs to reposition the country's higher education to meet current and future challenges through the internalisation policies. The NHESP has outlined a number of strategies that will be adopted to transform Malaysia's higher education in order to provide a solid foundation for the future.

4.6 Myanmar

One of the key challenges of higher education in Myanmar is to create strong research activities by expanding activities of research to international collaborations [11].

4.7 Philippines

As for higher education in the Philippines, local, regional and international stakeholders collaborate toward improving the country's higher education sector by implementing reforms that enable the acquisition of knowledge, development of skills, values and attitudes which will enhance productivity, globalisation and competitiveness of graduates [12] and address the challenges arising from unanticipated environmental, social, and economic change [13].

4.8 Singapore

To become an educational hub for the ASEAN region, the government of Singapore has broadly promoted the internationalisation of national policy and recruited prestigious foreign universities to establish local campuses. This strategy is important to expand access for the local students to develop their potential.

4.9 Thailand

To become the regional education hub in South-East Asia, one of the key challenges of the Royal Thai Government is to upgrade the quality of Thai universities while upholding their academic freedom and social responsibility [14]. Ultimately, Thailand aims to attract more foreign students to continue their study in Thailand. In addition, to ensure their students stay competitive in the international market place, the Kingdom of Thailand aim to accelerate the development of university research activities nationwide to enhance national competitiveness.

4.10 Vietnam

The main concern in Vietnam's higher education is the lack of quality. Most university graduates do not have the adequate capacity to cope with rapid industrial and technological changes [15]. In order to improve the quality of higher education, Vietnam underwent structural adjustments including improvement of higher education programmes and teaching and learning methods, development of lecturing staff and higher education managers, increase in research, etc [16].

5. SOLUTIONS HIGHER EDUCATION FOR ASEAN COMMUNITY

Research education is central to any education system since it will provide significant data for the success of the process of teaching and learning. Today, there are a lot of issues regarding education which need to be explored or studied especially in higher education. Several important aspects of higher education should be reviewed together or reformed collectively by the educational experts and authorities. This issue can be seen from several perspectives such as research, publication, consultation, curriculum design, teaching and learning as well as evaluation and assessment. A significant number of books, journals, reports and documents should also be published.

There is a pressing need to promote a platform in which researchers in ASEAN countries should work together in terms of research. Given its shared community and interest, ASEAN members should work together to enhance the quality of education in their countries. All best education practices should be based on research, and this aspect could be distributed and conducted by universities and other higher education institutions across ASEAN. Cultivating research through various fields of research of education and developing international networking are some of the steps that can be promoted by all scholars, experts and academicians in higher education institutions.

Globalisation has created unprecedented challenges. In terms of higher education, [17] emphasised that most of the Southeast Asia countries lack qualified faculty staff, declining academic community, limited experience of quality assurance processes, lack equitable access for all students, lack infrastructures, geographic spread and diversity of universities, have poor use of English, and limited research expertise. AEC poses similar challenges to the higher educational institutions in ASEAN. The education system in ASEAN countries is diverse; therefore, students involved in the intra-regional movement may face many problems in terms of cultural diversity, language and communication barriers, instructional practices and curriculum incomparability.

A real framework of cooperation should be established by ASEAN countries, particularly among their higher educational institutions. In facing the ASEAN economic community, it is hoped that this framework will enable all higher educational institutions to work together to achieve these objectives:

- a. To encourage and carry out joint research and studies among ASEAN experts and academicians.
- b. To disseminate findings of research, knowledge, skill and experience.
- c. To publish journals, books and materials among academicians and researchers.
- d. To support the development of the educational system and policy of every ASEAN member especially the less developed countries.
- e. To promote cooperation and create greater networking and smart partnership among researchers in various fields of education.

Several aspects should be taken seriously into consideration by scholars, experts and academicians to develop the ASEAN regional framework of educational networking and collaboration. Firstly, it is very important to establish an ASEAN Research and Development (R&D) Centre to raise funds and coordinate research and publication for scholars, experts and academicians for ASEAN higher education institutions. This R&D centre will mainly organise research and publish material based on niche areas needed by ASEAN countries. Therefore, teachers, educators or lecturers will be involved in active debates, forums, discussions, seminars and workshops which are frequently organised. They could be able to freely give their ideas, opinions and suggestions to improve and strengthen their research, training, modules and courses based on the research conducted. A research-based institution at the ASEAN level should be jointly established by the governments, universities as well as non-governmental organisations. Every ASEAN country should actively play their roles and financially assist the development of this research institution. They should invite other researchers from ASEAN higher education institutions to participate in research. They could receive research funds from governments, private sectors and NGOs to do joint research regarding important aspects of ASEAN such as the economy, politics, society and education. It is imperative that the philosophy of research education is based on the ASEAN context to improve the quality of education. For example, religion and religious values should be considered seriously in the ASEAN educational system and to eliminate negativities that may influence ASEAN youth.

Secondly, improvement of the quality of publication and university ranking. Today, only a few numbers universities in ASEAN were included in the world's highly ranked universities. In the context of Malaysia, from nearly 500 higher education institutions in 2016, there were less than ten universities included in the top best universities such as UM, UPM, UTM, UKM and UTP. Several factors influence the rankings such as the lack of research funds, indexed journals and books, English language barriers as well as the number of academicians and researchers. Publishing in SCOPUS and ISI indexed journals requires a high level of English writing proficiency. There are thousands of higher education institutions in ASEAN producing a large number of academicians and graduates. This indicates that these higher educational institutions have their quality standards despite not having been included in the world top universities. Thus, there is a need to develop an ASEAN ranking system and criteria as well the ASEAN publications index to promote academic writing and ensure quality standards. Many academicians and researcher are trapped by the current trend of writing in ISI and SCOPUS journals or publications. This issue has become more serious since there are irresponsible people who have manipulated the academicians' eagerness to be published in ISI and SCOPUS publications. Unfortunately, the fee rates of some of the journals are exorbitant and fake journals have emerged. These journals have been blacklisted by the authorities. One solution is that all ASEAN higher education institutions should engage more actively in regional journals and book publications. There should be more MOUs and MOAs among these institutions to increase the number of quality journals and books. A series of discourses and seminars should be organised by ASEAN higher educational institutions to form and produce the ASEAN University Index and the ASEAN Index for Publication and Research.

Thirdly, reformation of educators and researchers. To improve abilities to face challenges as well to provide solutions to higher education institutions, all scholars, experts and academicians should actively carry out research regarding in planning and implementing the integration of knowledge. The development of technology and ICT provide new approaches to developing the education system. Cultivating research among academicians should be one of the main agenda in the higher education system. Research lends support to theories and provides data for interpretation. A correct understanding among educators is essential to ensure that they are able to fulfil their duties based on facts and not based on personal perception or assumption.

In educating the 21st century generation, academicians should use the latest pedagogy and approaches in the process of teaching and learning. Besides research and publication, every academician should become effective educators in and outside the classroom. In a borderless world, access to information is critical. *E-learning, blended learning, MOOC, mobile learning, modular, workplace*, etc. are some of the current approaches used in many higher educational institutions. Strong networking among higher educational institutions within ASEAN countries will provide wider educational opportunities to their students. Students will be able to share and obtain knowledge from other universities in ASEAN as well as from other countries via the internet and open sources information. As a result, it will enhance the students' knowledge and information. Students' mobility is another effective mechanism to improve students' knowledge, social skills, experience and international networking.

Fourth, standardisation of academic programmes among ASEAN higher education institutions. Thousands of higher educational institutions exist in ASEAN offering various levels and types of programmes. A standard quality assurance should be developed and recognised by every ASEAN country. This standard will give a new way for student exchange, joint awarding programmes, guidelines for transfer credits and degree recognition by all ASEAN countries. This standard will directly improve the quality of academic programmes offered in these higher educational institutions, and it becomes the benchmark academic standard of ASEAN. It will also be very helpful for the stakeholders, educational authorities and industries to evaluate and improve the quality of the programmes offered by these higher educational institutions.

6. CONCLUSION

In ASEAN countries, education is a critical and strategic approach to developing human resources. The government plays a role by providing high-quality education and learning to all people. However, providing access to quality education and learning the opportunity to all people is not always easy and every ASEAN country has different levels and quality of education. Each country has its challenges, and there is an urgent need to develop practical solutions. To achieve the goals of the ASEAN economic community, a real framework of cooperation should be established by ASEAN countries. It is hoped that the framework will encourage joint research among ASEAN experts and academicians. This will promote disseminating the research findings, knowledge, skill and experience as well as to publish journals, books and materials among academicians and researchers. This framework will also support the development of the educational system and policy of every country of ASEAN especially the less developed countries and to promote cooperation and create greater networking and smart partnership among researchers in various fields of education.

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ك [عند الله وعند خلقه بعده. وهذه الولاية ولاية الدين وميراث النبوة والعلم والعمل. فرحمه ربه واستجاب دعاءه فقال:

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هذه المنة التي امتن الله بها على عباده أعظم المنن وأكبر النعم بل أصلها وهي الامتنان عليهم بهذا الرسول الكريم الذين أنفذهم الله به من الضلالة والهلكة إذ كانوا في ضلال ومن أهم مهمات الرسول هو توريث ورتبتهم إلى أمته من خلال ثلاث طرق:

سواء كانت تلاوته في الصلاة أم في خراجها بث [أولاً:

يعني تصفية أفكارهم ونفوسهم وخلقهم من الشرك والذنس والخبث وسائر مساوئ الأخلاق والحياة التي كانوا متلبسين بها في [ثانياً:

يعني تعليم الناس معاني القرآن وحقيقة السنة التي هي ترجم [ثالثاً:

تلك عملية نبوية لتوريث الكتاب والحكمة وهما ورثة الأنبياء وذلك بالوسائل والطرق والأساسية التالية:

1 - التلاوة على الأمة

2 - والتزكية أو التربية

3 - والتعليم لمعاني القرآن والسنة المشتملة على جميع احتياجات الناس على مستويات الفرد والأسرة والمجتمع والدولة والدنيا كلها.

وبذلك يتمكن الناس من الوصول إلى الطريق المؤدي إلى السعادة في الدنيا والآخرة والخروج من الظلمات إلى النور ومن الضلال إلى الهدى

فبدلوه وغيروه وقلوبه وخالفوه واستبدلوا بالتوحيد شركا واليقين شكاً وابتدعوا أشياء لم يأذن بها [فبدلوا كتبهم وحرّفوها وألّوها محرّفين الكلم عن مواضعه فبعث الله محمد صلوات الله وسلامه عليه بشرع عظيم كامل شامل لجميع

أهل الكتاب قد بدلوا كتبهم وحرّفوها وألّوها محرّفين الكلم عن مواضعه فبعث الله محمد صلوات الله وسلامه عليه بشرع عظيم كامل شامل لجميع الخلق فيه هدايتهم لجميع ما يحتاجون إليه من أمر معاشهم ومعادهم والدعوة لهم إلى رضوان الله وجنته والنهي عن سخط الله وناره.

4 - ختاماً

من خلال هذا البحث العاجل توصلت إلى عدد من الحقائق التالية:

أولاً: إن من رحمة الله وربوبيته لخلق أن خلق لهم الحياة وأنزل لهم الرزق وأكرمهم بالقرآن كمنهج حياة طيبة الذي هو دين الله الحق وهو الإسلام.

ثانياً: إن إكرام الله لعباده بالدين القويم بإنزال الكتب، وآخر كتبه وأفضل شرائعه هو القرآن الكريم. وإرسال الأنبياء والمرسلين من أولهم آدم ونوح إلى آخرهم وأفضلهم النبي الخاتم محمد بن عبد الله ×.

ثالثاً: للوراثة والتوريث في الدين سنتان من سنن الله يجب أن نعتني بهما في أمر إقامة الدين في حياة البشر.

رابعاً: هم أعمال ورثة الأنبياء هو توريث وراثته النبوة وهي القرآن والسنة لمن بعدهم بالطريقة النبوية الصحيحة، وهي التلاوة والتزكية والنهي

وَصَلَّى اللهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. وَسُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

¹ القرآن الكريم سورة مريم 12:7 انظر: السعدي في تفسيره

² القرآن الكريم سورة الجمعة 6:2



Teaching Method of Prophet Muhammad [Pbuh] in the Study of Forty Hadith of Nawawiyyah and Its Relevance towards Modern Education

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Abstract

This article aims at finding out the teaching method used by the Prophet Muhammad [PBUH] through the works of Imam An-Nawawi. The key success of education through the teaching method or how a teacher should deliver the subject to his or her students should be recognized in his teachings is through his methods of teachings or how a teacher deliver his subjects to his students. This has been the problem faced in this research along with its relevance towards modern education. Qualitative method is being used in this study as an approach to content analysis. Where the researcher shall describe teaching methods used by Prophet Muhammad [PBUH] through the study of hadiths in the book of Arba'in An-Nawawiyyah; work written by Imam An-Nawawi. From the observations that we have carried, there is a total of five methods that can be used in teaching which is: Lecture Method, Question-Answer Method, Mastery Method, Problem-solving Method and the Tagrib and Tarhib method. From all these methods mentioned, we agreed that the choice of methods chosen is appropriate in terms of its condition and etc. A teacher who uses a teaching method in various ways are able to gauge the students to be more active in learning and it also helps the students to understand the subjects being taught better. The success of a teacher in his teaching as a teacher when the methods or technique used are able to motivate and gauge the power and passion of the students to learn more. Hence, we can see that all methods used by Prophet Muhammad [PBUH] were the solutions in solving today's educational problem and are able to provide solutions in modern education such as PAIKEM (PembelajaranAktif, Inovatif, Kreatif, EfektifdanMenyenangkan.)

Keywords : Teaching Method, Forty Hadits, Modern Education

1. INTRODUCTION

Based on the results formulated by the World Islamic Education conference held in Islamabad in 1980, it appears that the Islamic Education is not an easy task and it is complex in nature and it had to be directed towards a complete comprehensive as follows:

Education aims at the balanced growth of total personality of man through the training of man's spirit, intellect, the rational self, feeling and bodily sense. Education should, therefore, cater for the growth of man in all its aspects, spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and motivate all these aspects toward goodness and attainment of perfection. The ultimate aim of education lies in the realization of complete submission to Allah on the level of individual, the community and humanity at large'. Education aims at the balanced growth of total personality of man through the training of man's spirit, intellect, the rational self, feeling and bodily sense. Education should, therefore, cater for the growth of man in all its aspects, spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and motivate all these aspects toward goodness and attainment of perfection. The ultimate aim of education lies in the realization of complete submission to Allah on the level of individual, the community and humanity at large.

Therefore, Islamic Education does not only aim to produce community of people that possessed an intellect intelligence (IQ) but also to produce community of people that understands his purpose in life and his creator. And so, it is not surprising to detect the results of Islamic education in Muslim scholars whom co-operate the concept of thoughts and dzikir (remembrance of God) as one of the characteristic of the *Ulul Albab*.

Hence, we can see the specialty teachings done by Prophet Muhammad [PBUH] that were able to shaped an exemplary extraordinary characteristics in his companions such as Abu Bakar, Umar Bin Khattab, Utsman Bin Affan, Ali Bin AbiTalib and few other companions that were considered to be the best generations that ever existed on earth. The teachings delivered by the Prophet Muhammad [PBUH] will never be found in any community with ideologies such as secularism, communism, capitalism and other current ideologies.

In fact, the Islamic Golden Age does not cease with the death of Prophet Muhammad [PBUH], as a matter of fact, the impression of Prophet Muhammad's [PBUH] teaching continuously flowed and benefitted few generations that came after. Since the emergence of Islam that was brought forth by Prophet Muhammad [PBUH], Islam has immensely contributed especially to the Arab world and also the world in general. And since its humble beginning until decades after its growth and expansion, Islam has produced a plethora of Muslim scholars that contributed huge influence in the scholarly fields especially during the Islamic Golden Age.

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The Islamic Golden Age flourished under the rule of Caliph Al-Ma'mun where Baghdad became the center of culture and scientific knowledge.

Unfortunately, that era had become a lingering memory that caused a big fraction of Muslim community today still fantasizing about its greatness and wealth. In fact, the most distressed factors about today's Muslim community are that, we were left far behind in various fields against the Westerns. This may have caused the Muslim community to lose hope against the fast pace of the West and simultaneously sparked the laziness and became estranged with divine instructions sourced by the Qur'an and the traditions of Prophet Muhammad [PBUH]. Our Muslim thoughts were heavily influenced by ideologies that were conflicted with divine revelations from Allah and his Prophets. And in return, we used these ideologies as systems in our lives. And in the end, the Muslim Ummah will only be able to follow these systems offered by these agnostic ideologies without having the ability to defend the divine revelations. As theorized by Ibn Khaldun, "a community that was conquered will incline to duplicate the culture of its conqueror."

And so it is with the fields of education that was changed its original thoughts where formerly it was genuine. The ingenuity and sincerity of Islamic education sourced by revelations that came straight from Allah and his Prophets were instantly replaced by an education sourced by liberal ideologies that is free from Islamic values. As a result, there were many education problems that arose and widely spread among the development of technologies in today's world.

The Prophet Muhammad [PBUH] was the central figure in Islam and his method of teaching has been followed by many in prosecuting the educational process as Islam forbids any kind of separation between the religion and all the relatable things in every day to day life especially in education. Although Prophet Muhammad [PBUH] was an illiterate man, he had proven the success in transferring knowledge and change the ill characteristic of the ancient Arabs who were known for their rudeness until they became a civilized nation that is still admired until today. Indeed, Prophet Muhammad [PBUH] is regard as the best role model the world could have ever seen. It was mentioned by Allah in the Qur'an that He has set Prophet Muhammad [PBUH] as an exemplary role model that could have become a criteria in determining the pros and cons in a matter.

Pursuing this further from the uneventful problems, we should be grateful that there is movement that feels the need to re-establish the success of the Muslim Ummah into returning to the original source which is the Qur'an and the Sunnah of Prophet Muhammad [PBUH]. These two sources were used as the core in the development of a civilization that based on faith and knowledge.

Our previous Salaf scholars had always remind us to return back to these two core sources as delivered by Imam Malik that this nation [Muslim nation] will never be worthy except what had improved the previous Ummah.

At a point in time where we desire a new generation that is comparable to the generations of the companions, Tabi'in, and Tabi' Tabi'in, it is necessary to develop a basic platform and educational principles through the main source for all the Muslims which is the Qur'an and the Sunnah of Prophet Muhammad [PBUH]. From these two sources that we could conclude the purpose, curriculum and teaching methods that was done by Prophet Muhammad [PBUH].

In order to reach the highest maximum potential in teaching and education, there is a need of methods to be applied. Within the education and teaching it there is method available that could help the process of the education while it is still in progress. This method is one of the many ways that an educator could deliver the subject that could be easily understood by the students. The method should also be suitable with the conditions that are available. Therefore, an educator should be able to choose a suitable method that is accurate and appropriate in its circumstances.

Furthermore, this has always been the issues discussed among the educators and academicians is the matter of finding the right methods in transferring knowledge to the students so that they were able to become an individual that is equipped with knowledge and good characteristics in this this age of skill in this 21st century. We often listened to a very famous quote among educators that goes like *at-thariqotuahammuminalmaddah* (the method is more important than the subject itself.) Reasons being that, the subject will be easily understood and grasp by the students if the method is right and accurate.

Above description gave us the clear indication that method played a crucial and important part in conveying true meaning and purposes from the process of education and teaching.

Whatever may be the purpose of education is, if it is not being supported by any method that is suitable, the purpose may be difficult and hard to be realized. A method will effect whether the information is whole or not. In fact, it has always been discussed that the method or the way is more important than the material itself. Therefore, the selection of the method has to be done with precise and has to adapt with other various factors relatable until the results of the education is satisfying.

Therefore, an educator is demanded to master educational method and teaching as well as the tools or learning media which is heavily being supported in this process.

And one of the most extraordinary gifts that we could feel today is the easy way in getting information about the Prophet's life as well as the artifacts done by Prophet Muhammad [PBUH] during his lifetime through all the Hadith books compiled by previous scholars and among them are hadith books Al-Arbain An-Nawawiyah compiled by

Imam Syekh Yahya Bin Syarafuddin An-Nawawi, a scholar who followed the sect of Syafi' and was very much well-known in the Malay Archipelago. This is what made the book easy to be used as research purposes among the Muslim Indonesian community especially those who were the followers of As-Syafi'i sect.

1.2 Research Problem

Below is the research problem that had been thoroughly examined in this paper was as follows:

1. What were the methods used by Prophet Muhammad [PBUH] in Arba'in an-Nawawiyah?
2. How relevant is the educational characteristic model in the modern educational world?

1.3 Research Methodology

The type of research methodology that is used in this research is the qualitative method as one of the types of approach which is content analysis. This content analysis is an analysis that contained the nature of an intensified discussion that concerns information that is written or published. In this connection, the researcher will describe the concept of Islamic education through research in the hadith books compiled by Imam An-Nawawi.

The primary source of this research used for the Arba'in an-Nawawiyah were the works by al Imam Muhyiddin Abu Zakariyah Yahya Bin Syaraf An-Nawawi along other commentaries books of the Arba'in an-Nawawiyah such as the commentaries written by Ibnu Daqiq Al Ied and Syekh Muhammad Bin Shaleh Al utsaimin. And as for the secondary source were all the materials that came in the form of books that relate to problems concerning the Islamic education.

2. DISCUSSION

2.1 The definition of Teaching Method

In terms of linguistic, the word 'method' came from two words which is "meta" (through) and "hodos" (way). Another source described that the word 'method' came from a Germanic word "methodica" which means "teaching about method". In a Greek language, method came from the word "methodos" which means "path". Therefore, Method could be translated as a "way, path that one should go through in order for him to attain an aim."

However, in the Arabic language, a language that is famed with the thariqah term which means, a strategic steps which needs to be done in order for certain jobs to be completed. When it is connected with education, then the method should be existed in the education process, to develop an attitude, mental and characteristic so the participants or students are able to obtain the subject as an effective as it can be as well as for them to process it well.

Teaching method can be translated as a tool or way that can be used by teachers in educating the participants or students as the teaching process starts.

According to SamsulNizar that the teaching method is a way that can be used by teachers to establish a relationship with graduates at the time the teaching starts. Therefore, the role of teaching method as tool that could create teaching process and learning using the method as it is hoped that emerged several activities for student learning in connection with activities among teachers. In other words, an educational interaction were created. In this interaction, teachers were given the role as the prime mover or as a preceptor while the graduates played the role as the receiver or those who were guided. This process will went well if graduates or students were active compared to the teachers. Furthermore, a good teaching method is a method that could establish learning activities.

The word method in the terms of education is usually used to illustrate a group of activities and procedures or educational processes that is conducted by teachers who obviously influential towards who mastered students over knowledge, attitude and specific appearances. The form of the activities or procedures, for example such as reading, hearing, discussing, revising and doing analysis, to repeat, to explain, to use the whiteboard, or other platforms of educational medias.

The application of this method, activities, or procedures mentioned above were not necessarily for the teacher's to adhere to only one activity followed by its procedures but, teachers were advised to be creative in explaining various activities and procedures in studying specific materials. In the sense that teachers were advised to master various methods (activities, procedures, education learning steps) and were able to apply it well. There is a phrase that goes by *ath- thariqotuahammuminalmaaddah, walakinnalmudarrisuahammuminatthariqoh*. This phrase explains that the role of a method in delivering knowledge and teaching to the participants/ students were far more important than the teaching itself, however, this matter will not be a successful without a role of teacher who has been teaching the knowledge with methods that is already available.

Educators in Islamic education were not only advised to masters a handful of materials that were given by their participants but these educators were supposed to master various methods and teaching techniques so as to continue in transforming and internalizing the subjects. The purpose is to make the process and the method held and the results of teaching will be more viable and more competitive and not only with the understanding and the mastery of knowledge, however, it can cause an awareness in the participants/students to use knowledge as tools in understanding the Qur'an and the Sunnah of Prophet Muhammad [PBUH].

According to Muhammad Ali al-Saman, method is a way or ways of working that were used by teachers to achieve the learning goals with the use of time and energy that is equally relative for both the teachers and the

students. Therefore, a method is good when a teacher is successful in implementing to deliver the knowledge so the students are able to understand and grasps the knowledge, attitude and a specific appearances with a more easy relative ways within the limitation of time and costs. Or in another way, a method is considered to be successful if it is able to deliver its purpose which is expected with the usage of time and energy that is relatively good for both teachers and the students: and besides that, it might awaken the students' interest and indirectly, establish a good attention and guide to a more positive activities that is more creative in studying and are able to think out of the box, more productive and innovatively creative.

According to Sayyid Ali al-Syata, method should be developed in a sense that it should not be glued to only one method, either both in the learning method and within the capacity of academic research only. A research object or research material that needs to be deliver to students should be approach with various types of methods. So there is a need of scientific theories that is need to be analyzed the reliability and the weakness of these methods. This should be done with considerations that these methods did not produced by itself but it was produced from a specific philosophical concept or produced from other various theories under different discipline of knowledge such as philosophy, sociology and anthropology.

According to all the definations stated above, we understands that the Islamic teaching method has various ways that could be used by Muslim educators, as one of the ways to construct knowledge, attitudes and behaviors until all of the Islamic values can be seen in all of students personalities (subject and the object of the educations)

2.2 The Introduction of the book of Arbai'in An-Nawawiyah

Al-Arba'in An-Nawawiyah is a book that contains a collections of hadith that is well-known among the Indonesian Muslim community in fact the whole Islamic world. We could have find almost all the Islamic Boarding School in Indonesia taught this book until it is not strange if we found that most of our Muslim communities recognizes this book and in fact majority of them has memorized it. The writer of this book was Muhyiddin Abu Zakariya Yahya bin Syaraf bin Mari Al-Khazami Al-Haurani As-Syafi'i. His last name was named As-Syafi'i shows that the Islamic Jurisprudence sect that he follows. He was one the scholars that really admires Imam Syafi'i until he embraces the Syafi'i sect. Therefore, the book Al-Arba'in An-Nawawiyah is popular among Muslim community in Indonesia where majority of them were the followers of As-Syafi'i sect and this book is considered to be the book of As-Syafi'iyah. The structure of this book is very short and precise which made this book easy to be research on and memorized. The writer of this book chose hadiths that is short and precise filled with the fundamentals of Islam. This matter makes this book easy for making it as research materials among the Muslim community in Indonesia especially among scholars that follows the Syafi'i sect.

3. RESULT AND DISCUSSION

3.1 Teaching Method from Arba'in An-Nawawiyah

One of the various important components to reach the educational goals is to determine the method. With a precise fixed method, educational material is well received. Method is considered to be a tool that can be used in a process to reach certain goals. Without a method, the teaching material will not be able to process in an effective and efficient ways that could help the teaching activities towards educational goals.

Rasulullah was considered to be a role-model by his followers. He had educated us with various methods that have become a model that is helpful as teaching aids. Few of the methods were:

3.2 Lecture/Sermon Method

Lecture is one of the teaching methods that is currently being the most used methods in the learning process of how to teach. The method is done with ways in delivering teaching materials to the participants/students directly or through orally. The usage of this method is highly practical and efficient in delivering subjects in which its material has a huge amount of students/participants. This lecture method is a way of traditional teaching that has been done for a long time as this method can be considered to be traditional teaching method and has been used as a tool of communication for the teachers to deliver his or her teaching materials. This method was used by Prophet Muhammad [PBUH] as a method to develop and spread Islam across Arabia and later followed by his companions.

According to Suryono, the lecture method is a narrative or elaboration in delivering knowledge based on an oral method where the teachers will use teaching material aids to elaborate his elaboration to be delivered to his participants/students.

This method is used as a technique that could be adapted within the capabilities of the students who became the target of the person who is giving the lectures. The attraction of this method could be variable depends on who was the speaker, the characteristic of the speaker, and the weight of the speaker's lectures. This is the reasons where the lectures became so appealing when it is delivered. It thus becomes an indication that when a teacher needs to use the lecture methods in which its contents needed to be viewed by others, then his lectures needs to have a quality as how it is being mentioned above. Besides that, the speaker need to observe his appearances such as his clothes, his facial cleanliness, the usage of his hands, his facial expressions, nodding and shaking of his head, his voice intonation and etc.

One of the best example of a hadith in applying this method by Prophet Muhammad [PBUH] were the hadith that were narrated by al-imam Muslim in his sahih that goes as:

ShaddadibnAws reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا دَبَخْتُمْ فَأَحْسِنُوا الدَّبْحَ وَلِيَجِدَ أَحَدَكُمْ شَفْرَتَهُ فُلْيَرِخَ دَبِيحَتِهِ

Verily, Allah has prescribed excellence in everything. So if you have to kill, then kill in the best manner. If you slaughter, then slaughter in the best manner. Let one of you sharpen his knife so his animal feels no pain.

This hadith showed us that we could extract one value from an educator character which is excellence in terms in his behaviours. The way Prophet Muhammad [PBUH] introduced us with the excellence character is with the method of lectures or in other words, delivering it among his companions with the elaboration in the meaning behind honesty. Although this method is considered to be a classical and traditional method, it is still considered to be relevant to be used today's context.

3.3 Question-Answer Method

The process of learning how to teach is considered to be an interaction that is being done between a teacher and his students in a teaching environment as to materialize the goals that has been fixed through various approach in achieving the usage of methods used.

Answer and question is used as one of the alternative method that requires the energy of students in learning as a whole. This method covers the total usage of delivering method which varies the usage of media in learning and also the usage of motivation in learning. This matter should be able to handle all the problems that arise during the process of learning how to teach.

Answer and question in the Indonesian language consists of two words that is 'kata tanya' and 'kata jawab.' In Indonesian dictionary, the term 'kata tanya' meant request for information and explanations. While 'kata jawab' meant 'reply'. 'Tanya Jawab' in linguistic meant 'request for an explanation in a form of explanation from questions that is being asked.

In Arabic language, Answer-Question is 'Hiwar' or 'Munaqosyah.' Hiwar in Arabic according to Ahmad Bin Faris which meant 'return.'

From these two views above, we can conclude that Question-Answer is a method that rests as the tasks of the educators in arranging a group of questionnaire that is effective with titles that is need to be addressed at the exact moment as to achieve goal that is relatable with a new topic.

Similar things that were disclosed by SobrySutikno that states the Answer-Question method is a way of presenting subjects in a form of question that is needed to be answered especially from the teachers to the students and vice versa. According to him, the method in question is to stimulate the students how to think and guide the students in gaining the truth.

The differences in these two opinions that were directed as a final usage towards the ultimate goal in the method of Question-Answer where Ghazi Muflih focused more on the aim of the method as a role to enter a new topic or new learning subject while SobrySutikno were as a whole where the usage of this method is to aim in acquiring what the students had actually understood or not about all the facts that had been delivered by the teachers.

Daryanto understood that the usage of Question-Answer method is seen as a whole where he prefers that this method were among one of the teaching presentations in a form of questions that is needed to be answered towards the presenter in creating a lively environment in learning how to teach activities, exploring ideas from students simultaneously acquiring the position of understanding among the students towards the theme that is being discussed.

Understanding the purpose of this Answer-Question method in this matter provides functions and its aim which is wider than its previous two definitions although it does not covers the possibilities that its aim and functions in the usage of Answer-Question method possessed an aim that is more than it had been mentioned.

One of the example of how the method of Question-Answer is being used by Prophet Muhammad [PBUH] from his companions by the name of Abu Abdillah Jabir bin Abdillah Al-Anshary RA who based on his recount, there is a man who came to the Prophet Muhammad [PBUH] and asked the prophet of deeds that allows him to enter the paradise, therefore from this exchange, a dialog occurred between the man and Prophet Muhammad [PBUH] as follows:

عن أبي عبد الله جابر بن عبد الله الأنصاري رضي الله عنهما : أن رجلا سأل رسول الله صلى الله عليه وسلم ، فقال : أرأيت إذا صليت المكتوبات ، وصمت رمضان ، وأحللت الحلال ، وحرمت الحرام ، ولم أزد علي ذلك شيئا ؛ أأدخل الجنة ؟ قال : (نعم) . رواه مسلم [رقم : 15]

Jabir ibn Abdullah reported: A man asked the Messenger of Allah and he said, "O Messenger of Allah, do you think if I pray the five prescribed prayers, I fast the month of Ramadan, and I uphold what is lawful and unlawful without adding anything to it, will I enter Paradise?" The Prophet, peace and blessings be upon him, said: Yes

This method could be classified as traditional and conventional method. In this method, in this method, a teacher will ask his students questions and the students will answer and vice versa. In this process, occurred a two-way conversation. A democratic teacher will not answer the question all by himself but he will address these questions to other students without the student feels he is not able to answer the question. This method may not also incur two way interactions but it became an interaction that came from all over corners of the classroom. For example, when a student asked the teacher about the quantity of the primary, teachers who is more democratic may not explain it completely the definition of primary instead he or she will give the quantity of primary. From this question, there will be several students that will interact in the series of question asked previously. In using this teaching method in class, a teacher will not be the only who talks as it is in the method of lecture but includes series of questions and idea contributions from the students as well.

3.4 Problem-Solving Method

One of other methods used by Prophet Muhammad [PBUH] is the method of problem-solving that is commonly called as *problem solving method*.

According to Abuddin Nata as how it was cited by Taufik Abdillah Syukur explained that this problem-solving method is a material of learning presentation by using the problem as the focal point of the discussion that is need to be analyzed, compared and concluded in a concept of how to derive an answer from using this method.

This problem-solving method is a method that stimulate the students to think by using an intuition without looking for the quality of opinions that is delivered by the students. A teacher should able to encourage the students to try to address their opinions. This method trained the students to encounter problems. Be it a personal problems or individual or group problem in which they are able to solve it as individually or as collectively.

The benefits of using this problem-solving method in the process of how to teach is to develop a far more interesting learning journey. According to Djahiri, this problem-solving method has it other benefits as well and among it were:

- a) To develop an attitude skills in solving problems and in making decisions objectively and independently.
- b) To develop the ability to think from the students assuming that they had the ability to think when their knowledge increases.
- c) Through enquiry or problem solving that the ability to think is able to be processed in a situation that they could analyze, where students is enthused with variety of diverse alternatives.

The success or failure of a teaching depending towards a certain goal must be attained. This aims from the teaching of problem solving as follows:

- 1) Students will become skilled at selecting informations which is relevant and then analyzed and eventually re-examine the results.
- 2) An intellectual satisfaction will emerged from within as an intrinsic reward for students.
- 3) The intellectual potential of the students increases.
- 4) Students shall discover the process of locating while using the problem-solving method.

Another set of an example of problem-solving that can be derived from a hadith is when the companions of Prophet Muhammad [PBUH] faced a problem that they were envious towards the generosity of the rich who were constantly donating their wealth whereas they were not able to match what the rich can do. This hadith was narrated by Imam Muslim that goes as follows:

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ : أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَتَصَدَّقُونَ بِفَضْلِ أَمْوَالِهِمْ قَالُوا : أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا يَتَصَدَّقُونَ : إِنَّ لَكُمْ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ مُنْكَرٍ صَدَقَةٌ وَفِي بَعْضِ أَحَدِكُمْ صَدَقَةٌ قَالُوا : يَا رَسُولَ اللَّهِ أَيَاتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ ؟ قَالَ : أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وِزْرٌ ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ (رواه مسلم)

Abu Dharr reported: Some people from the companions of the Prophet came to the Prophet and said, "O Messenger of Allah, the rich have taken the rewards. They perform prayer as we pray, they fast as we fast, and they give charity from their extra wealth." The Prophet, peace and blessings be upon him, said: Has not Allah made for you ways to give charity? In every glorification of Allah there is charity, and in every declaration of His greatness there is charity, and in praise of Him is charity, and in every declaration of His oneness there is charity, and enjoying good is charity and forbidding evil is charity, and in a man's intimate relations with his wife is charity. They said, "O Messenger of Allah is there a reward for one who satisfies his passions?" The Prophet said: You see if he were to devote himself to something forbidden it would be a sin. Likewise, if he were to devote himself to something lawful he will have a reward.

This hadith showed us that there is a usage of dialogue and question-answer between Prophet Muhammad [PBUH] between his companions that emerged from problem that they [they companions] thought they had to fight for good which in return it resulted in a solution from a problem that they faced. This is very beneficial in remembrance what is needed to be deliver by Prophet Muhammad [PBUH] to them.

3.5 Mastery learning/Method

This method is one of the ways in lesson presentation in ways that teachers shall distribute specific works among the students within the time that has been set and the students is accountable with task that they were responsible for. This method is different from the term 'home work' but it is far wider. The task that is need to be completed at home, school or school library and other places. The mastery method is aimed to motivate the students to be active, good individually or collectively.

While distributing tasks, a teacher should asked the students read by adding extra workload such as to read and find books to make comparisons or to observe people or the community they have finish reading the books. Therefore, distributing tasks is seen as a job that all students should finishes without being tied to this mastery method and it also helps to develop the independence of the students, to stimulate them to learn more, foster discipline and simultaneously, to nurture and cultivate the habit of searching for their own information.

The mastery method possessed few benefits and among the benefits that was delivered by TaufikAbdillahSyukur as follows:

- 1) The knowledge obtained by the students will remained longer
- 2) The students had the opportunity to courageously improve themselves, be more initiative, responsible and independent.

However, the weaknesses of this method are as follows:

- 1) Occasionally, students tend to commit frauds; the student will plagiarized other student works without putting on an effort of his own.
- 2) Occasionally, the task is done by others without any supervisions
- 3) It is hard to distribute an assignments that matches the individual differences

In several hadiths, Prophet Muhammad [PBUH] had used this method accompanied by the promise of reward or Prophet Muhammad [PBUH] had taught us through this method as one of the good source that made it as a provision for the Muslims in the hereafter. The hadith encourages us to honor our neighbor and guests as mentioned in the following hadith:

عنايبه ريررضيا لله عنه، ان رسول الله صلى الله عليه وسلم قال: (منكا نيؤ منبا للهو اليوما لأ خر فليقلخير أ و ليصمت ، و منكا نيؤ منبا للهو اليوما لأ خر فليكر مجا ر ه ، و منكا نيؤ منبا للهو اليوما لأ خر فليكر مضيغه . (رواه البخاري [رقم : 6018] ، ومسلم [رقم : 47])

On the authority of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said: "Let him who believes in Allah and the Last Day speak good, or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbour; and let him who believes in Allah and the Last Day be generous to his guest." Related by Bukhari & Muslim .

The Hadith above encourages us to honor and respects our neighbors and guests which is said by the Prophet as one of the indicators in measuring the faith towards Allah and the Judgment day.

In implementing the method, an educator in this method should experience several steps which follows:

- 1) Teachers should distribute assignments to students. The task given should consider the objectives or aims that needs to be achieved in a clear and precise the job is so the students should understand, the suitability of the tasks, the ability of the students, and the availability of sources that could help them and also the availability of time.
- 2) As the students were doing their tasks, teachers should provide guidance and supervision while encouraging them with their works, motivating them to finish the works and also to record the results of their works systematically.
- 3) The teacher should ask for the student assignment's record both done by orally and writing. Question and answers or held discussions in classes, observe the results of their works either with tests or non-tests or by any other means available.

3.6 Method of Tagrib and Tahrib

Commanding the good and prohibiting the evil is one of the characteristic act form a pious Mu'min. And through research done in the Qur'an and the Hadith of Prophet Muhammad [PBUH], we have encounter several sentences or verses that command and prohibit us in aiming to introduces us to good and evil. One of the learning methods that Prophet Muhammad [PBUH] that we had encountered in the book of arbai'in An-Nawawiyah is the method of Targib and Tarhib.

Linguistically (etymology), the term targib was taken from the Arabic language which comes from the word 'ragaba' which means 'persuade until to be like' while the word 'tarhib' came from the word 'rahhaba' that carries the meaning 'to scare or to intimidate.'

The advantages from this method Targib and tarhib is to generate motivation for the students in learning or material experiences taught in their everyday lives. This method is very supportive on methods that aims is to make the students accustom themselves for them to implement and to practice the materials taught to them.

In the education world, learning and motivation always gets the attentions especially to those who wants to learn and teach. The most frequent asked questions were how by giving someone a motivation that he or she is able to

learn what is there to be learned? In our daily lives, we have met people that are full of enthusiasm in implementing various activities concerning teaching. While on the other hand, there are those who were less enthusiastic and being lazy. Self-motivation is to create conditions such that children want to imitate what they saw. Motivation is seen as a process to deliver the students to all of the experiences which allow them to learn and be more spirited in attaining knowledge. Motivation is the most important elements in the process to attain such knowledge. Among the hadiths in the book *Arba'in An-Nawawiyah* that used these kinds of methods were:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبِيدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتُهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرَعْ بِهِ نَسَبُهُ » (رواه مسلم بهذا اللفظ).

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said: Whoever relieves the hardship of a believer in this world, Allah will relieve his hardship on the Day of Resurrection. Whoever helps ease someone in difficulty, Allah will make it easy for him in this world and in the Hereafter. Whoever covers the faults of a Muslim, Allah will cover his faults in this world and in the Hereafter. Allah helps the servant as long as he helps his brother. Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise, for a people do not gather together in the houses of Allah, reciting the Book of Allah and studying together, except that tranquility will descend upon them, mercy will cover them, angels will surround them, and Allah will mention them to those with Him. Whoever is slow to good deeds will not be hastened by his lineage.

The above hadith shows us how the method used by Prophet Muhammad [PBUH] in generating the spirits in helping his companions by giving them the assurances and promises in the forms of kindness which they can attain while them doing the same thing [act of kindness].

3.7 The relevance of method teaching by Prophet Muhammad towards the Modern Education.

In teaching, teachers should know all the criteria in using teaching methods until it became easy for them to choose which method is appropriate. In selecting which teaching method is appropriate with the teaching materials, situation and condition and etc, a teacher must use teaching methods which varies until it gauges the attention of the students to be active in learning so the students were able to understand the subject better. This method of teaching plays an important role in achieving goals or the success of the teaching itself. A teacher will succeed in his or her job that is teaching when with methods or techniques used is able to motivate and gauge the power and passion of his or her students.

Although the methods used by Prophet Muhammad [PBUH] is fairly considered to be a classic method but it still relevant to be used in today's context. Almost all methods that have been presented above will not be detached with the aim of education in today's world.

To this day, education became more and more important to guarantee that all students will possessed learning appearances that is innovative, an appearances to be able to use technology and information media as well as able to work and remain in using the appearances of life skills.

In associations with today's 21st century learning, Prayitno declared that the changes of orientation in teaching which is 1) to shift the paradigm in learning with a hidden assumption that knowledge could be transfer with intact from the brain/ teacher's mind to the brain/ the students mind in making the subject that is able to empower the all aspects of the students ability. 2) to shift the paradigm shift in learning that centers to the teachers (teacher centered learning) towards a learning that centers to the students (student centered learning), independent learning (self-directed learning) and self –understanding, 3) to shift the paradigm in learning to memorize the concept of learning that aims to learn on how to identify and to construct which had proven to remind the ability of the students in high-level thinking, critical thinking and the ability to solve problems 4) to shift the paradigm in learning as a classical individuals in aiming in group learning which is co-operative and collaborative students in other appearances as well.

With the greater demands in today's life as well as all the challenges that is increasing forcing educators to find a formula that is precise as to be a benchmark in teaching in this 21st century. One of the teaching systems in this 21st century is known as the term PAIKEM.

PAIKEM is an abbreviation from active teaching that is innovative, creative, effective and accessible. PAIKEM is defined as an approach in teaching that shared models and methods that is specific and various teaching media that made it more active, innovative, creative, effective and accessible. PAIKEM helps students in develop their ability to think in higher level, critical thinking and creative thinking.

At least there are two reasons why there is need for PAIKEM in teaching in this 21st century which is:

- 1) PAIKEM is more likely to make both teachers and students to be more active in their education.
- 2) PAIKEM is more likely to educate both educators and students to be creative together.

Education as these was more likely to be an approach in teaching in this 21st century and make students as the center and not to focus only on the teachers.

All of these methods that we have presented above is to answer all the challenges in this 21st century that education faced and one of them is PAIKEM. At least, PAIKEM system could help students in developing their ability to think in higher level, critical and creative thinking that could be implemented with all the methods that was taught by Prophet Muhammad [PBUH] but still able to continue within the ability of the teachers to choose which precise method that is suitable in this problem.

4. CONCLUSION

From what we have prepared above, we can conclude that all of the methods used by Prophet Muhammad [PBUH] and it has proven successful with the emergence of the best generations today. Among the methods used are:

- 1) Lecture Method
- 2) Question-Answer Method
- 3) Problem-solving Method
- 4) Tagrib and Tahrib Method

The choice of method in teaching should be appropriate with the teaching materials, situation and conditions and etc. A teacher who used variable teaching methods are able to engage their students to engage in learning until all the students is able to understand the subjects. The teaching method plays an important role in aiming to achieve and the successful of the learning. A teacher is seen successful in his or her job when his method or technique used is able to motivate and gauge the power and passion in learning in his or her students in this 21st century such as PAIKEM (Pembelajaranaktif, innovative, creative, effective danmenyenangkan).

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The Asimilation of Madrasah to the Culture's community (Study of the Buginess Custom in South Sulawesi)

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Abstract

The implementation of education in schools need the concept and regulation, direction and co-ordination against a school, principals with the community and the stock holder in constructing the maximal collaboration and developing not only the building schools, the learning materials but also the products. The effective Madrasah is one of Islamic education that had a curriculum, the, teaching and learning strategy and there was effective instruction through with the people that have an and producing outcome. The vision and mission to motivate and pride for an organization. So the mission is desired by all organization or institution to be like what they want it the future. This research would see the how far The Madrasah education is realizing the community and people in South Sulawesi, especially trough the Buginess local culture. This Study focus in the attitude of religious people, capable in scientific-charitable and skilled and professionalized, to give a guarantee of the life clearly, to the children of the nation. This to see the relation clearly the conditions of education sector, morals, and cultural of the cultural community people The Bugeness Community as a case study of this research to drill up the considaration of the Madrasah and local cultur e of the people in South Sulawesi.

Keywords: Empowering, Learning, Culture Community

1. INTRODUCTION

The concise of manner vision it was coveted organization to own or obtained in the future (what do we want to have). While the mission is the hopesall of the institution. So it would be what is the future happen to them (what do they want to be) [1]. As it can be effectively and powerful; the vision should be clear, harmonious and compatible. The vision is as an ideal concepts to be achieved by an institution, which is to be most excellent institution. The Vision is something coveted by the organization or institution for the future (what do they want to have). Vision describe aspirations of the future without specification ways how to accomplish it [2].

Vision is most effective can be raised the inspiration. Because the Inspiration are usually associated with a craving best. The vision provide motivation and pride for an organization. A visions become more real terms when expressed in the form of a mission. So the mission is what coveted by an organization or institution to become like what is desirable in the future (what do they want to be) [3].

Seed the vision for the vision of macro education of Madrasah is the flagship it and the realization of the community for the people of Indonesia (agamis), a smug attitude provide *ilmiah-amaliah*, skillful and professional [4]. Micro vision education of madrasah was the realization of individuals having attitude, provide *ilmiah-diniah*, (Religious scientific) skilled and professional in accordance with the life [5]. The mission of Madrasah describes the mission of education, and the flagship was: a) Creating a candidate religionist. b) Creating scientist candidates who are devout. c) Creating a candidate exertion has a professional skilled.

2. RESEARCH METHOD

2.1 Principle in Building Madrasah

General principle to build a good Madrasah, that there are several a general principle that must be considered in building a Madrasah: 1) The attention of achievement of targets and the purpose of Madrasah, effective determined priorities and limiting what can be accomplished. Clarity of philosophical guidelines and mission and focused on the participation, and the attention of the relevant party will determine that school must be narrowed the range of the purpose of the most important to be accomplished. 2) Effective leadership, one of the characteristic is taken the initiative and appropriate action to address the various challenges exist. There are several factors that is recommended in the management of school, among other: (1) The leadership of the principal value, is more flexible to, (2) Vision and mission Madrasah shall be communicated, (3) Attention on institutional, vision, the mission and the value of school supported, (4) All of staff and students parents active build culture school desired based on the vision and mission. 3) Strategy, Plan and the Implementation. The development in multi dimensional things, because the development of an organization including Madrasah, is not always the upper hand. The challenges and obstacles can be step aside of course. Thus, the planning that was ripe with strategies might be more optimize to the existence of a Madrasah itself. 4) The management of schools and public participation, 5) Responsibilities is conferred to one of engages or affected by the activities of a Madrasah in the division of job description should be clear and right on

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target is considered as the first step is good in the management of the implementation of all forms of organization. It is hoped vision, the mission and a goal may be achieved optimally. 4) Participation in Decision Making.

In a Madrasah that has a small scale decision-making can be conducted based on a deal. In a madrasah should be great interested to all parties have connected to his deputy (bp3). The effectiveness of a Madrasah will more readily apparent if there is clarity of a decree issued [6].

The establishment of high standards of students learning has to active through environmental motivation teaching and learning. The effectiveness of a team of teachers and school as a principal for doing system in its evaluation and honest accountability.

2.2 Vision and Planing

In a nutshell the vision is what the coveted organization to "owned" or procured in the future (what do we want to have). While the mission is about us expectations it will "become" what's in the future (what do we want to be). To be effective and powerful, the vision must be clear, harmonious and compatible. The vision is the concept of an ideal to be achieved by an institution that is to be the most superior institution. The vision is something that coveted organizations/institutions to be owned in the future (what do they want to have). The vision reflects the aspirations of the future without specifying ways to achieve it. The most effective vision is a vision that can bring up the inspiration. The inspiration is usually associated with best wishes. The vision of providing motivation and pride for an organization. A vision becomes more real when expressed in the form of missions. So the mission is what is coveted by the organization or institution to become the nutshell.

2.3 The Purpose of a Madrasah

This goal was expressed with the phrase clear, positive, challenging, invite participation and shows a picture of the future [7]. The underlying basis of the Madrasah is a superior general purpose the purpose of national education as stated in the GBHN and the Statute of the system of national education that produces men who believe in God Almighty, ethical sublime, personality, independent, tough, intelligent, creative, skillful, disciplined, hard work, professional, responsible, productive, healthy physical and spiritual, have an nationalities vigor, love the motherland, social solidarity, awareness of the nation's history and attitude, appreciate the heroes, as well as future-oriented.

2.4 The Teaching System of Madrasah

Specifically Madrasah seed was intended to produce education curriculum having preeminence in the following: a) Faith and *ketaqwaan* to god the one and the only; b) Nationalism and patriotism is high, c) Insight science and technology deep and wide; d) Motivation and a great commitment [10] to achieve a feat and excellence; e) Social awareness and leadership; and, f) Discipline high supported with the physical condition of being superfine. Education is a whole business transform science, knowledge, ideas, notion, norm, law and values to others in some ways, good structural formal, and informal and non-formal in a system of national education. Madrasah is organization or institution complex and unique. Complex, because in the system, Madrasah built by various elements each other interconnected and mutual determine. Unique, because Madrasah an organization typical, holdFor the complex and complexity of the implementation of education. Madrasah requires the concept of governing directs and coordinate the head against a Madrasah. The success of Madrasah, is the success of the head and on the contrary.

2.5 Madrasah's Strategy

Madrasah should be effective by making a good curriculum and approaching, like the Islamic education strategy, teaching and learning effective and there's interaction with the relevant party (students, the teacher, parents, the environment and officials associated) and produces output that can be relied on, hold the process of change human behavior and the processes incultural, which is not possessed by any institution. [8] For the complex and complexity of the implementation of education to requires the concept of governing, directs and coordinate against appointed to the head of a Madrasah with the community and the shareholders in the fostering and to develop not only the learning and teaching But also the aspect of substance and scientific. There were effective way is an institution if it has curriculum and the Islamic education teaching and learning strategy.

Hence, Madrasah can be said to be effective if an educational institution that has the goal, the religion of Islam the mission and target so as to produce out put who can be relied on. Effectiveness is not can understood sure. There are differences hanging from which the angle of vision that is used and their own interests.

Related to the management of Madrasah, is that how Madrasah able to carry out all the main task of school, please public participation, obtain and use resources, the sources of funds, and the source of learning to embody the purpose of school. Usually the issue of the effectiveness of closely related to the comparison between the accomplishment of an objective with plans which had been arranged before, or comparative results real with the result that has been planned. Madrasah, the effectiveness of our management as the effective of education in general can be seen based on the theory of systems and dimension of time. [9] Supposed to mean the criteria have to reflect the effectiveness of a whole cycle input-procedures-output, not only the output or result they also must reflect relationships mutual understanding between management and the surrounding environment.

3. RESULT AND DISCUSSION

3.1 The Concept of Madrasah Empowering

The concept of the management of the effective Madrasah. Management based on Islamic ways. Its advent a renewal of the education system in Indonesia. It has existed, In general, could be established by the process of Muslim non-governmental organizations (private). Madrasah have the legal basis that clearly in national education [10] Prosper the position of a Madrasah with other public elementary school, (junior high school and senior high school). Management issues about our school-based.

School fee-based management is actually a central theme in the reform education in various countries. Management our school-based power, are defined as a diversion authority and responsibility of the management of middlemost to outpost of education, management namely schools and their communities; 1) Management Based on Madrasah (MBM). Basic concepts MBM to restore the management school to the consumer and sides involved in it, decentralization the process is deemed having effectiveness is high [11]. There are real purpose to be achieved in renewal this. With the implementation concept mbm expected more capable of improving the people nation to mastery science and technology. In MBM, intended to improve the performance school that can reach its destination optimally, effective and efficient. To empower schools must also traveled efforts empower learners and local residents beside change paradigm education owned by teachers and principal education and teaching. 2) Increasing the of Community Participation. Increasing efficiency it would obtain among others via the utilization of resources of the scope of community participation, and simplification of the education system, while improving the quality it can be obtained by: a flexibility of management through parents [12]. Madrasah can increase professionalism of the teachers and schoolmistress. The effectiveness of the management of a Madrasah is the key central of the sustainability of a Madrasah. So madrasah can be competate in the global market. Capable of being promising and cultivate a favorable view in society. The effectiveness of this, its to look at education within the framework of productivity, expressed in three dimensions, namely: 1) The administrator production function: Namely function that review administrative sweep school in terms of productivity, How big and good services that can be provided in a process of education, either by teachers, principal, and other parties concerned [13]. The psychologist product function can see productivity in terms of output, behavioral change, and to occurs in participants as a depiction of academic achievement. And it has been rise in periods of study. The economics production function: namely function economical pertaining to financing education service at school [14]. This includes the price of financing education service given and obtained inflicted by the service. 3) The Framework to do.

Education provided and obtained inflicted by the service of the framework, for building a Madrasah effective, and making framework to build a Madrasah consisting of 6 components, namely: a) general sense and the base of a conception of the same there should be imposed in any organization the presence of a common vision philosophical, So it is in Madrasah. The effectiveness of this is supported by the concept of philosophical dialectical, known to the good and the character of humanists, ideological, values (Islam, social, and tolerance) and mission (academic and nobleness moral, there are three statement to hold them: 1) *The administrator production function*: It will see the function so far its happen, to see the productivity of the wide to access of administrative. This is concern about how better the services could given in one education prose's, such as by the teacher, head master, even the others [15] who has concerned about it, (b) *The psychologist's product function*: This function is, to see how is the out put, the change of behavior, that happened to participant or student, to see how is the academic result that had been achieved by them in learning period. (c) *The economics' production function*: That is economic function; it was connected with the fund and budgeting of education services in the Madrasah. That is including the prices of education services that was given and obtained cause of that service. 2) Curriculum and management on the basis, the aspirations of the people here, shall have a good purpose and a clear goal in education. Clarity is reflected in the curriculum used, and not supposed to the exclusion of the aspirations of the people. The book academic and output moral of Madrasah can be effectively assign to a book for academic, likewise, quality and ethics of Islam teach curriculum for Islamic education and side by side with curriculum, capable of being demonstrated and nationalism on rites and activities outside [16]. 3) Do not let Madrasah be a Poor School, or Poor School for the Poor Children, to be super clear, let's distinguish between three claims here: (1) Education is *a way* to end poverty. (2) Education is the *best way* to end poverty. (3) Education is the *only way* to end poverty [17].

Although there is widespread agreement that poverty and poor educational outcomes are related, there are different explanations about why that should be the case. The purpose of this paper is to provide a conceptual synthesis of some of the research literature on poverty and education. From our readings the debates cohere, to a greater or lesser extent, around three different foci: ones that focus on the individual and that we have termed the 'micro-level'; some that focus on 'immediate social contexts' that might be located in families, communities.

The parenting system in schooling and teaching the children is the most important way, Hegemonic discourses of good parenting and corresponding practices are, however, adapted to the middle class. They overlook the social, economic, and political obstacles as well as inequities that make the norm of good, responsible parenting unattainable for families from unprivileged social backgrounds. And the families are able to deliver enough support for various reasons: unemployment or precarious jobs, migrant status, health problems, divorce, among others. Thus, parental

support is one of the sources for the reproduction of social differences and is also a mechanism of social exclusion for some young people [18].

Now let's focus our attention on number one, that education is *a way* to reduce poverty. So Madrasah has a role too, to reduce the poverty. Truly, Madrasah should have or have more money to make a developing and making a change to the poor. This is come from an idea that's, education is the *best way* to reduce poverty. Since it is not even sufficient for reducing poverty, this is wrong. But even if it were sufficient for reducing poverty, all of the international and domestic evidence we have indicates that the best way to cut poverty in a rich, developed country like this is to simply change the distribution of income in society. It's not hard. If the pre-tax distribution of income is no good (and it isn't), you just tax and transfer money around. That is the proven way to dramatically cut poverty. It is surely the *best way* to do so, not education.

3.2 Learning Facilities

This relation of the exploration of the ability to the student with optimal. So participants be able to apply in reality of a variety of the concept of it. Thinking is still abstract. With so construction knowledge participants will be more successful. The manifestation behavior, there are special behavior, created and mutually agreed to whether to pay precepts and misgiving, appreciation, and so on [19].

The ultimate goal, the management of a madrasah is capable of competence of the spawn an output, so that is no doubt. This objective is not may be obtained by without regard to various aspects. Output of good. Depending on how Madrasah trying, as hard as seriously.

4. CONCLUSION

The conclusion of the discussion at the top, can be concluded that the concept of a Madras, that effective way there was maintained in accordance with curriculum, in the strategy, teaching and learning and the existence of a reciprocal relation (teacher, students, parents, the environment and officials associated), so as to harmonize the purpose that is listed in the mission and vision of Madrasah, and produces output that can be relied on. To embody the effectiveness of some things that must be considered, namely pertaining to the skeleton build of effectiveness and build a Madrasa to the Islamic principles.

The concept of community cultural wealth. The cultural capital theory has been used to make sense of differing levels of school success across cultural groups by placing value on middle-class norms. Interpretations such as this normalize the practices and knowledge of the middle and upper middle class while devaluing the knowledge of other groups and the ways they negotiate school.

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Religious Pluralism: The Influence of Rationalism and Relativism on Muslim Scholars

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Abstract

The discourse of religious pluralism at this time has an impact on the current Islamic thought. This ideology has been bribed religious doctrine that considers differences caused a fight, seeing that sacred of religion could produce religious fundamentalism which makes religious fundamentalism seems to be exclusive of other religions. This ideology tries to give asolution of the conflict between religion, creating harmony and religious tolerance. However, religious pluralism resistance from various religious scholars because of this ideology insists of rationalism and relativism. This study investigates the question of religious pluralism that is based on the philosophy of relativism and rationalism. The study is literature research using a critical analysis. The results of this study found that religious pluralism promoted by Leibniz, Russell, John Locke, and John Hick has been based on the philosophy of rationalism and relativism to interpret the meaning of relative and equal. It was influenced to the Islamic thought of Muslim Scholar like Fritjhof Schuon, Rene Guenon, Seyyed Hossein Nasr, Fazlur Rahman and Murod Hoffman as Islamic inclusivism theology; theology which believes that Islam is a universal religion that accepts diversity and differences. Nurcholish Madjidideas of inclusivism also built the systematic methodologies that are capable of interpretation of Islam as a global understanding and agree with contemporary issues. It will be concludesin finding the strong influences of western pluralism in Islamic thought.

Keywords : Religious Pluralism, Relativism, Rationalism, Tolerance, Inclusivism

1. INTRODUCTION

Religious pluralism has become Islamic challenges in the early 21st century, it was influenced to Muslim understanding of religious diversity into the equality of religions, loss of faith in religious truth and teachings (truth claims) because of the emergence of relativism of truth among religious scholars (Adian Hussaini, 2005). This thought has also clearly deconstructed faith and Islamic law. Therefore, the Indonesian Moslem Scholars Council through in the official decision has been declared banned the spread of this thought because of its dangers toward the theology and Islamic law significantly.

According to decision of Indonesian Moslem Scholars Council number 7/ Munas VII / MUI / 11/2005 on religious pluralism, liberalism and secularismdeclared that religious pluralism is the ideology believe in the equality of religion and believe that religious truth is relative. Every religion should not claim that only religion course most true while other religions are not true. Pluralism also teaches that all religions will go and live side by side in heaven. This concept was not equivalent with Muslim ideology and identity.

2. DISCUSSION

2.1 The Origin of Religious Pluralism in West

In order to understand the ideology of religious pluralism, we need to refer back to the philosophical study of religion which developed in the West. In Western philosophy we find four forms human belief or faith: monism, dualism, pluralism and agnosticism. According to Zainuddin (2006) Monism believesin only one Reality, fully-spirit, soul and the ideal. This belief then expounded known by Plato as monism-idealism. Dualism means that Reality is comprised of two; matter and spirit. This trend was pioneered by Descartes. Pluralism is a belief that Reality was not only composed of matter and spirit or idea, but rather consists of many elements. Then agnosticism denies human ability to understand the nature of matter and spirit as well as the absolute and transcendent.

Leibniz and Russell urges that the truth of religious pluralism does not comes from one source, ideal, but also from other sources which is plural (MuhyarFanani, 2003). This view was developed in England in the early 20th century introduced by F. Maitland, e.g. Hobson, Harold Laski, R.H. Tawney and GDH Cole. Discourse of pluralism developed by John Locke (1634-1704), Leibniz (1664-1716) nor Rousseau (1712-1778) was to exclude the difference between the Anglican Church and the Catholic Church as well as the emergence of denominations (sects) of the Protestants. From this state the philosophers was initiated the need for religious freedom, without any control from Catholic majority against the Protestants minority in France on the 17th century (HarunHadiwijono, 1980: 36.

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The idea of tolerance and religious freedom, which is supported by Locke, found of three problems: first, there is only one way or the true religion; second, no one would be saved if we do not believe in the true religion; third, the trust acquired by man through reason and argument, not through force to propagate the truth and salvation. Therefore no one, either individually or in groups, and even more through the institution has permission to use force for the purpose. Along with Locke, Leibniz concerns of the Catholic-Christian conflict that tipped the war for 30 years (1618-1645) encouraged him to think plurality. In the view of Leibniz, the world is composed of small parts or substances referred Monade, every Monade reflect the world as a whole (universal). Therefore, conflict or war is contrary to universal harmony (Robert C. Solomon and Kathleen M. Higgins, 2002: 370).

However, according to Legenhausen (2002) there are five kinds of religious pluralism: first, moral religious pluralism; religious pluralism which invite all parties especially the Christians to establish a harmonious relationship with other religions, avoid of arrogance and call tolerance. The idea sponsored by Fridrich Schleiermacher, Rudolf Otto and John Hick. Than Legenhausen call it as cultural religious pluralism or normative religious pluralism.

Second, soteriological religious pluralism; pluralism which beliefs there is apart from Christians also can obtain Christian Salvation. This Religious pluralism is like an extension of normative religious pluralism.

Third, epistemological religious pluralism; religious pluralism which asserted, that Christians do not have any justification in their faith than people of other faiths. Therefore the religious followers of the great religions have the same position in the context of justification of religious belief. According to John Hick, epistemological religious pluralism was found and appeared on religious experience.

Fourth, alethic religious pluralism; religious pluralism which is asserted that religious truth is to be found in other religions than Christianity with the same position as that can be found in Christianity.

Fifth, deontic religious pluralism; according to this religious pluralism, that at some time a certain historical (diachronic), God revealed to mankind through a prophet or apostle. This order and the Divine will be perfect and produce the diversity of religious traditions. The prophecy of Muhammad as the last messenger of Islam breaks the chain execution of religious traditions, at the same time demanding all mankind to embrace this latest revelation as a consequence of the adoption and implementation of a divine command (Muhammad Legenhausen, 2002: 7-11).

Related to this, there are two major schools of thought in response to religious pluralism. The first group thinks that religious pluralism as something that would (*conditio sine quanon*), while the second group thinks that religious pluralism as a concept and not something that would. The first group that rejects religious pluralism found religious plurality in the sense of religious diversity and religious pluralism in the sense of understanding are two different things. Religious plurality is a condition in which various religions exist together in a community or country. While, religious pluralism is a terminology become important issue in the disciplines of sociology, theology and philosophy of religion that developed in the West and an important agenda of globalization. Therefore anyone who considers "religious pluralism" as the laws of God is not true opinion and more excessive.

2.2 Two Types of Religious Pluralism

In the development of religious pluralism in the West there are two mainstream of religious pluralism, first; global theology and the transcendent unity of religions. The emergence of this trend both in the two background by different experiences. Global theology is more influenced by sociological view of the background, and the transcendent unity of religions influenced by the demands of modernity and universality. Therefore, religion must be linked to both claims. Global theological schools proposed the concept of a world without geographic boundaries, culture, ideology, theology and so on. That is, all these identities should be mixed in the modern era. They belief that religions might be changeable in another shape and on the certain time will be close to each other, without any difference and become all religions are equal.

In contrast to the transcendent unity of religions, this stream generally used the approach to philosophy and theology. This school also tries to seeks the existence of religion and its tradition through religious philosophy, religion cannot be modified in accordance with the demands of the times and modernization or globalization, but should find the unity in parallel stage from every religious traditions. This concept was by called the Sophia-Perrenis (*al hikmah-al-khalidah*) or *Sanata Dharma* in Hinduism.

But, according to Anis Malik (2005), the emergence of religious pluralism is also surrounded by a number of liberal thought in the field of social politics that marked the modern world order. Religion must be able to adapt to the changed global-modern discourse, such as: human rights, democracy, egalitarianism, and pluralism. If the process of political liberalization in the West has produced "political pluralism", the liberalization of religion also expressed "religious pluralism", which are positioned all religions as equally true. Thus, according to Anis, religious pluralism was born from political liberalism. Among the prominent supporters of this school of religious pluralism is Ernst Troeltsch (1865-1923) which he states that there is no absolute truth in all religions, and the truth is relative. This idea also was followed by William E. Hocking and Arnold Toynbee (1889-1975), John Hick, W.C. Smith, M.S. Eliot, Titus Burckardt, Hans Kung, Huston Smith, J.B. Cobb, Raimundo Panikkar.

This is similar to the contemporary western worldview which secularism and liberalism not only looks at the reality of their lives, but more than that it has become a philosophical point of view; that philosophy trying to interpret the reality and the truth based only on rationalism. The philosophy rationalism then secularized the people,

nature and religion until the nature and the meaning of human conduct, nature and religion has changed from religious belief that is the understanding that is based on rational. This is called by Professor Naqib Al-Attas (1993: 133) as "westernized Christianity" or Westernized Christian community, because they put the human being as the God's universe (deification of human being).

Therefore, religious pluralism in the West did not give a positive value for theology and social development, even more so has removed any religious identity with their ideology of relativism and liberalism. The direction of religious pluralism based on religious tolerance also did not provide concrete evidence of the existence of peace and harmony. Therefore, this ideology in the West also got a lot of rejection and criticism.

2.3 The Influence of Religious Pluralism among Muslim Intellectuals

The idea of western religious pluralism turned a lot of impact to the Muslim scholars. Although according to the author, religious pluralism has no strong basic ideology and theology, but the idea of pluralism and liberalism are thus better known among Muslim scholars mainly through several prominent alumni of the western university such as FritjhofSchuon or Nur al-Din Ahmad and Rene Guenon or Abdul Wahid Yahya, SeyyedHossein Nasr, FazlurRahman Malik and Murod Hoffman. Their idea giving the impact in the development of Islamic thought recently, especially in Indonesia either neo-modernists like NurcholishMadjid, AzyumardiAzra, Amin Abdullah, Johan Efendi, Abdul MoqhsithGhazali and Media ZainulBahri, or neo-traditionalist like Abdul Mukti Ali, Abdurrahman Wahid, Abdul MunirMulkan, andUlilAbsarAbdalla.

History of religious pluralism in Indonesia starts from an inclusive and pluralist theology which developed to support interfaith dialogue program. This theology of inclusivism thought refers to the view of initiated by Karl Rahner, RaimonPanikkar, George Khodr and Hans Kung. While the idea of pluralism refers to the view of Wilfred C. Smith, Paul Ritter and John Hick which considered as pluralist figures. Among Muslims, inclusivism developed by Muslim Scholar figures such as Muhammad Abduh, Rashid Rida, Taba' tabaei, and JawadMughniyah. They argument of inclusivism based on their views on Q.S. al-Baqarah (2): 62 and al-Maidah (5): 69, namely the revelations that promises salvation to Christians, Jews and Shabi'in. Meanwhile FrithjofSchuon, SeyyedHossein Nasr and FazlurRahman considered as figures representing a pluralist view.

Religious pluralism in Muslim intellectual outlook, pluralism is often understood as the teachings of Islam that accepts differences in religion and religious pluralism as a fact of nature created by God. The majority of them use the argument of the Qur'an to strengthen arguments for judging that Islam leads pluralism and relativism. According to Roger Boase ed., (2005) Murod Wilfred Hoffman was said "Moslem believes that not only Moslems but every good and God-abiding person can go to heaven". This statement is clearly implies inclusivism and relativism in Islamic understanding.

Abdul Aziz Sachedina (2001) also expressed his support for religious pluralism with the argument that the Qur'an supports pluralism and relativism. He said:

"Islamic revelation presents a theology that resonates with modern pluralistic belief that other faiths are not merely inferior manifestation of religiosity, but variant form of individual and communal responses to the presence of the transcendence in human life. All persons are created in the devine nature (fitrah Allah), with a disposition that leads to the knowledge of God, the creator, to whom worship is due simply because of the creation."

Nasr Hamid Abu Zayd (2001: 35) in his book examines the experience of Ibn 'Aroby introduced the concept of love (religion of love) which is the basis for the concept of pluralism and inclusivism. This liberal thinking gives the impact for the development of Islamic thought at this time. His work is becomes phenomenal "Naqd al-Khitab al-Dini" and "mafhumu Nash", both of books have become the main reference of liberal community in Islamic movement.

Jamal al-Banna in his book "*atta'addudiyahaddiniyyahfilMujtama 'al-Islami*" states something very controversial. He said that any religion professed by mankind is not important; the important thing is that people could make a good deeds. Therefore anyone can go to heaven if he is good. The statement is certainly contrary to the true understanding of Islam, and deprives the concept of the message of Islam to invite every man to the right path / Islam. Thus Jamal al-Banna thought it was real teaching religious pluralism and relativism (Jamal Al-Banna, 2001: 30-38).

Legenhausen also offers different idea of religious pluralism of John Hick where he is too reductionist in accordance with the teachings of Shiite and Sufi. He argues that someone who has true faith cannot earn salvation by the grace of God (Muhammad Lagenhausen, 2002: 118-119), as the Qur'an says: "And [there are] others deferred until the command of Allah - whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise" (QS. Attaubah: 106).

2.4 Nurcholish Madjid's Thought of Religious Pluralism

In Indonesia, Nurcholish Madjid becomes the main figure of religious pluralism. His thought on religious pluralism is part of the link of Islamic thought reform movement in Indonesia that has been proposed again. In his works Nurcholish shows inclusivism; accept the reality of life in a pluralistic religion. Therefore, the theory of religious pluralism of him currently used as inclusive theology. That is a form of theology that seeks to find common ground or common platform and recognize the truth that there is a different religion. His theory of Islamic Inclusivism comes from Fadzlurrahman that he interprets al-Qur'an al-Baqarah (2): 148 and al-Maidah (5): 48 to insist on the importance of religious differences and the sense that every religion competitive with each other to do virtue rather than conflict or disintegration between each other, and in the hereafter God will explain the differences (Nurcholish Madjid, 2005: 207).

In the context of Indonesian tradition according to Nurcholish Madjid perspective, pluralism in Islam has become a necessity that cannot be denied. Therefore, Islamic thought must be inclusive, tolerant and critical. He uses terminology of neo-modernism in his ideas of Islamic thought, and the characteristics of Neo-modernism of Nurcholish Madjid as Fachry Ali and Bachtiar Effendi (1992) said; he was develop of a systematic methodology that can make interpretation of Islam in a whole and in line with contemporary needs, attitudes do not succumb to the West, but also did not deny it, and appreciative accompanied by a critical attitude to discuss the heritage and history of their religion.

Religious Pluralism of Nurcholish Madjid starts from two concepts the universalism of Islam and religious pluralism. In the view of universal of Islam it states that one of the basic principles which are believed by all Muslims is the belief that Islam is a universal religion because it serves as the last and perfect religion. Therefore, all Muslims are very confident that Islam will be "in accordance with the time and place". Understanding the universalism of Islam, in the end only be used Muslims as part of their apology when talking about the position of Islam in the middle of other world religions, without having desire to study seriously about the meaning and essence of the Islamic universalism (Nurcholish Madjid, 1992: 426).

Related to the conditions of Muslim intellectual, Nurcholish then try to enrich the treasures of classical Islamic literature where there is correlation to the human dimension. Thus he did as proof that Islam is a religion that conforms to the true nature of humanity. Then, through his search for the history of Muslims on modernity, Nurcholish Madjid has come to the conclusion that modernity, as well as something inevitable, and also a historical necessity. It looked from the perspective of the history of humanity that in its history modernity is not the monopoly of a particular place or group of people.

As long with exploring Islamic modernity historically, Nurcholish Madjid understands that Islam is very modern religion. This condition of modernity causes Muslims can donate the science, as well as the beginning of the destruction of Islam as a result of a sense of superiority (Nurcholish Madjid, 1984: 54). What is meant by "very modern," he said as the properties of universalism and cosmopolitanism of Islam. The universalism of Islam, he says the meaning of "Islam" itself is "the attitude of surrender to God" (Nurcholish Madjid, 1984: 427).

This attitude is not only the teachings of the Lord to his servant, but taught by God to be attached to the nature of man himself, so that the growth of the human form is always from within. This is what leads Nurcholish to concludes that religious attitude which forced from the outside it is not authentic; because it was loss of most important dimension namely purity and sincerity (Nurcholish Madjid, 1984: 65).

With this explanation the meaning of Islam, Nurcholish distinguish the meaning of Islam as a universal teachings and Islam as personal attitude toward the faith and belief. In this case Nurcholish was influenced by Marshall Hodgson thought that he also was distinguishing "Islam"(the initials capitalized) and "Islam" (with small initials). According to Hodgson, "Islam" as attitude of beliefs is more important than "islam" as formal religion. (Nurcholish Madjid, 1984: 74).

When Islam is defined as the universal values in Islamic doctrine and ethics such as kindness, respect for others and tolerance, there is no means of doctrine and ritual in Islam. The same means anyone with an understanding of man and whatever his religion if he is doing good so he can go to heaven. It was clear that the thought Nurcholish Madjid influenced by the views of John Hick religious pluralism.

In addition, Nurcholish Madjid view of religious pluralism, theology inclusivism is the theological doctrine that must be held by Muslims at the present time. This theology emerged when he saw many disputes between religions. It considers that a religious conflict caused due to view of religious exclusivism which is contrary to universal brotherhood and humanity, due to differences of the scriptures and the prophet. The cooperation was very necessary because according to him, modernity has made the human race divided into several groups, so that practically no people in the world now without a plurality (Nurcholish Madjid, 1994: 280).

The theology inclusivism of Nurcholish Madjid was resulted from of his critical reinterpretation of Islamic doctrine to look back between the text and the historical aspects. According to him, the problem of pluralism is not something unique and wondered at all, especially in modern times, because there is no only one society int the world but plural society especially in the global and modernity era (Nurcholish Madjid, nd: 195). He also believes that a difference does not mean cannot make the union, even if the situation becomes one (being united) it is relative and tentative. As theologically, the law of religious pluralism is certainty or plurality is destiny from God. Therefore

Nurcholish Madjid invites the people to accept diversity and goes with the plurality as attitude in truly daily religious life. This attitude will go with all of religious activities even in social life using anything from the advantages of religion to the fullest to create all sorts of advantages. For the respect of the difference is returned to the providence of God. One of the awards in the Qur'an is the concept of the People of the Book, a concept that shows the claim that Muslims are tolerant of other faiths.

The idea of inclusivism referring to Nurcholish Madjid view can be regarded as a form of repetition of black history in the past Christian theology, when Christian theology led inclusive in the Second Vatican Council (1962-1965). As reported by the document of Vatican II, the Catholic Church does not reject anything in the religions of the self-righteous and holy. Church more open to change attitudes in the act and live, streamline the rules and teachings (Documents of Vatican II (translated by) Hardawiryana R., SJ, 1993: 321).

The author criticizes that the argument of religious pluralism is building of inter-religious dialogue and resolves the conflict between religions. Religious pluralism becomes a solution of the contemporary religious phenomena. This argument can be seen from the effects of Nurcholish Madjid thought among other Muslim scholars, especially in Islamic Institution, among them is Siti Musdah Mulia with her state:

"In religious life needs a relative religious attitude as a way out of the crisis of religious conflict and *division* that would destroy the unity of the nation. Thus it can be concluded that if all religions to take the same attitude then it can be guaranteed that religion is no longer a factor of disintegration that will bring disaster to *human* life, but as a connection that will cast a mercy for all human being, even for the universe"(Siti Musdah Mulia, in Sururin, ed., 2005: 234).

However, this solution promoted by liberal and pluralist group constructed on equality of religion that may change the theology of religions which already established. The existing theology regarded as outdated theology and does not suitable with the current context. The author see the main purpose of building religious pluralism is a religious skepticism toward religion embraced with cannot claim that the true religion.

3. CONCLUSION

From the discussion above may be conclude that religious pluralism in the west due to the rationalism and relativism. This view is used to interpret reality, religion and culture so that the truth whatever becomes relative. This philosophy was introduced by Leibniz, Russell, John Locke, F. Maitland, e.g. Hobson, Harold Laski, R.H.Tawney, GDH Cole, and Rousseau, and they agreed that the truth does not only come from one source, but also from other sources which is called by ideology of pluralism. This ideology purposed for seeking the freedom and religious tolerance in the West.

Rationalism and relativism was later developed by Schuon Fritjhof, Rene Guenon, Seyyed Hossein Nasr, Fazlur Rahman and Murod Hoffman became Islamic inclusivism theology. A theology believes that Islam is a universal religion which accepts diversity and differences of religions. Nurcholish Madjid as one of the main figure in Indonesia has developed a systematic methodology that can make interpretation of Islam as a global view and in one line with current needs. By looking back at the history of humanity in Islam Nurcholis Madjid find the value of Islam as a religion that is in accordance with human nature. In the context of modernity, he also believes that modernity is not a challenge, but a necessity in the history of modernity.

However, Nurcholish Madjid understanding of Islam just only from the universal view point, he does not understand Islam carefully from various aspects. It is obvious that his concept of universal Islam influenced by Marshall Hodgson. So, his inclusivism basically based on rationalism and relativism.

Therefore, the authors also find that there is a correlation between the histories of religious pluralism development in the West with the development of religious pluralism in Islam. Most of Muslim pluralist was influenced by western thought of religious pluralism which is colored by rationalism and relativism. And to support this belief, Muslim pluralist use arguments derived from the Qur'an with historical interpretation, contextual and liberal understanding.

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The Implementation of Communicative Language Teaching in Teaching Process at English Education Study Program of West Sumatera Muhammadiyah University

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Abstract

This research aims at finding out the implementation of Communicative Language Teaching (CLT) approach used by the lecturer of English class of first semester of English Education Study Program in West Sumatera Muhammadiyah University. This qualitative research focuses on the lecturer who teaches in speaking class. The instrument in collecting data is checklist observation from a class two meeting due to the CLT indicators in teaching including the indicators of procedures, principles and characteristics of CLT proposed by Finnochiaro and Brumfit, Richard and Rodgers, and David Nunan. The result is the lecturer has not conducted all of the indicators in applying CLT. Based on the research, the lecturer did three of five principles, eight of ten procedures and all of the characteristics but not in each meeting and it indicates the implementation of CLT that show that the CLT has been implemented but not optimal yet because the participants did not implement all of the indicators of CLT during twice observation in class.

Keywords: Communicative Language Teaching, Teaching Process, Implementation

1. INTRODUCTION

Teaching is a process in guiding, helping, and directing students to have a learning experience. In teaching process the lecturer or lecturer should help students to explore their potential, concerning with all aspects of students' development such as physical, social, emotional, and also cognitive. Lecturer' competence is needed to face the students that have different ability by choosing the appropriate approach to reach the goal of studying.

In teaching English there are some approaches that can be applied by the lecturer in teaching process such as Content Based Intruction, Cooperative Learning, Task Based Language Teaching and Communicative Language Teaching (also called CLT) which emphasize on students language competence and recommended to be used in teaching English. As a new way to teach English as second foreign language it focuses on the importance of language function, and the use of language in a various contexts and for various purposes.

In addition, Richard and Rodgers (2001:155) add that CLT is an approach that aims at making communicative competence the goal of language teaching and developing procedures for the teaching of the four language skills that acknowledge the interdependence of language and communication. CLT emphasized to learners' language competence and process of communication than the structure of that language. Harmer (2007:69) states that activities in CLT typically involve students in real or realistic communication, where the succesfull achievement of the communicative task they are performing is at least as important as the accuracy of their language use.

In speaking class, lecturer needs to encourage students' participation to speak and explore their ideas by making an interaction while the teaching learning process. It is also crucial to develop proficiency on ability to speak a second foreign language (Richard and Willy, 2002:201).

Based on the explanation above, this research will focus on the implementation of CLT in teaching process that is used by the lecturer in speaking class in first semester of educational English study program at West Sumatera Muhammadiyah University.

2. METHOD

As the descriptive research, it is important to describe the real phenomenon that happened. Gay and Airasian (2000:275) said that descriptive research determined and described the way things are. Since there is no treatment to the students, the researcher wanted to analyze the English lecturers' ways in implementing CLT approach in teaching process of speaking class. In this research the participant is a Speaking lecturer who use CLT approach in class. In collecting data, the researcher used observation, field note. Creswell (2012:217) said that observation checklist consists of some questions and video recording as the instruments.

Moore (2001:5) stated that the three kinds of intruments are needed. Observation checklist consists of some questions that representing roughly the order that must be considered before, during and after the obeservation. Here

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during the observation the researcher used indicators based on indicator that proposed by Phiepo and Richard Rodgers to identify how the English lecturer implemented Communicative Language Teaching in teaching process. Then, field note function as observer's record of what has been seen, experienced dan thought about during the observation session in form of the lecturer implemented CLT for each indicators, each classes and also each meetings. Meanwhile, Video recorder is used to record the implementation of CLT in teaching process. Here the researcher has recorded the video for two meetings of one participant that is at first semester students.

In deciding the indicators for these instruments, the researcher took an adapts the explanation the procedures of the CLT on the indicators that proposed by Finocchiaro and Brumfit, the characteristics of CLT by Nunan and also the principles of CLT by Ricard and Rodgers. The explanation about those indicators could be seen as follows:

Table 3.1 Indicators of Communicative Language Teaching

No	CLT	Implementation
1	Procedures of CLT	<p>A. Presentation of a brief dialogue proceeded by:</p> <ol style="list-style-type: none"> 1. Motivation 2. Discussion of the function 3. Discussion about situation: <ol style="list-style-type: none"> a) people b) roles c) setting d) Topic e) informality of language <p>B. Use oral practice of each utterance of the dialog segment</p> <p>C. Use questions and answers based on the dialog topics and situation itself</p> <p>D. Use questions and answers related to the students' personal experiences but centered on the dialog theme</p> <p>E. Study one of the basic communicative expressions in the dialog or one of the structures which exemplify the function</p> <p>F. Learners' discovery Of Generalizations or rules underlying the functional expression or structure</p> <p>G. Use oral recognition, Interpretative activities</p> <p>H. Use oral production activities</p> <p>I. Use sampling of the written homework Assignment</p> <p>J. Apply evaluation of learning (oral only)</p>
2	Principles of CLT	<p>A. Learners use a language through using it to communicate</p> <p>B. Classroom activities are authentic and Meaningful</p> <p>C. Language learning is focus on accuracy and fluency</p> <p>D. Communication involves the integration of different language skills</p> <p>E. Learning through a process of creative construction and involves trial and error</p>
3	Characteris-tics of CLT	<p>A. An emphasis On learning To communicate through interaction in the target language</p> <p>B. The introduction of authentic texts into the learning situation</p> <p>C. Learners are focus on language and the learning process it self</p> <p>D. Learner's own personal experiences contribute to classroom learning. Lecturer links classroom language learning with language activities outside the classroom</p>

Gay and Airasian (2000:239) stated that there are four steps of analyzing the data qualitative: reading/memoing, describing, classifying and interpreting. All of the data will be analyzed due to the processes.

3. RESULT AND DISCUSSION

Here is the data from one participant for each item of implementation:

3.1 Procedures of Communicative Language Teaching

3.1.1 Presentation of a Brief Dialogue Proceeded By Motivation, Discussion of the Function and Discussion about of the Situation, People, Roles, Setting, Topic and Informality of Language

The first procedure was presentation of a brief dialogue proceeded by motivation, discussion of the function and discussion about of the situation-people, roles, setting, topic and informality of language The lecturer shows about

expressions of greeting to the students and then the lecturer asked some questions to the students like “*how many persons are in the dialogue*” and “*who are they*” and “*where is the dialogue take place?*” the students answer lecturer’s questions.

From the data above, the researcher found that the English lecturer had presented the dialogue to the students. But here, the lecturer just discuss about the people and setting in the dialogue and did not discuss about the function, situation in the dialogue like discussion about roles, topic, and informality of language. In this procedure the lecturer should motivated the students related to the topic of the dialogue and also should discussed about the function of the dialogue.

In second meeting, after the lecturer did brainstorming and showed the authentic materials, then the lecturer showed example dialogue to the students “*Okay, this is the dialogue*” and asked some questions to the students “*how many person are in the dialogue?*” “*Who are they?*”, then the students try to answer lecturer’s questions even though they were wrong.

This procedure was proposed by Finocchiaro and Brumfit, means that while the lecturer show the dialogue, the lecturer had to give motivation to the students and discussed about the function, people, situation, setting in the dialogue, but based on the data above the lecturer did not motivated the students while she showed the dialogue in every meetings. So it can be said that the lecturer not implemented all of the indicators in the first procedures

3.1.2 Use Oral Practice of Each Utterance of the Dialogue Segment

In this part, after the lecturer showed the dialogue to the students and discussion about the dialogue, then the lecturer gave the example about how to read each line of the dialogue and asked the students to repeat her pronounce. After all of the students knew how to pronounce the dialogue, the lecturer asked the students to practice the dialogue with their partner in front of class.

In the first meeting, after the lecturer showed the dialogue about expressions of greeting, then the students give the example how to read each line of the dialogue like “*I will read the dialogue and then you repeat after me*” “*if I said Harry the you repeat like hi Harry*” and all of the students repeat her pronounce. After all of the students knew how to read the dialogue, the lecturer asked to the students “*who can practice*” and some students raise their hands and practice the dialogue in front of the class.

In the second meeting, after the lecturer showed the dialogue about expression of greeting card. Then the lecturer gave the example how to pronounce the dialogue and asked the students to repeat her pronounce “*oke, I will read the dialogue and then you repeat after me*”. After the students can pronounce the dialogue, the lecturer asked the students to practice in front of the class “*who wants to practice?*” “*Halim, do you want to practice in front of the class?*” and then some students practiced in front of the class.

From the data above, the researcher found that the lecturer had implemented the procedure of CLT that is using oral practice about the dialogue. Here the lecturer asked the students to practice the dialogue in front of class, before that she gave the example how to read each line of the dialogue and asked the students to repeat her pronounce. It can improve student’s accuracy and fluency.

3.1.3 Use Questions and Answer Based on the Dialogue Topics and Situation Itself

In first meeting, after students practiced the dialogue about expression of greetings orally, then the lecturer asked some questions to the students like “*how many person are in the dialogue?*” “*who are they?*” and the students tried to answer the lecturer’s questions, then the lecturer asked the others question to the students “*so, what is our topic today*” and the students answer all of lecturers’ questions.

In second meeting, the lecturer also asked some question related to the dialogue to the students like “*How to invite someone to our birthday party?*” and also asked “*how many person are in the dialogue and who are they?*” and the students also answer the lecturers’ questions.

Based on the data above, the researcher found that the lecturer had used questions and answer based on the situation of the dialogue, after practicing each line of the dialogue orally, the lecturer and students had discussed about the dialogue with the students. Lecturer asked some questions related to the dialogue and the students answered lecturer’s questions. In this part the students try to give their idea and knowledge even though they were wrong.

3.1.4 Use Questions and Answers Related to the Student’s Personal Experiences but Centered on the Dialogue Theme

In first meeting, after the lecturer and students discussed about the dialogue the lecturer asked the questions “*who has experience about it?*” “*who ever borrow this invitation card*” and most of the students said that they never send the greeting card to the others people and the lecturer said “*if not yet, later you can send it to your friends*” “*Panji, you can write a card to your mother in Mothers’ day*”. Here the students share their personal experience that they had never sent greeting card to their others.

In second meeting, to facilitate the students in sharing their personal experiences related to the material, lecturer asked some students like “*Nata, have you invited someone to your party?*” “*How about you, Sonia?*” and the students told about their experience related to invite someone.

Based on the data above, the lecturer had used questions and answer about students’ personal experience related to the topic. In the first meeting, the students share their experience about greeting card and the lecturer became a facilitator to make the students spoke in classroom activities. The topic of that day is about expression of invitation, so the lecturer asked the students experiences about invitation expression the students’ share their experience about greeting card and the lecturer became a facilitator to make the students spoke in classroom activities.

3.1.5 Study One of the Basic Communicative Expressions in the Dialog

In first meeting, after the lecturer showed the dialogue, discussed about the dialogue and asked the students to practice the dialogue, the lecturer explained about the expression that used in the dialogue that is expressions of greetings by asking questions to the students “*which part that say this is an invitation card?*” and the students answered “*happy birthday*” and the lecturer also explain about the others greetings expression that can used in making a dialogue and the lecturer said “*So the expression here is happy birthday*” and the students heard the lecturer’s explanation.

In second meeting, after the lecturer showed the dialogue, she asked asked “*In this dialogue, what expression in it?*” From the data above in each meeting, the researcher found that the lecturer had explained to the students about the expression that used in the dialogue, the lecturer explained about the expression by asking questions to the students, so by answering the lecturer’s question, the students more understand about the material.

3.1.6 Learners’ Discovery of Generalizations or Rules Underlying the Functional Expression or Structure

The first meeting, the lecturer gave another example about expression of greetings. The lecturers write the dialogue on white board that is about happy mother’s day and while the lecturer wrote the dialogue the students identified about the expression that used in the dialogue and then the lecturer also show the text about greeting and asked “*In which part is the expression*” and the students answer “*Happy birthday*”.

In the second meeting, here the lecturer aksed the *students* “*In this dialogue, which part is inviting?*” then, the lecturer also made the others dialogue about happy lebaran day and ask students to identify the expression that used in the dialogue. Here students tried to answer even though they were wrong.

From the data above in each meeting, After the lecturer explain about the expression in the dialogue and the students understood with the lecturer’s explanation, then the lecturer gave the others example of the dialogue and asked students to identify the expression that used in the dialogue, the lecturer also showed the text about the topic and then asked the students some questions about the structure or part of the text. Here, the lecturer facilitated the students to find or identify the expression that used in the dialogue.

3.1.7 Use Oral Recognition, Interpretative Activities

In this part the lecturer should directed the students to make the conclusion or inference about the expression that used in the dialogue orally and the lecturer also directed the students to interpret the dialogue that had been read by the lecturer.

The first meeting and second meeting, the lecturer did not direct the students to make conclusion about the expression that used in the dialogue, but the lecturer just asked the students about the situation and expression that used in the dialogue. The lecturer also did not direct the students to interpret the dialogue which has been read by the lecturer. Here the lecturer just asked the students to identify the expression that used in the dialogue. So it can be concluded that the lecturer did not implement this procedure in each meeting.

3.1.8 Use Oral Production Activities

In the first meeting, after the students understood about expressions of greeting, the lecturer asked students to make a short conversation with their partner and by using different situation, the lecturer said “*Ok, can you write like this?*” and the students answer “*yes miss*” and then the lecturer also said “*please use your exercise book*”. In this part the students were so busy because they had to as creative as possible because they should create the dialogue with other expression. After all of the students finished the dialogue, then the lecturer asked the students to practice their dialogue in front of class. The lecturer said “*oke Fajri and makbul please read the dialogue in front of the class*” and almost all of the students showed their dialogue in front of class.

In the second meeting, after the lecturer explained about the dialogue and the expression that used in the dialogue. The lecturer also asked the students to practice the dialogue, and create a short conversation with another situation and expression. The lecturer said “*if there is no question, you can write the dialogue with your partner*”. All of the students created the dialogue with their friends and after the students finished the dialogue, the lecturer asked the students to practice their dialogue in front of the class “*if you have finished, you can practice in front of the class*” and almost all of the students tried to practice their dialogue in front of the class.

Based on the data of the first and second meeting, after the students understood with the material, the lecturer asked them to make the short conversation with their partner. Then the lecturer asked students to practice in front of class. It means that the students should produce the dialogue and practice it orally. It can improve their fluency and accuracy. Here the students are required to be creative in making the dialogue.

3.1.9 Use Sampling of the Written Homework Assignment

In the first meeting, after the students practice their conversation in front of class, the lecturer gave the homework to the students that asked students to make the dialogue with the different situation with their partner that based on the example that had given by the lecturer before. So for two students they just made one short conversation, the lecturer said *“oke, for your homework, you create the the conversation again based on example on the whiteboard in pairs.”* And the students said *“yes miss”*.

In the second meeting, after the students practiced their dialogue in front of class and then the lecturer asked students to create the others conversation at their home, lecturer said *“you make a home work yaitu you create the dialog with other expression.”*

Based on the data above, the researcher found that the students not only are able to practice the dialogue orally in front of class, but also are able to create their own dialogue. So they also can improve their writing skill. This procedure related to the principle of Communicative Language Teaching which is communication involves the integration of different language skills.

3.1.10 Apply Evaluation of Learning (Oral Only)

In this part, while the students practice the dialogue orally, the lecturer should evaluate their accuracy and pronunciation. In the first and second meeting, the lecturer did not evaluate students accuracy and pronunciation, she just asked the other students to give applause to the students that had performance. In the first and second meeting, the lecturer also did not evaluate student's accuracy and pronunciation.

One of the lecturer's rules in classroom that using CLT is lecturer as evaluator, this is related with the procedures of CLT that is apply evaluation in learning (oral only). The lecturer should evaluate student accuracy, fluency and, pronunciation, but based on the data above the lecturer did not implement this procedure in every class and in each meeting.

3.2 Principles of Communicative Language Teaching

3.2.1 Learners Use a Language through Using It to Communicate

In the first and second meeting in class we can see that the students did not use communicative language, the students just answer the questions from the lecturer without using communicative language.

3.2.2 Classroom Activities are Authentic and Meaningful

This session means that, classroom activities that used CLT should be authentic or real condition. Here the lecturer should create the classrooms atmosphere into real condition that appropriate with the material that learned.

In the first and second meeting, the lecturer did not create the situation in the classroom became real condition. Here the lecturer just showed the authentic material to the students.

3.2.3 Language Learning is Focus on Accuracy and Fluency

The first meeting after the lecturer showed the to the students, the lecturer asked students to practice the dialogue *“I will read the dialogue and then you repeat after me” “if I said Harry the you repeat like hi Harry”* and all of the students repeat her pronounce. After all of the students knew how to read the dialogue, the lecturer asked to the students *“who can practice”* and some students raise their hands and practice the dialogue in front of the class.

In the second meeting, after the lecturer showed the dialogue and also discuss about the dialogue by asking some questions to the students, then the lecturer said *“I will read it and repeat after me”* to give the example how to read the dialogue and then the students repeat lecturer's pronounce. After all of the students knew how to read the dialogue, the lecturer asked the students *“Now, who can practice it?”* and then some students practice the dialogue in front of the class.

From the data above, the researcher found that the classroom activities in each meeting were focus on students' fluency and accuracy, because the lecturer often asked the students to practice the dialogue orally. This indicator related with one of procedures of CLT that is use oral practice of each utterance of the dialogue and use oral production activities. The lecturer asked students to practice the dialogue in front of the class, so that the students can improve their accuracy and fluency.

3.2.4 Communication Involves the Integration of Different Language Skills

In the first meeting, after the students understood about expressions of greeting the lecturer asked students to make a short conversation with their partner and with the different situation, lecturer said *“Ok, can you write like this?”* and the students answer *“yes miss”* and then the lecturer also said *“if yes, open your exercise book please”*

In the second meeting, after the lecturer explained about the dialogue and the expression the used in the dialogue and also asked the students to practice the dialogue, and then the lecturer asked the students to create a short conversation with another situation and expression. The lecturer said *“if there is no question, please make dialogue with partners”* and all of the students create the dialogue with their friends.

Based on the data above the researcher found that the students not only were able to spoke in front of class, but also were able to write their own dialogue with their friend. This item is related with the procedure of CLT that is use oral production activities and then the lecturer also asked the students to create the new dialogue at their home.

3.2.5 Learning through a Process of Creative Construction and Involves Trial and Error

In the first meeting, after the students understood about expressions of greeting the lecturer asked students to make a short conversation with their partner and with the different situation, lecturer said *“Ok, Can you write like this?”* and the students answer *“yes miss”* and then the lecturer also said *“if yes, please open your exercise book”*. In this part the students were so busy because they had to as creative as possible because they had to create the dialogue with other expression. After all of the students finished created the dialogue, then the lecturer asked the students to practice their dialogue in front of class. The lecturer said *“oke Fajri and makbul please read the dialogue in front of the class”* and almost the students showed their dialogue in front of class.

In the second meeting, after the lecturer explained about the dialogue and the expression the used in the dialogue and also asked the students to practice the dialogue, and then the lecturer asked the students to create a short conversation with another situation and expression. The lecturer said *“if there is no question, you can make the dialogue with partners”* and all of the students create the dialogue with their friends and after all of the students finished created the dialogue the lecturer asked the students to practiced their dialogue in front of the class *“if you have finished, you can practice in front of the class”* and also almost all of the students try to practice their dialogue in front of the class.

From the data in each meeting, the researcher found that the students are required to be creative in making short conversation with the different greeting or invitation expression. And while some students did their exercises, the other students that had finished, they tried to practice their conversation on their seat.

3.3 Characteristics of Communicative Language Teaching**3.3.1 An Emphasis On Learning To Communicate Through Interaction In The Target Language**

In the first observation, after students practice the dialogue about expression of greetings orally, then the lecturer asked some questions to the students like *“how many person are in the dialogue?”* *“who are they?”* and the students answer *“two miss”* *vina and harry* after the students try to answer lecturer’s questions, the lecturer asked the others question to the students *“so, what is our topic today”* and the students answer all of lecturer’s questions.

In the second meeting, the lecturer also asked some question related to the dialogue to the students like *“how to invite someone to come to our birthday party?”* and also asked *“how many person are in the dialogue and who are they?”* they answer *“two miss, Fajri and Nata”* and the students also answer the lecturer’s questions.

From the data in each meeting, the lecturer asked many questions to the students related to the material that is greeting and invitation and the students share their knowledge and ideas and answer lecturer’s questions. So, the interaction between lecturer and students can happen.

3.3.2 The Introduction of Authentic Texts into the Learning Situation

In first meeting, before start the lesson the lecturer did brainstorming and she showed the authentic material which related with the topic that will be learned that is one kind of greeting card and the lecturer asked the students some questions to lead the students about the topic like *“do you know what is it?”* and *“have you sent something like this to someone else?”* the the students answer lecturer questions and try to guess the topic that will be learned.

In second meeting the lecturer also did brainstorming by showing the authentic material that is two kinds of invitation card and asked some questions to lead the students about the topic that will be learned *“do you know what is it?”* and the students answer like *“invitation card miss”*.

From the data above, the researcher found that in each meeting in class the lecturer had show the authentic materials to the students. In the topic about greeting’s expression, the lecturer showed one kind of greeting card and in the topic about invitation’s expression, the lecturer showed two kinds of invitation card to the students.

3.3.3 Learners are Focus on Language and the Learning Process It Self

In the first meeting and second meeting in class, students often practice orally to make their pronunciation better The students focus on the process of their language it self, like it start from they don’t know how to pronounce

“happy birthday” and finally they can pronounce it well, here they can improve their pronunciation and accuracy. So we can see that there is characteristic that proposed by David Nunan in classroom activities.

3.3.4 Learner’s Own Personal Experiences Contribute to Classroom Learning

On the observation in the first meeting, after the lecturer and students discussed about the dialogue, the lecturer asked the students *“Who has the similar experience with it?”* *“have you ever sent the invitation card like this?”* and most of the students said that they never send the greeting card to the others people and the lecturer said *“if you haven’t sent it yet, after studying you can send it to your friend”* *“Panji, later you can send happy mother’s day card to your Mom”* here the students share their personal experience that they had never sent greeting card to their others.

In second meeting, to facilitate student’s to share their personal experiences the lecturer asked some students like *“Nata, have you ever invited friends to your birthday party?”* *“How about you Sonia?”* and the students told about their experience related to the topic.

From the data above in each meeting in class, the lecturer asked to the students share about their personal experiences related to the topic and the students share their personal experiences. In this item lecturer facilitated the students to speak in classroom, so that the interaction both of them can happened.

3.3.5 Lecturer Links Classroom Language Learning with Language Activities Outside the Classroom

In the observation in the first meeting, after the lecturer and students discussed about the dialogue, the lecturer asked the *“who ever have the same experience with this?”* *“is there anybody who ever send it”* and most of the students said that they never send the greeting card to the others people and the lecturer said *“for those who never send it, after studying you can send it to your friends”* *“Panji, later you can sedn happy mother’s day card to your Mom.”*

In the second meeting, to facilitated student’s to share their personal experiences related to topic, the lecturer asked some students like *“Nata, have you ever invite someone to your birthday party?”* *“how about you Sonia?”* but the lecturer did not connect students personal experience with the activity outside the class room

From the data above, the researcher found that the lecturer had connected activities in the classroom with outside the classroom. Here the lecturer asked about student’s personal experience related to the topic.

4. RESEARCH FINDINGS

The purpose of this research was to analyze the English lecturer ways in implementing CLT in teaching process of first semesters’ speaking class in English education study program students. In this case, the research wanted to know how the English lecturer implemented CLT approach in teaching process. This purpose can answer the research questions *“how does the English lecturer implement the CLT approach in teaching process?”*

The English lecturer of speaking class in English Education Study Program used CLT in teaching process. We can see from the data above that the English lecturer has implemented almost all of the indicators but there are some indicators that had not implement by the lecturer.

4.1 Procedures of Communicative Language Teaching

As well stated on the previous chapter, there were several procedures of CLT. First, presentation of a brief dialogue proceeded by motivation, discussion of the function and discussion about of the situation-people, roles, setting, topic and informality of language. Second, use oral practice of each utterance of the dialogue segment. Third, use questions and answer based on the dialogue topics and situation it self. Fourth, use questions and answers related to the student’s personal experiences but centered on the dialogue theme. Fifth, study one of the basic communicative expressions in the dialog or one of the structures which exemplify the function. Sixth, learners’ discovery of generalizations or rules underlying the functional expression or structure, seventh use oral recognition, interpretative activities. Eighth, use oral production activities, ninth use sampling of the written homework assignment, tenth apply evaluation of learning (oral only).

From the data above, we can see that the English lecturer did not apply all of the procedures of CLT well. Here the lecturer just applied some procedures of CLT.

From ten procedures of CLT, the lecturer just implemented eight procedures. First, the lecturer showed the dialogue to the students and discussed about the people and setting of the dialogue but the lecturer did not discuss about the function, roles, topic and informality of language of the dialogue and did not give motivation to the students. Second, the lecturer used oral practice, third used questions-answer related to the topic and situation of the dialogue. Fourth, used questions-answer about student’s personal experiences but related with the topic of dialogue. Fifth, the lecturer explained about the expression that used in the dialogue. Sixth, the lecturer also asked the students to identify the expression in the dialogue. Seventh, the lecturer use production activities and eighth, give written homework to the students

There were two procedures of CLT that did not apply by the lecturer. First, the lecturer did not use oral recognition and interpretative activities, second, the lecturer did not apply evaluation of learning.

But in the first meeting the lecturer just implemented six procedures of CLT. First, the lecturer showed the dialogue to the students and discussed about the situation of the dialogue but the lecturer did not discuss about the function of the dialogue and did not give motivation to the students. Second, the lecturer used oral practice, third used questions-answer related to the topic and situation of the dialogue. Fourth, study one of the basic communicative expressions in the dialog or one of the structures which exemplify the function. Fifth, learners' discovery of generalizations or rules underlying the functional expression or structure, sixth use oral production activities

4.2 Principles of Communicative Language Teaching

There are some principles of CLT. First, learners use a language through using it to communicate; second classroom activities are authentic and meaningful. Third, language learning is focus on accuracy and fluency, fourth communication involves the integration of different language skills. Fifth, learning through a process of creative construction and involves trial and error.

From five principles of CLT, the lecturer just applied three principles of it. First language learning is focus on accuracy and fluency. Second, communication involves the integration of different language skills. Third learning through a process of creative construction and involves trial and error.

There were two principles of Teaching that did not apply by the lecturer. First learners use a language through using it to communicate. Second classroom activities are authentic and meaningful.

4.3 Characteristics of Communicative Language Teaching

There were some characteristics of CLT. First an emphasis on learning to communicate through interaction in the target language. Second, the introduction of authentic texts into the learning situation. Third, learners are focus on language and the learning process it self. Fourth, learner's own personal experiences contribute to classroom learning. Fifth, lecturer links classroom language learning with language activities outside the classroom.

From the data above, we can see that the English lecturer applied all of the characteristics of CLT but not in each meeting.

In the first meeting, the lecturer just applied three characteristics of CLT. First, an emphasis on learning to communicate through interaction in the target language. Second, the introduction of authentic texts into the learning situation. Third, learners are focus on language and process it self.

5. CONCLUSION

The procedures, principles, and characteristics of CLT is used as indicators of observation checklist. Based on the research, the lecturer did three of five principles, eight of ten procedures and all of the characteristics but not in each meeting and it indicates the implementation of CLT.

There are first, presentation of a brief dialogue proceeded by motivation, discussion of the function and discussion about of the situation-people, roles, setting, topic and informality of language, second, use oral practice of each utterance of the dialogue segment, third, use questions and answer based on the dialogue topics and situation itself, fourth, use questions and answers related to the student's personal experiences but centered on the dialogue theme, fifth, study one of the basic communicative expressions in the dialog or one of the structures which exemplify the function, sixth, learners' discovery of generalizations or rules underlying the functional expression or structure, seventh use oral recognition, interpretative activities, eighth, use oral production activities, ninth, use sampling of the written homework assignment, tenth classroom activities are authentic and meaningful, eleventh, language learning is focus on accuracy and fluency, twelve, learning through a process of creative construction and involves trial and error, thirteenth, an emphasis on learning to communicate through interaction in the target language, fourteenth the introduction of authentic texts into the learning situation, fifteenth learners are focus on language and process it self, sixteenth, learner's own personal experiences contribute to classroom learning, seventeen lecturer links classroom language learning with language activities outside the classroom. From the data that had been found, the English lecturer had implemented CLT but not optimally yet.

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Teaching with Mind Maps to Develop ESL and EFL Students' Writing Skill

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Abstract

The mind map technique is one of the teachers' techniques in teaching. It is beneficial for teaching writing for ESL and EFL students. Therefore, ESL and EFL teachers are suggested to implement the technique to teach writing skill. In addition, ESL and EFL students could use mind maps to improve their writing ability because it is able to help them to generate, elaborate, and organize their ideas so that they could develop their writing from time to time.

Keywords: Mind Maps, Writing Skill

1. INTRODUCTION

Mind mapping is one of the methods that can make the students easier to understand about the topics. Graphics symbol also help this method with making marks on a flat surface of some kind, but writing is clearly much more than the production of graphics symbol, just as speech is more than the production of sounds. The symbols have to be arranged, according to certain conventions, to form words, and words have to be arranged to form sentences, although again it can say 'writing' if it is merely making lists of words, as in inventories of items such as shopping lists.

As a rule, however, it is not suggested to write just one sentence or even a number of unrelated sentences. Producing a sequence of sentence arranged in a particular order and linked together in certain ways. The sequence may be very short, perhaps only two or three sentences, but the way of the sentences have been put in order and linked together, and the form in a coherent sentence. That form can be called as a 'text' (Byrne, 1995: 1).

Writing, as defined by Bereiter and Scardamalia (1987), is "the composing of texts intended to be read by people not present". It is a skill that is traditionally viewed as difficult to acquire. The study of writing has a rich tradition within rhetoric and education (Bereiter and Scardamalia, 1987). Gannon (1985) asserts writing is the central to almost every activity in the educational system. Nevertheless, a paradox exists as there is always a constant dissatisfaction with the quality of the written work produced by students. Writing seems to be a complex and difficult task for many students. Therefore, students need an effective pre-writing planning strategy so as to facilitate and improve their writing skill.

Zamel (1982:15) states that "writing is a process through which meaning is created". The stresses of the importance of composition instruction as it can recognize the importance of generating, formulating and refining writer's ideas. Instruction in writing must begin with the more fundamental processes whereby writers get their own thoughts in the first place and then get them underway. Instruction in writing, for example is prewriting planning strategies like Mind Mapping, can be taught and applied to enhance students' writing skills.

2. DISCUSSION

2.1 What Is a Mind Map

Mind mapping is an analytical process that involves creatively integrating a combination of visuals, colors, codes, words, and connectors. It can be employed as a method to take notes, to study before an exam, to brainstorm, or make connections between ideas (Margulies, 1991). Then, a mind map is a diagram used to represent words, ideas, tasks or other items linked to and arranged readily around a central key word or idea. It is used to generate, visualize, structure and classify ideas, and as an aid in study, organization, problem solving, and decision making. In other words, a mind map or spider gram is a strategy for making notes on a topic, prior to writing. It is a structured strategy, which shows the (hierarchical) relationship of ideas, as opposed to an unstructured strategy, such as brainstorming, in which students produce notes at random on paper.

Having an organized display of information from the outset of the writing process may help some students, as it is more easily converted into a draft, whereas in brainstorming, the random recording of ideas might lead to problems with the structure of students' texts (Steele, 2005).

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2.2 The Advantages of Mind Maps

Making a mind map should be a spontaneous pre-writing activity. It means that the students need to develop their idea faster and put all of the information in one page, a single sheet of paper. Students start with a topic at the centre and then generate a web of ideas from that, developing and relating these ideas as their mind makes associations (Steele, 2005).

A study by Toi (2009) shows that mind mapping can help children recall words more effectively than using lists, with improvements in memory of up to 32 %. It means that mind maps can improve the student's logical opinion. Mind maps work well as their visual design enables students to see the relationship among ideas, and encourages them to group certain ideas together as they proceed. Mind maps can activate the students' thinking ability and creativity, encourage brainstorming, and makes the task livelier and more enjoyable.

2.3 The Disadvantage of Mind Maps

Even this technique is good enough to improve the students writing skills, there is also have some disadvantages of this technique.

One of the disadvantages from mind map is about the time when this method is used. There era a lot of words that did not correlate with the topics, and it is waste the time when teacher taught their students.

For the students who are extremely logical, mind maps can make them in a big problem, because mind maps encourage creativity and innovation. However, logical students will be hard to trust their creativity and intuition, because logic is the dominant side of their thinking pattern.

The misunderstanding and the differences ideas between teacher and students also make this technique difficult to adapt, because teacher cannot created and personalized their students with teacher's idea and concept or they will get misunderstanding of it is concept and meaning.

2.4 How to Make Mind Maps With Your Students

2.4.1 Choosing a topic

Traditionally, students are given a topic to write on by the teacher. However, with certain classes, students may prefer to nominate the topic themselves. This can lead to greater interest in the task on the part of the student, as well as, perhaps, greater knowledge of the topic under study.

The mind map strategy can be used to explore almost any topic though discursive essays and narrative work particularly well as they front students' ideas and lend them to discussing ideas in groups.

2.4.2 Note making

Once the topic has been introduced, in encouraging our students with the way closing their eyes and think about it for a minute or two, in silence. They then have two minutes in which to note down their ideas. If they do not know a word in English, they can write it in L1 at this stage, as dictionaries or too much teacher intervention tend to halt and inhibit the creative flow.

Then, working in groups, they can compare and discuss their ideas, perhaps adding to their mind maps as they go. This stage also provides the opportunity for peer teaching, as other students may be available to provide the English word for the ideas.

2.4.3 Feedback

The next stage, in which the teacher makes a collective mind map on the board, is optional, but is useful for students who are new to the idea of mind maps, or for weak classes. It is also in this feedback stage that any remaining language problems can be ironed out. As the teacher elicits students' ideas, and reformulates expressions or corrects, students will learn how to express their ideas in English. Such personalization is said to aid vocabulary learning.

The map is fluid and changeable, and new connections or subgroups can be made, or branches added, as the students make suggestions. The end result should be an organized display of information, showing the central topic, and a number of subtopics and further points that stem from it.

2.4.4 Organizing mind maps

In the next stage the students organize their mind maps into a linear format to decide the best way in which to present their points. They should think about the overall structure, for example the order in which to relay the information, and then focus on the precise function each paragraph will have in their final text, as this helps to clarify their writing. This can be done in groups or as a class with the teacher leading the discussion.

2.4.5 Writing

Students should begin to write their own compositions, working in pairs if they want to. After two paragraphs, they should exchange their compositions, so they become readers of each other's work. This method allows for feedback, and possible to re-writing with additional idea from their friends writing text. Once they have finished,

they should again exchange of their texts. This gives them texts with communicative purpose, as well as developing an awareness of the fact that the writer is always producing something to be read by someone else, rather than for the display of writing alone.

2.4.6 Continuation

Once students are familiar with the idea of making mind maps, they can be encouraged to use this skill for further writing activities. It is a useful technique and often improves the clarity and organization of student texts. The continuation of the students writing activities can improve their skill, because they can remember every idea that they have already know and they always used it in every their writing text.

3. CONCLUSION

Teaching with mind maps to develop ESL and EFL students' writing is important. Therefore, ESL and EFL teachers are suggested to apply the technique to teach writing skill. In addition, ESL and EFL students could use mind map to improve their writing ability because it can help them to associate ideas regularly so that they could develop their writing effectively and efficiently.

Mind maps can make and explore the students creative ideas, build plans or even solve the problems, but this technique is not easy to change the teacher's ways of doing things and changing the students thought, because the way of writing something for each students is quite different and need a great effort and a lot of students are not ready to make it.

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The Education Reconstruction: Toward the ASEAN Economic Community (AEC)

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Abstract

The purpose of this article is to address criticism toward Indonesian education system that exists today in the face of the ASEAN Economic Community (AEC) by using philosophy of Reconstructionism. It is explored in depth by using relevant literature. Nowadays, Indonesia is facing the ASEAN Economic Community (AEC) and the impact of the AEC is not only in the economic sector, but also in other sectors. No exception, education as a competitive human resource development also gets the impact of it. Preparing competitive human resources is not easy. However, if the education system in Indonesia could provide students with adequate knowledge and skills, the Indonesian education graduates will have confidence and high motivation to develop themselves optimally, so that they can compete globally. Ideally, the education is implemented in order to create a social order that will fill the basic values of our culture and in line with values underlying economic forces, social and modern society. However, in reality, the education in Indonesia has not been maximally able to create a social order that is needed in the ASEAN Economic Community (AEC) today. Knowing how big the demand for education there is an alternative way that can be done to achieve the goal of education by using flow reconstructionism philosophy. Therefore, by implementing this philosophy, Indonesia will be able to compete in the era of the ASEAN Economic Community (AEC).

Keywords: Philosophy, Reconstructionism, Education, the ASEAN Economic Community (AEC)

1. INTRODUCTION

Education needs fundamental reconstruction in order to achieve the development goals. Being satisfied to the education is not a choice to solve the global problems including the climate change, gender equality, violence, and poverty. The government of Indonesia has elaborated ambitious vision to become one of the 12 well developed countries in 2025 and belongs to the 8 richest countries in the world in 2045 through the continuous high and inclusive economic growth. In accordance with the vision in 2025, the government plan to make the education a preparation for the generations who have competence and are ready to actively contribute to the development of nation (The Master Plan of Acceleration and Expansion of Economic Development 2011-2025)[1].

Indonesia is now facing ASEAN Economic Community (AEC). AEC is significant to increase the economic stability, prosperity, and ability to solve the local economic problems. In addition, it is also significant to enhance the ASEAN competency globally. As the impact of AEC, Indonesia should prepare the qualified human resources to compete in the community. However, Indonesia faces the problem of low human resources competence and productivity. One of the causes of the problem is the low educational background of most Indonesian workers which results in low competency and salary.

National education should be able to guarantee the development of the quality of human resources in order to have competence to face the global challenge [2]. Education becomes the main component to advance the quality of human resources in Indonesia. Education is able to create qualified, creative, and innovative people. As stated in the Act no 20 year 2003 paragraph three about national education system "The purpose of national education is to develop the potential of the learners for becoming faithful people who believe in God, have good manner, healthy, intelligent, creative, independent, democratic, and responsible". In this ASEAN Economic Society, only those who are creative and innovative who are able to fight against other countries. However, the question is that is the education in Indonesia able to create the qualified, creative, and innovative people who are able to preserve the value of Indonesian culture? Considering the recent condition of the education, it seems to be quite difficult to achieve the goals. Then, what should the government do for the education? Is the education ready facing the atmosphere of ASEAN Economic Community? The education needs to be reorganized; there should be real change which is able to give real contribution to the society, or in other words there should be reconstruction of Indonesian education

2. THE EDUCATION RECONSTRUCTION

In the view of reconstruction philosophy, education is said to be an agent of change as well as the vehicle of social engineering in that all the activities must be solutions of the society's problems [3]. School is the main agent of change of social, political and economy. Therefore, school must have strong commitment to build new condition of the society which embodies cultural values with social economic basis which will create harmony. Education in the era

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of ASEAN Economic Community is guided to the change both in terms of the curriculum or other policies that can encourage the creation of qualified Indonesian human resources.

The school of reconstruction philosophy believes that the future of a nation is a world which is governed and ruled by the society democratically rather than ruled by certain group of people [4]. So that the reconstruction view tries to remodel the existing old system that is not in accordance with the needs of the era to create a new order of life which is more dignified and in line with current circumstances.

Several principals whom have to be considered in reconstructing the education are as follow:

- 1) The only effective solution to the problems of our world is the creation of social order.
- 2) Formal education can be the main agent in the reconstruction of the social order.
- 3) Teaching methods should be based on democratic principles.
- 4) Formal education must actively teach social change.
- 5) Experiences and activities that continuously evolve and change is part of education. [5]
- 6) Education should be implemented here and now in order to create new social governance which will fill out the basic values of our culture, and in line with the underlying modern economic forces, and society.
- 7) Children, school and education itself are conditioned by the culture and social.
- 8) The manner and purpose of education must be changed completely with the goal to find the needs relating to the cultural crisis today, and to match the needs with recent social science
- 9) We should review the drafting of curriculum, the content of the lesson, the methods used, the structure of the administration, and the way in which the teacher is trained

3. THE EDUCATION CURRICULUM IN THE ERA OF ASEAN ECONOMIC COMMUNITY

Reconstructionists believe that the progress of education is too slow or too soft to lead the change in the existing social order [6] Curriculum is the most important aspect in the reconstruction of education. The curriculum is the heart of education. Education objectives will be achieved if the curriculum is designed to fit the vision and mission of national education as enshrined in the legislation. Several things to note in the development of curriculum is that "Curriculum development needs to draw upon analysis of society and culture, studies of the learner and learning process, and analyses of the nature of knowledge in order to determine the purposes of the school and the nature of the Curriculum". [7] By virtue of law No. 20 of 2003 article 36, it is stated that the curriculum development should pay attention to the following things:

- 1) The increase in faith and piety
- 2) Improvement of noble morals
- 3) The increase in potential, intelligence, and interest of the students
- 4) The diversity of potential areas and environment
- 5) The demands of regional and national development
- 6) The demands of the working world
- 7) The development of science, technology, and art
- 8) Religion
- 9) The dynamics of global development
- 10) National unity and values

In the era of ASEAN Economic Community, education should at least see the ten principles of global education:

- 1) Global education is basic education
- 2) Global education is long life learning
- 3) Global education is cooperative learning
- 4) Global education is inclusive of all
- 5) Global education is education for social action
- 6) Global education is economic education
- 7) Global education involves technology
- 8) Global education requires critical and creative thinking
- 9) Global education is multicultural
- 10) Global education is moral education [8]

Based on the principles of curriculum development which are based on the legislation and the principle of global education above, the reconstruction of Indonesian education is considered necessary especially for the problems of curriculum. In reconstructing curriculum there are three aspects that must be reconstructed. Those three aspects are the objectives and the content of the curriculum, the methods, and the evaluation.

4. OBJECTIVES AND CONTENTS OF THE CURRICULUM

The objectives of education in Indonesia should have been experiencing a shift, by adding the basic principles of global education as described above. The idea of reconstructionist in assessing an educational purpose is "the purpose of education is to reconstruct society through students' acquisition of problem-solving skills applied to real life. In the same line, students must be equipped with the tools to do the process of reconstructing. In fact, a liberating and conscientizing curriculum, according to Uys and Gwele, is seen the U.S. most worthy of ensuring that education fulfils its purpose of changing the social order. Put another way, a future utopian scheme, according to reconstructionists, is a realist wish and genuine possibility for human beings if we learn how to direct change and innovation. "[6]. The curriculum should be designed in such a way to be able to help the learners to solve the problems encountered recently or in the future. The resolution should also be grounded with the skills, creativity, and innovation.

Evaluating the characteristic of the national curriculum of Indonesia, it can be considered as a power, but there are some parts which are open for criticism in its content and implementation. Theoretical construction for conceptualizing curriculum in Indonesia also experienced a shift of function and purpose in this globalization era. The content of the current curriculum also needs to be questioned, whether or not by using the paradigm of progressivism it can produce better education which is able to answer the global challenges. The curriculum should also be designed in order to give the learners sufficient knowledge on the subject of urgent social problems as well as the management of cooperation to solve the problems [9].

Reconstructionists are not satisfied with the progressive and radical educators who stood on two camps of Reconstructionists and critical theory. Reconstructionists claimed that education must do more than just preparing the students for democratic participatory citizenship, but education should also prepare students for deliberative citizenship. According to the Reconstructionists, community changes can be achieved through education, and those changes can be done through the reconstruction of education, both ideologically and methodologically. [6] Reconstructionism ideology emphasis on the development of the theory and the development of Reconstructionism as the philosophy of actions and education. Methodological Reconstructionists focus on improving the application of research-based strategies to affect social change in education. By making changes to the methodological and ideological basis, education in Indonesia can achieve the goals of national education to face the ASEAN Economic Community.

5. METHOD

The reconstruction of education in the aspect of teaching method is trying to find the balance between the goals of education and the purposes of the learners [9]. Basically, the use of method in teaching process is to transfer the social knowledge to the students. Therefore, the educators as the facilitators hopefully are able to find the passion and the needs of students in order to solve the social problems they will face. The teaching method used must be cooperative in which the students have to be directly involved in the society so that they can make the case model and the problem solving in the future days. In deciding the teaching method, "learning by doing" should be the main concern in which it can stimulate new knowledge for the students, and create the activity to achieve the cognitive, affective, and psychomotor proposes.

6. EVALUATION

The process of teaching and learning certainly involves evaluation. In the evaluation process the students must be involved. They can be involved in choosing, arranging, and assessing the material that will be used [9] The evaluation here includes the aspect of the development of students' potentials for implementation, the development of the achievement, the understanding and the implementation of the internalization value, and the development of the achievement of proper life [3] The evaluation does not only assess what the student already understand, but also the influence of the school activities toward the society especially for the development of the quality life. The implementation of evaluation done by the government through national examination is no longer fit to the principles of global educations. Therefore, the reconstruction is considered necessary. Teaching evaluation must point out more to the process rather than the result of the final exam.

The education reconstruction is necessary not only for the curriculum; the reorganization of the educators is also important. Teachers according to the reconstruction philosophy hold the responsibility to make the students understand the urgency of the reconstruction in order to improve the quality life of the society. That way, students will be more sensitive to the problems happening in the society, and hopefully they will try to find the solution for the problems with the goal of development [3]. Thus, a teacher is required to have ability in creating the situation or condition which can stimulate the students' creativity to solve the social, economic, and political problems in the society. A teacher should also give critical perspective toward those problems to give the students paradigm for the future development.

7. The Implication of Education Reconstruction in ASEAN Economic Community

Education is the societies' institution which activities are the solutions of the problems of human life. It is in line with Reconstructionism point of view as stated by Moiser, in which: "reconstructionism requires that the school educate the community with respect to the distinction between the ideological and utopian articulations of the culture. But it wishes through its utopian orientation to dissect the fallacies of the ideology of the community, and to reveal these both to students and to teachers, who are equally engaged in an unconscious ideological support of the established order" [10].

Education reconstruction aims to create the competitive, creative and innovative graduates who still hold the cultural values of the nation. The education in Indonesia recently can be the main agent of the reconstruction of social structure. Education is the main factor which decides the future of the nation, therefore the problems of education are considered really important. This education reconstruction hopefully can change the social order, and create the human resources who are able to bring significant change to the economic and other aspects. Thus, education is expected to be the social change.

The teaching methods should be based on the democratic principles which are based on the majority of basic intelligence which offer the most valid solution for the human problems. It means that in the process of learning in class, a teacher should be able to use the method which can stimulate the students to think critically, and be brave to deliver their argument. Therefore, teaching learning process is not teacher center, but student center. One of the methods that can be used is discussion. This method trains the students to deliver arguments. This way, teaching learning process become more effective; students become more active, they contribute ideas so that teachers do not become the only knowledge sources. Thus, in the discussion, actual issue is a good choice to encourage the students to give response to the real problems happening in the society. Thus, education does not take the students away from the society; it makes them close instead by giving solutions of the problems. Therefore, education is really useful for the society.

If formal education is an inseparable part of the social solutions in the recent world crisis, it has to actively teach the social change. As discussed above, education should be able to give contribution to the society by responding the problems happening in the society including the problems of economic, social, culture, and other. Good educators are teachers who are able to invite their students to think and to be sensitive toward the problems faced by the society recently. On the other hand, the educators who are not holding the reconstructionism view are those who has no courage to invite the students to participate in solving the current issue among the society. The implication of the education reconstruction is hopefully able to renew the quality of the human resources of Indonesia. Furthermore, with the improvement of the quality of the human resources, the economic will also make progress. When the economic is getting better, it will give the impact toward the prosperity of the society in Indonesia. Therefore, Indonesia will be able to compete in both material and non material in ASEAN Economic Society.

8. CONCLUSION

Education is a field which has potential to save the world. Education has important role in preparing the human resources who are competitive and qualified. Facing ASEAN Economic Community (AEC), the role of education is really important for the development of human resources in Indonesia to gain its success. The essence of education based on reconstructionism philosophy is education which has to be soon implemented. The subject of the education should be adjusted with the culture, and the teachers should have confidence and other skills. The implication of reconstructionism philosophy in education is that it requires the education to become the agent of social change which is able give solution to the problems happening in the society, and the education which work on the social change has not been applied.

Education reconstruction can be implemented to achieve the noble education goals. Education reconstruction can be done with restructuring the curriculum both the plan and the implementation. Curriculum is the most important in education, therefore by restructuring it Indonesian education can also develop. In doing the reconstruction of curriculum, there are three aspects that must be changed including the objectives, the method, and the evaluation. By doing education reconstruction, it is expected that it can create qualified human resources who are able to compete in ASEAN Economic Community. Besides, with the good quality of education, other aspects of society such as the economic, social, and politic will also be affected.

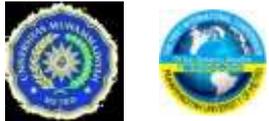
Education reconstruction is required to be able to renew all of the educational system and its role against the development of the nation. It certainly needs long time, and sacrifice from all the involved elements including the government, education institution, education ministry, and the doers of the education. Education reconstruction should also give chance for everyone to develop new steps or ways to develop the education quality. The education reformation basically aims to make the education run more effective and efficient to achieve the objectives.

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The Approach of CTL (Contextual Teaching and Learning) to Enhance the Skills of Writing a Personal Letter (Classroom Action Research in the MI I'anatusshibyan Land Sareal, Bogor)

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Abstract

The purpose of the implementation of the PTK is to know the applicability of the approach of the CTL (Contextual Teaching and Learning) at grade IV MI I'anatusshibyan Land Sareal Bogor City and see its effect on the improvement of the skills of a personal letter writing students. Research methods design PTK (Classroom Action Research) performed in three cycles. The subject of this research is the grade IV A MI I'anatusshibyan, the teacher of class IV A, with two principal i.e. the observer and his colleague as a collaborator. Data collection was done through observation, documentation, and test/assignment of writing a personal letter. For an analysis of the data using a descriptive qualitative analysis techniques as a means of analyzing the results of the use of observation approaches CTL when learning to write a personal letter and use quantitative descriptive for knowing the value of the test results to make each student a personal letter so a knowable number of its increase. The results showed that a personal letter writing skills to peers become more interesting so that students can experience learning more meaningful. Students can express opinions and experiences/his aspirations in writing with a more communicative language style. Students more active asked, suggested, responding to the results of the group work with the initiative himself, and more enthusiastic and concentration when learning takes place. The results of the study and the liveliness of the students have increased in each cycle. The number of students who are in a category completely meet the KKM 70 for the cycle I as much as 21 students, with 68% a percentage while on cycle II becomes 29 students with percentage of 94% and cycle III experience increased back to 31 students with a percentage of 100%. Researchers concluded that PTK is managed properly.

Keywords: writing skills, Personal Letters, and CTL

1. INTRODUCTION

Writing is a skill that will only develop if trained on an ongoing basis. Give it a chance more to the students to practice writing for a variety of purposes such as personal letter writing to peers is a way that can be applied so that the writing skills increase. As expressed in the Qur'an Surah al-'Alaq verses 1-5 which means [1], "Read with (refer to) the name of thy Lord who created, he has created man from a plume of blood, read, and whom the Lord most gracious, who teaches (human) by kalam, he taught to man what he knows not." From these verses reveals that the read-write is the key to knowledge. To get the science to do the process of lifelong learning. As expressed by reference [2], "Learn advanced knowledge so that our nation does not miss the other Nations".

Writing skills can be combined or integrated with other skills in every learning process in the classroom. Integrating it can be internal and external. Internal integration means learning to write integrated into learning the skills of the other language. Writing can also be integrated into other subjects with external outside Indonesia language subjects. Low skills usually occur due to several possibilities, among others: (1) the learning Motivation of students is still low; (2) the students have yet to apply the spelling and the correct punctuation when writing; (3) the learning process less optimizing methods vary; (4) the teacher less creative in choosing the learning methods available; (5) learning media requires an extra fee.

If the condition is left students go on certainly can bring negative impact and less effective writing skills students appropriate learning objectives expected. Thus researchers conduct PTK (Research Action Class) with the application of the approach to improve the writing skills of the CTL students.

2. METHOD

Classroom Action Research this is implemented in class IV A I'anatusshibyan MI located on KH. Ahmad Sya'yani street Tanah Sareal No. 70-Bogor City West Java in the first year of Lessons 2015/2016 with the number of students is entirely 31 i.e. 18 men and 13 women students. The techniques used in this class action research shaped test objective, observation, direct questioning, documentary and field notes. Then the data collection tools used are test results of learning, assessment tests students affective attitudes/writing skills, assessment of the results of the assignment sheet and observation of the process that has been going on. As for the instruments are: (1) sheet Recap

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Assessment test results Private letter writing students; (2) affective Attitude Assessment Sheet/letter writing students in each cycle; (3) observation results with learning sheet CTL.

3. RESULT AND DISCUSSION

Based on the plan have been made, the study developed in the three cycles of action. Planning made customized with units of the semester program has been compiled by teachers of subjects, so that the implementation of this research still goes according to the flow of Indonesia language subjects learning program as it should be. The activity of writing a letter in this research into the activities of supplement that is integrated into the learning of subject matter.

Next, on the reflection of the researcher activities action start the cycle I, II, and III. On cycle I expressed good will but do not meet the expected success criteria, due to suboptimal design and its application in learning, teachers and students of class IV A unfamiliar language learning approach using Indonesia with the approach of the CTL. In this activity students were asked to report the results of the Working Group on the front of the class, but no one has dared to appear with their own initiatives without having to be told by the teacher. Students feel embarrassed to come forward for the class presented the results of the working group. Reflection on and analysis of action on cycle I appear to be indicators of student success is still not fulfilled. The liveliness of students in learning is still quite in the category, not all students are engaged in learning that is implemented. Students are also insufficient faqs as the time is limited.

Cycle II have started to appear to the development of the students. Teachers trying to improve each step of the learning cycle I is causing less effective learning so that teachers can enhance learning, so it is better although there is little small notes in the wake of the learning process of which is a matter of a small percentage of the students are still less active cooperation in groups.

On learning to III cycle appears to be increasing. The students seemed increasingly enthusiastic in learning and getting used to it and the more skilled personal letter writing so there is no trouble which means when the learning process takes place. Although at the end of a learning teacher impressed rush in closing the study due to time limitations, but student learning outcomes already apparent progression is quite good compared to the previous cycles. Students increasingly compact in their respective groups, and already learning more effective and efficient.

Tabel 1.Improved student learning Outcomes (Cycle I, II, and III)

Cycle	Average	Criteria
I	73.98	Good
II	81.94	Good
III	90.75	Excellent

The table shows that in each cycle the student learning outcomes has increased significantly and met the criteria expected.

Tabel 2.The increase in the value of the Affective/Attitude Student (Cycle I, II, and III)

Cycle	Average	Criteria
I	79.78	Developing
II	86.88	Developing
III	90.32	Developing Supremely

The table shows that in each cycle has increased student learning attitude (affective value) significantly and meet the criteria expected.

Tabel 3.The improvement of writing skills of students (Cycle I, II, and III)

Cycle	Average	Criteria
I	68.00	Quite
II	77.20	Good
III	90.44	Very good

On the table ever shows that in each cycle students experience increased skill in writing a personal letter significantly and meet the criteria expected.

Tabel 4.The percentage of students through Active Approach CTL (Cycle I)

Activities				Average Grade
Social interactions	%	Yet social interactions	%	
18	58%	13	42%	79.78

Description: the value of social interactions are categorized skills in students who achieve at least 75% percentage of at least 75% of all students, so on the first cycle of learning revealed have not managed to achieve the expected criteria because the value of reaching only a percentage of only 58%.

Tabel 5. The percentage of students through Active Approach CTL (Cycle II)

Activities				Average Grade
Social interactions	%	Yet social interactions	%	
30	97%	1	3%	86.88

Description: the value of social interactions are categorized skills in students who achieve at least 75% percentage of at least 75% of all students, so that the study of the second cycle expressed has increased and achieved the expected criteria i.e. with a percentage of 97%.

Tabel 6. The percentage of students through Active Approach CTL (Cycle III)

Activities				Average Grade
Social interactions	%	Yet social interactions	%	
31	100%	0	-	90.32

Description: The value of skills that social interactions are categorized in students who achieve at least 75% percentage of at least 75% of all students, so on the third cycle study revealed increased back and managed to reach the expected criteria i.e. with a percentage of 100%.

4. CONCLUSION

The approach can improve learning in CTL skills write personal students of class IV A, achievement or attitude of students experience increased each cycle. Learning successfully running in accordance with the expected goal (active, effective, and efficient).

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Babbling

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Abstract

There are four stages of the first language acquisition. They are cooing, babbling, one word utterances and telegraphic speech. This paper especially discusses babbling stages in the children language acquisition. The purpose of babbling is the first step of baby in producing vocalization to communicate with other people. Babbling is referred to as a pre-linguistic skill: meaning a skill that happens prior to the development of language and speech. The way babies use their sounds shows their growing understanding of the world and other people. There are two sub-stages of babbling : (1) canonical babbling, and (2) variegated babbling.

Keywords: Language Acquisition, Babbling, Caonical, Varigated

1. INTRODUCTION

Language is a tool of communication to inform something about what message they want to deliver to other people. People always communicate with other people to express their ideas, feelings, and taught. One of kinds of language is children language. It means that children have a different language to communicate with other people around them. There are two types of language. They are oral and written language. Especially in the children language, they usually use the oral language in their language when they are talking about something. People can understand what they are talking about not only in oral language but also from their body language.

Children acquire language in stages and different children reach various stages at different times, although they have one thing in common and that is that children learning the same language will follow an almost identical pattern in the sequence of stages they go through [1]. The stages are cooing (use phonemes from every language), babbling (selectively use phonemes from their native language), one word utterances (start using single words), and telegraphic speech (multi-word utterances that lack in function) [2].

Babbling as one of stages on children language. Babbling is a stage in child language acquisition, during which an infant appears to be experimenting with making the sounds of language, but not yet producing any recognizable words [3]. Babbling begins about 5-7 months age, when a baby's noises begin to sounds like phonemes. Infants begin to produce recognizable words usually about 12 months, though babbling may continue for some time after this.

2. RESULT AND DISCUSSION

Babbling is the first sign of human language [4]. These vocalizations do not generally contain meaning or refer to anything specific. Human infants are not excited or upset when babbling, but instead they will babble spontaneously and incessantly only when emotionally calm. Baby talk can also be an important component in language development for many children.

While the exact nature and effectiveness of this kind of communication in language development has been debated, some research indicates that infant language development is assisted by such talking [5]. At the very least, it is likely that baby talk helps infants understand how language is used to communicate between two people, as a baby often "talks" to a caregiver and the caregiver responds. This teaches the infant that verbal communication consists of a process through which one party talk while the other listens, and then each party trades roles.

The sounds and expressions of babbling are produced before an infant begins to construct recognizable words [6]. This is mainly due to the immaturity of the vocal tract at this age in life. Babbling usually happens between *5-7 months of age*. Baby begins babbling by putting together consonant-vowel (CV) or vowel-consonant (VC) sound combinations, like "baaaa", "maaaa", or "uuuum." Babbling is the stage most commonly thought of as being associated with language development. Most parents will remember their child passing through this stage. [7] However, babbling is often regarded as consisting of two sub-stages: (1) canonical babbling, and (2) variegated babbling:

2.1 Canonical babbling

Infants first begin vocalizing by crying, followed by cooing and then vocal play. These first forms of sound production are the easiest for children to use. When reaching an age of 6 months, infants are finally able to control

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the opening and closing of the vocal tract, and upon obtaining this ability, infants begin to distinguish between the different sounds of vowels and consonants. Baby will begin to use more of a variety of sounds and sound combinations. This period is known as the beginning of the canonical stage.

Canonical babbling is a fancy way of saying that in this stage of the language learning process, babies begin making repetitive sounds, such as "ma-ma-ma" and "gu-gu-gu." These classic "baby talk" sounds are made up of one consonant and one vowel in infants with normal hearing. Canonical babbling is divided into two subtypes: *Reduplicated and Non-reduplicated*.

- 1) Reduplicated babbling: One type of canonical babbling is reduplicated babbling, in which the child produces a series of Consonant-Vowel (CV) or Vowel – Consonant (VC) syllables with the same consonant being repeated. This refers to when baby repeats the same syllable over and over, such as “babababa”, “mamamama”, “gagagagaga”, “wawawa”, “ababab” or “mumumu”.
- 2) Non-reduplicated babbling: In this stage of babbling, baby’s sounds are more varied. Rather than producing the same syllable over and over, he will now start to combine different sounds and syllables. This consists of vocalizations either in the form of Consonant-Vowel-Consonant (CVC) sequences, e.g. non, mam, peep and Vowel-Consonant-Vowel (VCV) sequences, e.g. ooboo, ama, eewee.

2.2 Variegated babbling

By the time an infant reaches 8–9 months, they display productions of more advanced sounds known as variegated babbling. Variegated babbling differs greatly from reduplicated babbling. This stage includes more complex combinations of consonant and vowel syllables.

Variegated babbling sounds like baby is actually saying a whole sentence in the form of a statement or question using the sounds he has mastered thus far plus new inflection, usually without any real words. There are two types of variegated babbling. First, diverse babbling and the second is conversational babbling or jargon stage. Diverse babbling is greater variation in the sequences of syllables, e.g. ma-moo-mee, ba-doo, wo-mee, ba-ba-doo-be.

Conversational babbling is known as the final stage of babbling or the jargon stage. Conversational babbling or jargon stage usually occurring about 9–10 months of age, infant babbling begins to resemble the native language of a child. The jargon stage is defined as "pre-linguistic vocalizations in which infants use adult-like stress and intonation". The general structure of the syllables that they are producing is very closely related to the sounds of their native language and this form of babbling significantly predicts the form of early words. Infants continue to use intonation patterns and timing that matches the characteristics of their language. Most babbling consists of a small number of sounds, which suggests the child is preparing the basic sounds necessary to speak the language to which he is exposed. An example of this stage in the language development process might sound like this:

- 1) "Baba beee-ummm gubba dum-goo-ee?" (ending with a high-pitched voice)
- 2) "Baba beee-ummm gubba dum-goo-ee." (ending with a lower-pitched voice)

This jargon is well-coordinated with gestures, body language and eye contact, and the child at this stage understands much more language than he can say [8]. More often than not however, these lengthy babbles usually lack real words or grammatical structure.

It should be noted that not every researcher will categorizes speech development according to the stages set out above. For example, some do not make a distinction between non-reduplicated babbling and variegated babbling, as they both appear to be describing the same phenomenon, i.e. a reduction in the number of repetitive sound sequences and an increase in their variety. Because so much development is happening all at the same time about 10-12 months, it is difficult to unambiguously divide the development of speech into discrete stages.

3. CONCLUSION

Babbling is a form of communication found in early primary language acquisition in which an infant creates a variety of word sounds without inherent meaning. This time period usually follows cooing and demonstrates the infant’s development as he or she begins to form more precise word sounds. There are essentially two types of babbling: canonical, in which the infant makes the same sound repeatedly, and variegated, in which the sounds change during a single babbled string. This time period for an infant is typically followed by development of words with particular meanings as language acquisition continues.

Though the full purpose of babbling may be somewhat debatable, most linguists feel it is used by infants as a way to practice and develop language. An infant typically begins to babble at about 5 months, sometimes sooner and sometimes later. This follows the cooing phase that many infants go through, in which they make audible sounds that often consist primarily of vowel sounds and do not necessarily correspond to sounds used to construct words.

When a child begins babbling, however, the sounds evolve and include consonants and other sounds used in creating spoken language.

If babbling occurs during the first year of life, it can typically be concluded that the child is developing speech normally. As the baby grows and changes, his/her vocalizations change as well. Babies use these vocalizations to communicate. They commence vocal development by crying, progress to loud yelling noises, and finally make speech.

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The Role of Decision in order to Create Innovation in Education

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Abstract

Decision theory offers a conceptually simple procedure to select a number of alternative, consequences, and the relationship which is formed between the alternative and consequence of alternative selection. The quality of education in school, there are several components that are associated with each other, namely: the results of student learning as high as possible, student learning which describes the relationship between student with different forms of learning resources, technical capability of professional from school that illustrate the role of school in creating a learning environment for students, management capability that describe the input of school management which supports the teaching. Education as a process of empowerment of human participants-students into the human resources (HR) is suitable for any environment and development period, should be guided by values that correspond to the nature of man as a social creature culture. Therefore, education should be guided by values: religion, philosophy, culture, morals. The role of decision making in order to create innovation in the field of education is expected paradigm shift that led to the renewal of the emphasis on values and attitudes, in which the support is related to the information used as an opportunity to give direction to the human resource development so intertwined cooperation, trust, in running regulations set by the government as to produce stability and attitude as the basis of a commitment in setting innovation in the field of education.

1. INTRODUCTION

1.1 Background

Policy on providing education that is regulated by the National Education System, which obviously involves various components of education such as: the provision of facilities and infrastructure, both physical and non-physical, until now is still a problem that requires a way of governing effectively and efficiently to the implementation of the Education National System can be run in accordance with a targeted objective, there is a funding contribution in providing education to produce qualified human resources.

It is reasonable for the needs of educational development is now focused on how to produce a quality education. The quality of education has a sense of abstract before followed by the objectives of the National Education System. Conception of educational quality Appears to be different thing to different people." The different ways of thinking in interpreting the quality of education this requires an agreement between the planners, implementers, and other education professionals, especially in formulating educational policy[1].

For the National Education System, the meaning of development based on its own strength is implicitly highly related to how is efforts made in order to improve the quality of education in order to prepare Indonesian to face global era. Let's say, if the education system geared to improve economic growth, it is required to produce graduates who are creative and have a professional skill to support economic development. Or if education as Agent of Change, it is a quality graduates can be meant as individuals who expected to follow the changes of society, supported by the ability to learn on an ongoing basis.

1.2 Research Problem

The quality of education in school, there are several components that are associated with each other, that are:

- 1) The student learning outcomes as high as possible.
- 2) The process of student learning that describes the relationship between students with different forms of learning resources.
- 3) The technical ability of a professional school that describes the role of schoolin creating a learning atmosphere for students.
- 4) The management capabilities that describe the input of school management which supports the teaching.

1.3 Framework

Decision making theory offers two approaches. The first approach exploits more about the selection criteria developed in the broader context through the theory of games. One example of game theory is the concept of max-min rule in linear programming. Rules on the max-min explained that the worst consequences of an alternative we choose is better, or equal to, the best consequence of a number of other alternatives that we have made. The second approach is to reduce or overcome the uncertainty case to case risk assessment using possible level

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probabilities subjective. The assessment is based on an assessment of the experts, or based on the analysis of previous decisions, taken in the same condition is assumed.

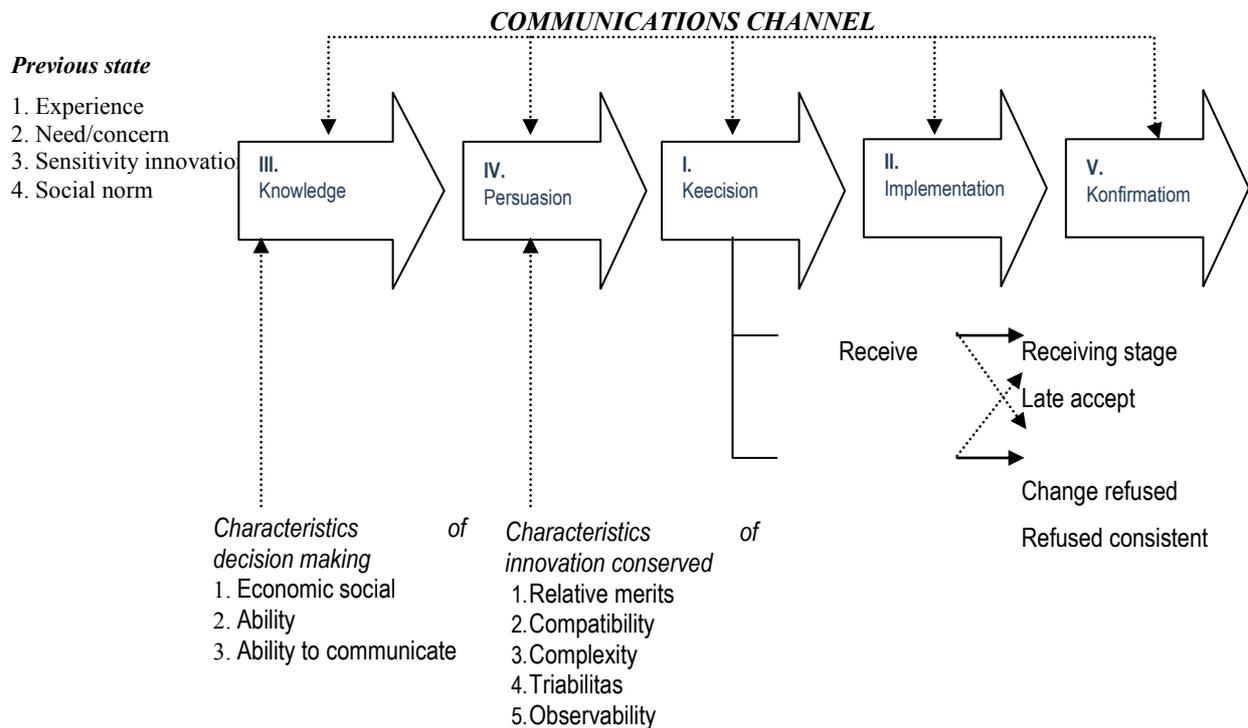
2. RESULT AND DISCUSSION

The essence of education can be seen that education is a process of change individual subject towards maturity and ripeness. Something to collaborate in educational reform is the human element. It is considered of fundamental importance because:

- 1) Human beings as cultural beings, have the potential basis of reasonable minds that develop, and can be developed (educated).
- 2) As cultural beings, human has some mental needs, including the needs of spiritual, social, emotional, understanding, and skills.
- 3) The mental aspects of the needs of human life as a creature of culture, reflected and appeared in their behavior.
- 4) The behavior of human as culture, in social life, rests on the standardization of values and norms.
- 5) Through the learning process, human as a participant-learners be a human the whole human.

Education as a process of empowerment of human participants-students into the human resources (HR) is suitable for any environment and development period, should be guided by values that correspond to the nature of human as a social creature culture. Therefore, education should be guided by values such as religion, philosophy, culture and moral. Poses of decision making innovation is the process through or experienced individual (the unit decision other makers), from first to know their innovation, followed by the decision of the attitude towards innovation, determination of the decision to accept or reject innovations, implementation of innovation, and confirmation of the decision of innovations that have been taken. This process consists of a series of actions and choices that take place within a certain period in which individuals or organizations can assess new ideas for further consideration will reject or accept the innovations and apply them.

Therefore, innovation decision process consists of five stages, as depicted in the following models [2] :



Basically, there are three groups that have a proportional effect in the sense that each has a distinctive contribution in the decision-making process. For details on the effect of these three groups in decision-making can be described as follows:

- 1) Individual, Individual human being has a distinctive character in which one another has its own uniqueness.
- 2) Group, In the context of the group, the decision making process will be closely related to the human character as a social creature.
- 3) Environment, Decision making timely and accurate must analyze external factors and internal environment.

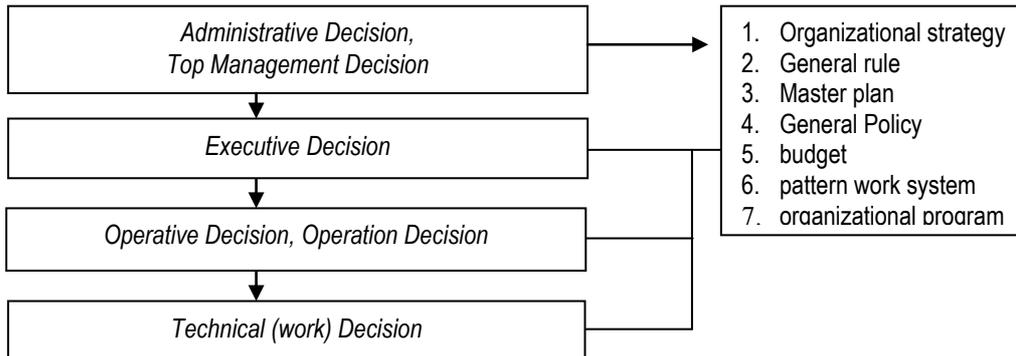
Based on the model of the stages of the decision process innovations are the following phases: Phase 1. Knowledge ,2. Persuasion Phase 3. Phase Decisions, 4. Implementation Phase, Phase 6. Confirmation.

Education should be based on the values : 1. Religion, 2, Philosophy, 3. Education 4. Culture 5. Moral.

There are some principles of education that can be applied to achieve the objectives namely: 1. The principle of lifelong education, 2. The principle of compassion, 3. The principle of democracy, 4. The principle of openness and transparency, 5. The principle of responsibility, 5. Principles of quality.

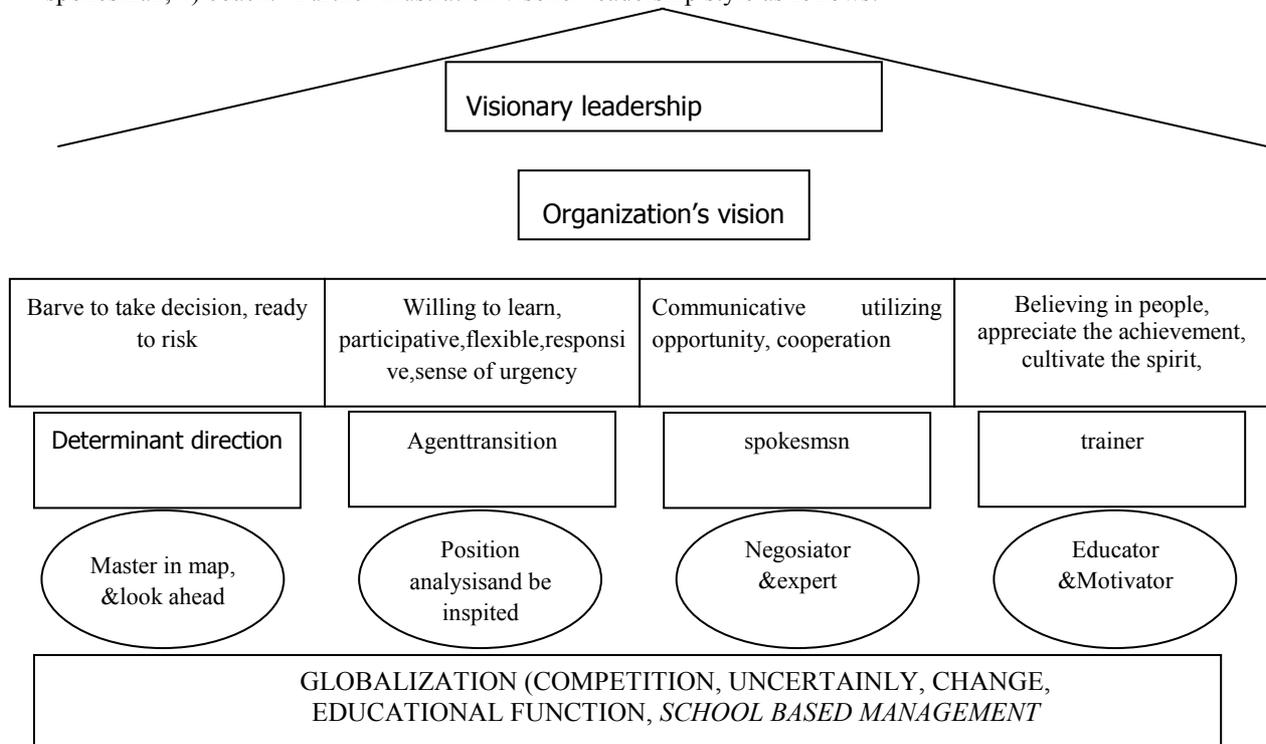
When administrative decision that the determination of objectives (goals) or prata (objective), the purpose or prata it should be the end of the (ultimate goals or main objective). In terms of policy making, then the administrator's decision must be basic, comprehensive or strategic (basic, overall, strategic policies). Admnistratif desisi position can be further explained by the following model:

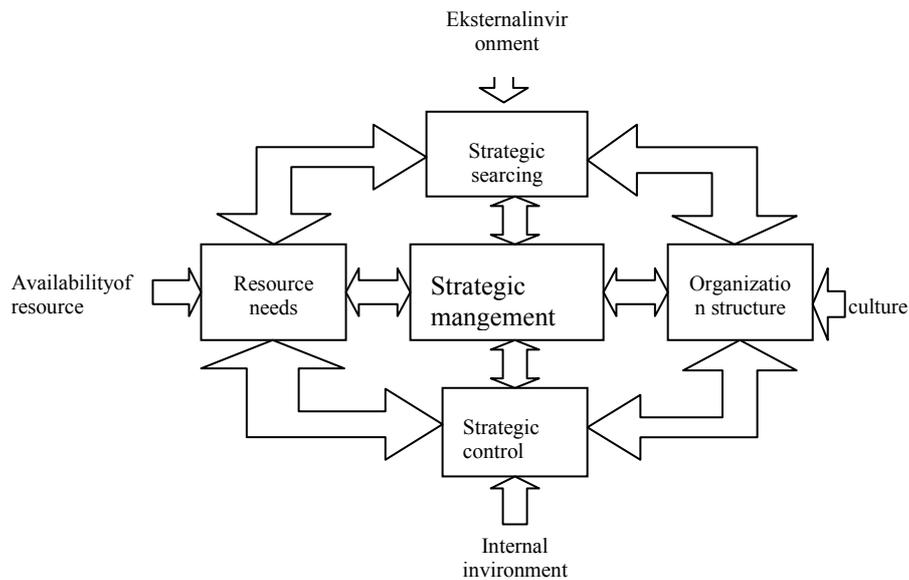
MODEL TAHAP-TAHAP PROSES KEPUTUSAN INOVASI[2]



Based on this, making the right decision should consider three things: 1). Vision; 2) Value culture; and 3) Action Planning. To describe the vision, values culture of organization and action planning in the decision in this case will be applied in one field of education management in a decentralized environment. The essence of the enactment of Law No. 22 of 1999 and Government Regulation No. 25 of 2000 on regional autonomy is the transfer of power from central government to the regions to manage their own household.

To take the necessary goal four pillars, namely: "1) Determinants directions, 2) The agent of change, 3) spokesman, 4) coach." Further illustration visoner leadership style as follows:



Four – Factor Model:**3. CONCLUSION**

Based on discussion above, it can be concluded that in the role of decision-making in order to create innovation in the field of education is expected paradigm shift that led to the renewal of the emphasis on values and attitudes, in which the support is related to the information used as an opportunity to give direction to the human resource development so intertwined cooperation, trust, in carrying out regulations set by the government so as to produce stability and attitude as the basis of a commitment in setting innovation in the field of education.

In order to maintain the existence of the organization, the steps that must be taken by a leader is to understand and can identify quality information so as to solve the problems and challenges that can be used as a basis for decision making.

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The Relationship between Kyai Managerial Competence, the Management Based Islamic Boarding School (MBIBS), and the Educator's Performance in Islamic Islamic Boarding School: Approach Concept

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Abstract

This article aims to explain briefly a conceptual framework that describes variable relationships of the leader's (Kyai) Managerial Competence role as manager of Islamic Boarding School, the Management Based Islamic Boarding School implementation and the educator's performance. The final goal of this research is to investigate the relationship among these variables and to be expected to develop the research purpose itself.

Keywords: Managerial Competence, Management Based School, Performance, Islamic Boarding School.

1. INTRODUCTION

The era of modern education demands the leader of Islamic Boarding School to have managerial competence. The leader's role (Kyai) as manager of Islamic Boarding School really has influence towards the teacher's performance. Moreover, the effectiveness of implementation of educational management may also influence the educator's performance that determines the success of education in Islamic Boarding Schools.

The purposes of this article to describe and to analyze the influence between the leader of Islamic Boarding School managerial competence and the management based Islamic Boarding School towards the educator's performance.

In the policy of National Education Law section 15, the Islamic Boarding School entered the pattern of religious education. Described in section 30 that religious education can be implemented in the form of formal education, non-formal, informal and also in the form of Islamic Boarding School education. Before this opinion, most people already made Islamic Boarding School as a solution alternative education, as well as a consequence from the formal education system in Indonesia that still being unstable.

Based on data from the Ministry of Religious Affairs, that in 2011, there were 21,500 Islamic Boarding Schools, and five years later in 2016, the number increased to 27,000 with about 3.7 million students, while the educators (ustadz/ustadzah) are amounted to 152 thousand.

In its development, Islamic Boarding School is increasingly finding its existence through the latest endorsement of the minister religion (PMA), which some of Islamic Boarding Schools in Indonesia are qualified to get equality in terms of the implementation of the education system.

Even though it showed significant improvements in some aspects, still Islamic Boarding School has disadvantage that if no preventive measures, it was able to threaten the sustainability of the Islamic boarding School itself.

According to Ministry of Education Annual Report in 2015, only 15% of the organizations claim that, there is very minimum or lack of influence of managerial competency on the organizational performance.

Advocating the managerial competency and effective management implementation system should enhance power by good educator performance of the link between management based school implementation to make good alumna competence.

In fact, we found several weaknesses of Islamic religious schools such as its curriculum, lack of facilities and financial and poor administration.

The problems that faced the same Islamic Boarding Schools with other educational institutions, namely the quality standards of education availability of educational personnel, facilities, financing, management, processes and student achievement. Results are based on facts including: (1) the academic background of educators, which reached 54%; (2) approximately 73.56% of the schools have adequate infrastructure; (3) the management and delivery of education have not reached the expected standard.

Low performance of productivity of each Islamic Boarding School educator has implications for the quality of Islamic Boarding School. So, the allegation of the author that it occurs due to the managerial performance of each

different leadership, it has resulted in the implementation of school based management of each school is different related to the quality of the performance of educators in Islamic Boarding School. This phenomenon is very interesting to be understood. It is based on the pad: (1) leadership is the spirit of management; (2) management is a tool to achieve the goal of educational institution, including Islamic Boarding School; and (3) the performance of the educator (ustadz/ religious teacher) is the driving force management functions at the Islamic Boarding School.

2. THE LEADER OF ISLAMIC BOARDING SCHOOL (KYAI) MANAGERIAL COMPETENCE

According to Abdullah Syukri, the leader of Islamic Boarding School is Kyai, and Kyai is the one who regulates, controls, moves, and accelerates the overall totality of Islamic Boarding School, either out or added, because the value generated by the activities of the students, educators, and all members of school based on the life and philosophy of Islamic Boarding School that educates. The ideal leader in Islamic Boarding School is a leader who can align the function of strong managers with strong function of the leader, namely the leader who is able to cope with change and understands the changes in the future.

One of the changes is known as educational autonomy or MBS. In connection with the implementation of the MBS as disclosed by AbouDouhu that leadership determines the success of MBS models, since the leadership fully responsible for the implementation of programs and improve the quality of school administration in order to have good quality and effective.

Educational institutions including Islamic Boarding School need a leader, because the leader who determines the policy direction of the organization. In managing the educational institutions, cannot be separated in a field study of science namely the science of management. Therefore, the leader of Islamic Boarding School must be able to function as a manager. The leader must be able to have good managerial competence from the planning, organizing, and controlling.

More details, Sudarwan Danim explained that managerial capability of the leader in managing the organization and available resources to achieve the goals that have been set as measured by; (1) the ability to plan is being able to plan and establish strategic and being able to streamline planning, (2) the ability to organize that includes is being able to perform sharing duties and responsibilities and also being able to manage personnel, (3) the ability of the implementation is being able to take decisions and being able to establish communication, and (4) the ability of supervision is being able to control the organization.

Meanwhile, Mulyasa put forward in the new paradigm of management education about headmaster that should be able to function as (1) educator; (2) manager, (3) administrator, (4) supervisor, (5) leaders, (6) innovators, and (7) motivator (EMASLIM). George R. Terry revealed that the managerial competencies are reviewed through four aspects, namely (1) planning: budgeting, programming, decision marking, forecasting. (2) Organizing: structuring, assembling, resources, staffing; (3) mobilization (actuating): coordinating, directing, commanding, leading, stimulating, motivating; and (4) controlling: monitoring, appraising, evaluating, and reporting.

a. The Parameter of the Leader of Islamic Boarding School Managerial Competence

Therefore, from some theories of managerial competence at the top researchers determine parameter indicators of the leader of Islamic Boarding School managerial competence are:

1) *Planning*

In the context of the research, the capable leader of Islamic Boarding can be identified from the following: (1) the Islamic Boarding School profile (as proof of capable leadership); (2) the vision, mission and objectives of Islamic Boarding School (as proof of the extent to which the ability of the leadership in planning); (3) planning human resources (allocation relevance of human resources); (4) the work program of Islamic Boarding School; (5) the availability of the draft budget; (6) the availability of curriculum planning.

2) *Organizing*

As indicators that a leader can organize are: (1) the existence of a team of curriculum developers in Islamic Boarding School; (2) the presence of the administration at the Islamic Boarding School; (3) the infrastructure manager; (4) the trustees or committee of Islamic Boarding School; (5) the departmentalization or parts that help the leader; (6) the delegation of decision maker; (7) the quality assurance team; (8) the students' organizational of Islamic Boarding School; (9) the data management team of Islamic Boarding School; (10) the developer team of human resources of Islamic Boarding School

3) *Implementation*

The Indicators that show a leader of Islamic Boarding School has capable skills in implementation are: (1) has capable skills in leading; (2) directly monitoring the development of Islamic Boarding School; (3) developing the professionalism of educators; (4) implementing a systematic guidance and counseling; (5) implementing the empowerment of Islamic Boarding School; (6) pursuing the availability of Islamic Boarding School infrastructure; (7) exploring other funding sources for the economic improvement of Islamic Boarding School; (8) creating a harmonious relationship among

elements of Islamic Boarding School; (9) forming the business unit of Islamic Boarding School; (10) holding socialization of Islamic Boarding School to the public.

4) *Controlling*

According to Husaini Usman, the controlling includes: (1) monitoring; (2) assessment; (3) reporting; and (4) monitoring and evaluation. In the context of this study as proof that the leader of Islamic Boarding School is able to evaluate are: (1) a system of monitoring and evaluation by the leader of Islamic Boarding School; (2) the evaluation of the implementation of the curriculum by the leader of Islamic Boarding School; (3) the leader of Islamic Boarding School has a commitment to improve the performance of Islamic Boarding School; (4) the leader of Islamic Boarding School implements the feedback of the results of supervision; (5) accountability of the performance of Islamic Boarding School; (6) the leader of Islamic Boarding School is responsible to the work of Islamic Boarding School by the report.

3. THE CONCEPT ON THE MANAGEMENT BASED ISLAMIC BOARDING SCHOOL (MBIBS)

In relation to Islamic Boarding School, the management based Islamic Boarding School (MBIBS) is one manifestation of the education decentralizations. Abdullah Syukri reiterated with the characteristic of the system model which is owned by Islamic Boarding School does not have any problem with the paradigm of school based management (SBM) who is now becoming a post-reform model of modern education in Indonesia.

Explicitly as Shulton said that the management based Islamic Boarding School (MBIBS) concept comes from merging the two concepts, between the concept of Islamic Boarding school that implements a management-oriented soul planting sincerity, sincerity and volunteerism that is commonly known as a special "*lillaahita'ala*" with the modern management concepts or MBS earlier. The concept of integration is a form of Islamic Boarding School accommodating to the current global developments. The traditional concept remains a capital base that is coated with professionalism thus forming an ideal combination intact, namely idealism-professionalism.

Can be concluded from the description above that the management based Islamic Boarding School (MBIBS) is a school based management (SBM) based on the Islamic Boarding School idealism. The idealism that oriented to sincerity and school based management (MBS) is based on the professionalism in realizing the good education.

From the similarities and differences of several theories related to the implementation of the management based Islamic Boarding School (MBIBS), the researchers summarize and define the parameters that could be used in research related to the implementation of the management based Islamic Boarding School (MBIBS) in modern schools. It can be identified through a systems approach input-process-output. These explanations include:

- 1) *Input*: (1) the existence of a development plan that is imbued MBS (autonomy, openness, participation, accountability, cooperation and sustainability); (2) the Islamic Boarding School has clear policies, objectives, and quality objectives; (3) the classification of Islamic Boarding School elements (task / plan / program / limitation / control) in writing; and (4) the Islamic Boarding School has rules that cover the roles among the Islamic Boarding School elements.
- 2) *Process*: (1) learning at the Islamic Boarding School has a high level of effectiveness; (2) extra-curricular activities in Islamic Boarding School are effective and aligned with the curriculum of Islamic Boarding School; (3) Islamic Boarding School develops the local curriculum in terms of curriculum of Islamic Boarding School that reflects the needs of Islamic Boarding School and local communities; (4) the existence of effective human resources organizers as needed or enforceability of recruitment and human resources placement system and has a high degree of relevance; (5) forming the intelligent, dynamic and compact teamwork; (6) the implementation of the performance improvement agenda in accordance with the vision, mission and objectives of Islamic Boarding School; (7) Islamic Boarding School has an organizational structure that ensures the smooth of its program; (8) making partnership with external parties; (9) distributing authority, responsibility, and educational resources; (10) the implementation of a monitoring system periodically with a follow up of the management based Islamic Boarding School (MBIBS) evaluation results; (11) the completeness of the equipment and facilities in accordance with the needs of students; (12) has a high self-reliance; (13) the transparency of the financial management; (14) the economic development through intra, inter and entrepreneurship activities to support the economics of Islamic Boarding School; (15) building a commercial network for the sake of an effort to obtain a source of funds for financing the Islamic Boarding School; (16) Islamic Boarding School has a system of quality assurance services; (17) being responsive and adaptive to the needs and the demands of society; (18) the development of community participation; (19) has a safe and orderly environment; (20) being able to maintain the sustainability (viability) well; (21) developing a safe and Islamic culture; (22) has a transparency management of Islamic Boarding School; (23) implementing monitoring and evaluation system.
- 3) *Output*: (1) the general academic achievements are shown by graduates of the Islamic Boarding School; (2) the non-academic achievements are shown by graduates of the Islamic Boarding School; (3) the achievement of skills and life skills by graduates of the Islamic Boarding School.

4. THE EDUCATOR'S PERFORMANCE

Mangkunagara explained the definition of performance literally in major Indonesian dictionary (KBBI) is something accomplished, achievements shown, and workability. Other than that, Sulistyorini defined that performance is the level of success of a person or group of persons in carrying out their duties and responsibilities as well as the ability to achieve the goals and standards that have been set.

Related to its scope, Moeljono explained that the performance also has two perspectives: individual performance and organizational performance. Basically, organizational performance is largely determined by individual performance.

In an educational institution, performance of the individual is the performance of teachers and employees. In Islamic Boarding School, the performance of educators is related to all activities that shown by educators in their responsibility to educate, teach, guide, direct, and guide the students in order to the development of mental-spiritual as well as physical-biological.

For more information on parameters related to the performance of teachers, Martinis and Yamin expressed that the first is in terms of personality, the educator has: (1) steady; (2) stable; (3) adult; (4) wise and prudent; (5) authoritative; (6) morality; (7) being a good role model for students and the community; (7) evaluating his own performance; and (8) developing a self-sustainable manner.

Secondly, in the pedagogical (1) insight and understanding the educational; (2) the development of curriculum and syllabus; (3) understanding of the learners; (4) the design; (5) the implementation of learning that educates and dialogues; (6) evaluation of learning outcomes; (7) the development of learners to actualize

Various potentials. Thirdly, the professional competence is: (1) mastering the science of substance related to the field of study; (2) mastering the structure and the scientific method. And fourthly, the social competence is (1) being able to communicate orally and in writing; (2) using communication and information technology functionally; (3) being able to interact effectively with students, fellow teachers, staff, parent guardians, and (4) being polite with the surrounding community.

The indicators of qualified educators from the standpoint of personality as revealed by suparlan and abdul rahman al-nahlamy are: (1) being fair in action; (2) maintaining the good stature and dressing; (3) showing sympathy for each student; (4) teaching students accordance with students' ability; (5) having a patient and caring; (6) working in group; (7) constantly equipping themselves with knowledge and study it further; (8) using many rules and approaches to teaching; (9) obeying the ethics of professionalism; (10) being intelligent and capable; (11) being able to engage effectively; (12) does not sour, grumpy, like a stubborn, self-aggrandizement, cocky, arrogant and difficult to accept the input of others; (13) has a humorous nature; (14) being knowledgeable and continually increasing their knowledge on the latest developments, especially in the field of technology, (15) has the character and nature of *rabbaniyah* that embodied in the goals, behavior and mindset; (16) being sincere in his duties as an educator simply to seek the pleasure of Allah and establish the truth; (17) knowing the psychic life of learners, and (18) being responsive to a variety of conditions and developments which could affect the soul, belief or thought patterns of the learners.

More details are disclosed by moldy that performance is influenced by three factors: the nature, behavior, competence, achievement of goals and potential for improvement. In the context of Islamic boarding school education, the educator's performance quality can be identified by (1) the nature; (2) behavior; and (3) the competence of educators. Educator's performance can be measured through four competencies, namely: (a) the pedagogic competence; (b) personal competence; (c) professional competence; and (d) social competence.

As the parameters of the performance of educators in Islamic boarding school can be seen through four aspects, they are: (1) the competence of pedagogy; (2) personal competence; (3) professional competence; and (4) social competence.

- 1) The indicators of pedagogical competence are: (1) the educators are able to actualize the potential of learners; (2) the educators are able to plan and develop the curriculum; (3) the educators are able to carry out an effective learning process; (4) the educators are able to master Islamic and educational material; (5) the educators are able to improvise (improving the quality or better condition); (6) the educators are able to master learning strategies (covers the approaches, methods and techniques of learning); (7) the educators are able to take advantage of learning technologies in the learning process.
- 2) The indicators of personal competence are: (1) fair, patient, kind, and compassionate; (2) a self-conscious in appearance; (3) empathy and sympathy; (4) the educators act restly to *rabbaniyah* nature that manifested in behavior and mindset; (5) expressing ideas into action and innovative solutions; (6) the educators are able to create an alternative solution during troubleshooting.
- 3) The indicators of educator professional competence are: (1) the educator has knowledge of the work; (2) the quality of work; (3) productivity; (4) showing the result of effective work; (5) the educator is able to adapt and flexible; (6) being responsible for resolving the conflict; (7) maintaining the attitude and professional; (8) has the ability in management and leadership; (9) controlling the students regularly; and (10) motivating, stimulating and exciting the students.

- 4) The indicators of educator social competence are: (1) the ability to communicate and interact; (2) being able to cooperate and maintain both labor relations; (3) controlling the information; (4) having knowledge of the culture and traditions; and (5) having appreciation and social awareness.

5. CONCEPTUAL FRAMEWORK

From the theory and empirical studies can be concluded that a relationship among variable managerial competence of the leader of Islamic Boarding School, the management based Islamic Boarding School (MBIBS) implementation and performance within a conceptual framework is as follow:

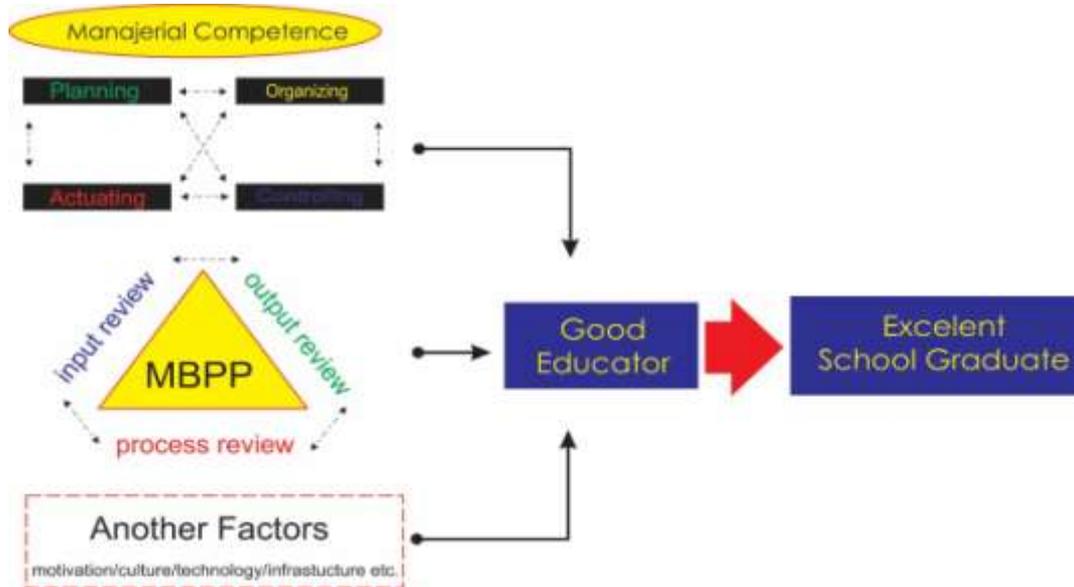


Figure 1: Conceptual Framework.

Many studies have shown that the managerial competence of the leader affects the performance of the educators instituted. As research which conducted by Umamah against teachers in MAN Malang indicates the effect by 29.6% between the behavior of the leadership of MAN on teacher's performance. Likewise, the results of a research that conducted by Ana Susana also revealed that there is the influence of headmaster managerial knowledge on the teachers' performance.

In addition, as Sugeng research against junior high school teachers in Kudus shows that the influence of managerial competence 46.7% contributed positively and significantly to the performance of the teachers. Further, as Gemnafle research against educators in public and private high schools in Southeast Sulawesi, concluded that there is a direct causal relationship between the headmaster managerial skills with the eacher performance.

While in Kasman research concludes that there is a relationship between the teachers' performance with the primary school headmaster managerial skills. And in Gorton research says that the managerial skill is important for improving the teachers' performance.

This conclusion is reinforced by Sion Holten Caldwell on his quoted that the managerial skill is an effective way to improve the performance. Megan and others stated that the positive effect on the managerial skill of teachers' performance. Metcalf and Urwick in Mantja concluded that the participation of teachers in leadership functions can improve the performance itself.

6. CONCLUSION AND SUGGESTION

Among the variables, there are sub-variables which are interrelated, such as the variable managerial competence of the Islamic Boarding School leader which are interlinked among the planning, organizing, implementing, and monitoring. So, it can be said that an Islamic Boarding School leader has good managerial competence if he is able to plan, to organize the existing Islamic Boarding School resources, to implement and to oversee programs that are successfully implemented.

Can be said that a modern Islamic Boarding School is good in implementing the management based Islamic Boarding School (MBIBS) is seen from the running system, it can be reviewed through the input-process-output which means that the system elements also has a positive relationship. The input quality will affect the effectiveness of the management based Islamic Boarding School (MBIBS) process. When the process is effective, undoubtedly there is also a quality output.

Finally, the implementation of the management based Islamic Boarding School (MBIBS) can't be separated from the management functions, so the leader managerial competence becomes an imperative in the management based Islamic Boarding School (MBIBS) effectiveness. Both of these factors inevitably affect the teacher's and educator's

performance. The good educator's performance is a key in realizing a good education and teaching which aims to issue useful graduates.

In conclusion, it can be stated that the aims of the Islamic educational system is ideal of national attention because of Islamic modern boarding school contribution and role in the national good education system. Its relevance in terms of good personality performance.

Its function should be upgraded in order to prepare the balanced and integrated Muslim personality. Once we got that far, to rich goals for the future of organization education society than to ensure steady improvement on process of educating to the quality of life for this and future generations. It is timely that this statement, Educating for a Islamic Boarding School Sustainable Future.

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Building Multilingual Children in Early Childhood (A Strategy to Improve Multilingual Ability for Children: The Sketch of Semiotic Study)

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Abstract

This paper aims to know the strategies to build children multilingual ability (English language, Bahasa Indonesia, and Javanese language). The researcher used descriptive qualitative research design simultaneously approached with semiotic study. The data are collected through observation and interview to the teachers of PAUD Plus Az-Zalfa. The result showed that the strategies to improve children multilingual ability were implemented into three basic steps: the language level, the communication relation and the workday used. Those steps cover the language level in sentence structure. Words were introduced to preschool and playgroup students, phrases and sentences were introduced to playgroup, K1 and K2 students. The implementations of those strategies were through daily routines and activities. It was included in main activities and supported activities. Main activities covered the thematic activities, including telling story, cooking, drawing, coloring, etc. The supported activities covered playing games and singing. The teachers used multilingual languages in dialogues among students-students, teachers-students, teachers-school principal and employees, and teachers-parents. The implementation of speaking multilingual languages was also divided in workday language. Mixed English and Bahasa Indonesia were used on Monday, Tuesday, Wednesday, Friday, and Saturday. The Javanese language was used on Thursday. In conclusion, the implementation of those above strategies can build children multilingual ability. English language was important for international communication and Javanese language was important to preserve the local content and students' mother tongue.

Keywords: multilingual ability, teaching strategies, multilingual children, playgroup students

1. INTRODUCTION

English is the most popular language in the world. It exists in international conferences and events. Besides, it is also "the bridge" in international communication when the speakers and hearers are coming from different languages. Since the speaker cannot understand the listeners' language or vice versa, they use English as the medium of communication.

Asean Economic Community is the community that focus on economic integration and development based on ASEAN countries. It makes ASEAN as a single market and production base. It is a competitive region with fair economic development and fully integrated movement into the global economy system. In the current issues, it will be characterized by free movement of goods, services, investments, capital and people skills. Therefore, this community gives exposure to the citizens among those countries to master English language skill well.

In Indonesia, English language is admitted as the foreign language. In foreign language learning, language plays no major role in the community and it is primarily learned in the classroom. It is not used in daily communication among people. However, the government of Indonesia issued the policy about the English language teaching in Indonesia that starting on junior high school students. The government eliminates English language in Elementary School's curriculum. This is followed by the public schools in Indonesia. This policy arises pros and contras among the citizens of Indonesia, even the studens and teachers. The contras explain the importance of critical period in learning language.

Lenneberg (1967:116) suggests that there was a neurologically based "critical period", which completes mastery of language, but it is no longer possible, because it will end around the onset of puberty". Lenneberg also suggests that bilingual language acquisition can only happen during the critical period (age two to puberty). It means that there is a biologically determined period of life when language can be acquired more easily. It is started from the golden period of children until puberty. The rest will be conscious language learning.

Beyond this period, a language is more difficult to be acquired by the children [1] and Lightbown and Spada suggest that "childhood is the golden age for creating simultaneous bilingual children due to the plasticity and virginity of the child's brain to make for superior ability specifically in acquiring the early sets or units of language [1]. It completes the previous theory about the importance of critical period in learning language.

The above theory points out that learning language is important started at early childhood after the students completing and mastering their first language or their mother tongue. It can be seen clearly in the aspect of

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pronunciation. The children who learn and acquire their second language and foreign language in the early age, they will have excellent pronunciation skill.

Focusing on learning foreign language, especially English in Indonesia, the teachers have to decide some strategies to reach the best output. Since the subjects learning are children in the preschool aged, the strategies should be interesting and attractive. Since the students have the ability of their first language acquisition, they just need to acquire their English in their daily communication. Therefore, the behaviorist perspective is admitted as the basic knowledge in deciding the strategies for teaching English in the early pre-school students.

Behaviorism points out the role of environmental factors in influencing behavior of the learners. It is supported by Skinner's theory. Skinner[2] wrote the concepts of operant conditioning and shaping. Learning is explained in terms of imitation, practice, reinforcement, and habit formation.

For this research the semiotic approach is used to explore the phenomenon of the subsurface. Semiotics is part of the linguistic study [3]. However, this independent linguistic study has now been contextualized to solve or reveal the phenomenon in the real world problem. For this context, it fits the need of the researcher to reveal the teaching and learning process and strategies by viewing at the discourse in the context which can be both stated using writing code or symbolized using picture and other objects. Hence, branches of the linguistics study can be actually tracked or studied using semiotics. Semiotics becomes the interesting issues to be integrated with other fields as what so-called macro-linguistics study. In further development, socio-semiotics has been a visual socio-semiotics that is a new field of study. It has been defined by Jewitt and Oyama as involving "the description of semiotic resources, what can be said and done with images (and other visual means of communication) and how the things people say and do with images can be interpreted[4]

2. METHOD

This research is about the identification of teachers' strategies in building multilingual children in early childhood through daily routines. Therefore, the researchers used descriptive qualitative research design. The researcher did the research in TK Az-Zalfa, Pacitan Subdistrict, East Java in academic year 2015-2016. The researcher collected the data by doing observation and conducting interview with the teachers and the principal. In this research, the researcher played an important role as the main research instrument. The researcher acted as a planner, data collector, analyst and the reporter of the findings. Finally, after having been collected, the data are analyzed by using the following process: data reduction, data display and drawing conclusion.

3. FINDING AND DISCUSSION

PAUD Plus Az-Zalfa is one of popular PAUD schools in Pacitan. This school provides three level in children education. They are day care class or *Taman Penitipan Anak*, Playgroup class, Kindergarten class (K1 and K2). Besides, there is a class for children with special needs. Those levels are divided into several classes. The day care class is named by cute panda class. The playgroup level is named by nice seaworld class. K1 level is divided into sweet camel class, polite penguin class, and smart ant class. K2 level is divided into strong lion class, fascinating flamingo class, and workhard bee class. Each classes consist of 12-17 students. Each class in K1 and K2 level is taught by two teachers, playgroup class is taught by three teachers, and day care class is managed by four teachers.

This school integrates three education pillars: religious, knowledge and leadership. Therefore, the school curriculum is not only focusing on reaching the academic goal as implemented by the ministry of Education, but also develop non-academic curriculum that is integrated in natural and local bases. The school is also invites the parents' role in communicating with teachers and school stake holder in educating the students. The parents also work together in the activities related to teaching and learning process.

The teaching and learning process is administered by many activities in indoor activities and outdoor activities. The teaching and learning process is also managed by the theme. The theme is divided into weekly theme and monthly theme. There are also weekly events, monthly events, and yearly events. "Pasaran" is the example of weekly events. "Pasaran" means the students have to sell foods, drinks, snacks, or even handycraft for the other students or the parents. "Pasaran" is based on *dino pasaran* in the Javanese calendar. Another weekly events is "tabungan surga" on Friday. Those events complete the teaching and learning process. Those events also build the students characters.

In addition, the school also implements monthly events, like swimming, cooking, outing, father-mother clothes adventure. Each class has schedule for swimming. Cooking time is managed based on the theme. Each level of the class will have different day-schedule. Outing is also based on the theme. In the outing activities, the students visit the traditional market, farming fields, book fair, bus-station, etc. In father-mother clothes adventure, the students are joined the adventure by wearing their parents clothes.

The yearly events are AFO (Az- Zalfa Family Olympic), Mothers' Day, Kartini's Day, Pesantren Kilat, Parenting, Carnival, Camping, Idul Adha, etc.



Picture 1: The students joining the farmers in the farm (outing activity)

The school curriculum implements multilingual in daily communication. Bahasa Indonesia, English language and Javanese Language are used in daily interaction. English language is aimed as a strategy to face international events and communities, while Javanese Language is aimed to prevent mother tongue and local content. Actually, the students are also introduced to Arabic Language on Friday, but it is not implemented in daily communication yet.

Those three languages are introduced simultaneously in their daily communication. It can be seen from the supported conditions in the schools. The students learn through daily routines. therefore, they feel enjoy in learning English because it is not taught inside the classroom (as usually seen in teaching English for the general public school curriculum) where the students just learn from text book without applying in daily communication.

The implementation of teachers' strategy in building multilingual ability for preschool and kindergarten students in PAUD Plus Az-Zalfa through daily routines and activities are divided into three aspects below:

3.1 Language Level

The teachers start implementing multilingual in daily communication by using different language level based on the class level. The word are introduced in nursery class and playgroup class and phrases and sentences are introduced in K1 and K2 students. The teachers introduce those words based on the weekly theme. Enriching vocabularies for the students are the basic goal in teaching learning process. Then, in the next step, the students can use it in communication. Here is the example:



Picture 2: a note for placing bag (sticked on the bag locker)

The above picture is the example of a note for placing bag of day care class. This kind of note is also placed in each classes from each class level. Besides, there are also note for shoes, sandals, found thing, and rubbish. It is the example of introducing English in the word level. It is not only in written word because many of them still cannot read. However, the teacher also introduces it in everyday vocabularies. For example, the teacher tell the students to put shoes in the locker by saying mixed Bahasa Indonesia and English Language by saying: "*Kak Noah, tolong shoesnya diletakkan disana ya!*" while pointing to the shoes locker. This condition is spoken everyday. Then, it will be continued by more complex expression to phrases or sentences based on the students class level.



Picture 3: The media for telling the date, day, month and year.

In every single day, the teacher introduced the days name, date, month and year in English language. It makes the students can memorize unconsciously. It is effective for them without drilling consciously. A month later, the students can speak it without guidance from the teachers.



Picture 4: Polite Penguin class rules

The above example is the class rules example hung on the wall. This written rules is completed with picture illustration. It helps the students in understanding the rules. In explaining these rules, the teacher speak it in English language with illustration. Therefore, the students understand it naturally without translating into Bahasa Indonesia. It is effective for them in learning English unconsciously.

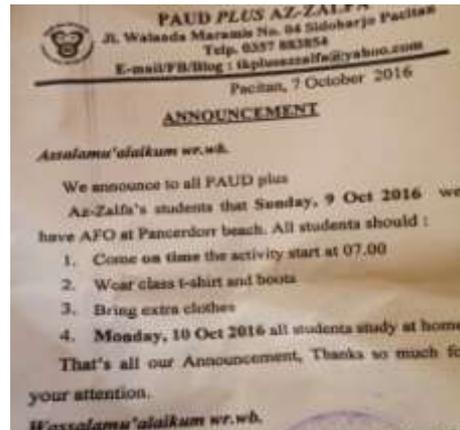
As mentioned previously by the Skinner theory, the teaching learning process covers the imitation, practice, reinforcement, and habit formation. Viewed in this context, in the imitation process, the teachers give the example in expressing question and giving instruction. Besides, they also implement multilingual in school communication. In practice activity, the teachers use English in daily interaction together with the students. The teachers will also correct the mistakes done by the students. The students sometimes mispronounce the words. Then, the teachers exactly give correction to the students.

Reinforcement points out in giving positive and negative reinforcement to the students. In the teaching process, the teacher should avoid giving negative reinforcement because giving positive reinforcement can change students' behavior while negative reinforcement just changes the actions.

The reinforcement is implemented in the classroom activity to motivate the students. As the example, the teachers can give the first turn in taking the snack (in snack time) for those who can mention the vocabularies related to chicken (in weekly theme material: chicken). Habit formation is implemented in using English language regularly and consistently in daily routines. Day by day, they will have rich vocabularies as a formula to speak English fluently in the next level.

3.2 Communication Relation

Those three languages are used in daily communication in the school. It also focuses on the communication relation among the teachers, the principal, the students and even to the parents. In the beginning of an academic year, the parents will be announced to support the successful of applying three languages. Here is the example:



Picture 4: The Announcement for the parents.

The above picture is the announcement for the parents about the students activities. the announcement is always written in English language. In the beginning, some parents feel difficult. However, it will make them familiar to English language. Besides, the parents are also speaking English in school area, or at least they mix or switch with Bahasa Indonesia. It makes the parents learn English too at home because the students mostly bring the language at school into their communication at home.

This situation support the students to speak English as a habit. In the school, the teachers speak English to the other teachers. The students call the teachers as Miss, Mr, or Mrs. It is not only for the teachers but also for the gardeners, chefs or the IT Staff. In addition, at home the parents try to practice English eventhough it is in the word level. It supports the students to be familiar with English language. They speak and understand English language unconsciously in their daily activities.

3.3 Workday Used

Those three languages are used based on the used days. The students, teachers, principal, and parents (especially if they are in school area) will communicate by using English Language on Monday, Tuesday, Wednesday, Friday and Saturday. The Javanese language is used on Thursday.

The implementation of the day schedule in speaking language is followed by the students, the teachers, and the staff members of the school. It is started with the teachers when they greet the parents in the morning. The teachers will greet the parents in the morning by speaking Javanese Language on Thursday.

On Thursday, the students also wear Batik or Lurik dress. It is a symbol of Javanese costum.



Picture 5: The students wearing traditional Javanese clothes.

This activity support them to speak Javanese. They will remember that they have to speak Javanese when they wear Batik or Lurik in their daily activities. The application of speaking Javanese language is also implemented on written and spoken. It is also implemented on games or other activities.

4. CONCLUSION

The strategies to build children multilingual ability were implemented into three basic steps: the language level, the communication relation and the workday used. Words were introduced to preschool and playgroup students, phrases and sentences were introduced to playgroup, K1 and K2 students. The teachers used multilingual languages in dialogues among students-students, teachers-students, teachers-school principal and employees, and teachers-parents. The implementation of speaking multilingual languages was also divided in workday language. Mixed English and Bahasa Indonesia were used on Monday, Tuesday, Wednesday, Friday, and Saturday. The Javanese language was used on Thursday.

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Establishing the Communication Intensive between the Professors and Students Online Web-Based

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Abstract

The quality of student learning is determined by the quality of communication between lecture and students. Intensive communication will help the students to improve the quality of the learning process and results. Ideally, Intensive communication not only built on in the classroom, but also have to be built on outside of the classroom. Some of the difficulties that are common in the teaching-learning process are: a). Difficulties in delivery duties of lecturers to students; b) Difficulties in the evaluation and assessment tasks; c). Difficulty in managing instructional materials must be received by all students. The purpose of this study was to develop a model that could facilitate communication and management of student tasks, so that the learning process more easily controlled by the lecture. Action research method is a research method chosen to develop this study. The study was conducted directly with students during the learning process. The research was conducted over two years, from 2014 to 2016. The research result is a model of the online WEB-based and named SIMBERSAMA. Lecturers and students can login using a web address <https://www.simbersama.com/sikku/home.php>. The advantages of this model are as follows: a) Students and faculty can enter each profile after logging into the program .; b). Lecturers able to share the syllabus and teaching materials in the menu SHARED FILE; c). Lecturers able to give assignments to students via the TASK menu; d). Each student able to submit their task to the lecturers in accordance with the agreed conditions; e) Lecturers able to check and send back results of a review in accordance with use android or laptop, in accordance with the time owned a lecturer. f). Students immediately able to know score that given by lecturers, after lecturers finished reviewing the task. g) At the end of the semester the lecturer able to analyze the result of all the tasks including the Middle Semester Exam (UTS) and final semester exams (UAS), as well as the final scores. This model can be used freely and free of charge by all the students and lecturers at various universities in Indonesia and outside of Indonesia.

Keywords : Communication, online web-based

1. INTRODUCTION

One success key of quality of student learning is determined by the quality of communication between lecturers and students. Intensive communication will help the students to improve the quality of the learning process and results. Intensive communication not only built on in the classroom, but ideally also have to be built on outside the classroom. Lecturers and students able to communicate every time to have better understanding about teaching materials, or prepare the teaching and learning process before Learning Process in the Class. Some of the difficulties that are common during the teaching-learning process are: a). Difficulties to send the tasks from lecturers to students; b) Difficulties to do evaluation and assess the tasks; c). Difficulties in managing teaching materials that have to be received by all students.

2. LITERATURE REVIEW

2.1 Objectives

The purpose of this study was to develop a model that could facilitate communication and manage of student tasks, so the learning process will be more easy controlled by the lecturer. Lecturers e to learn more about the profile of each student. Lecturers able to share the files of teaching material and give tasks well and structured to student. Students able to submit their task in accordance with the type of tasks assigned by lecturers. And, ,Lecturers able to assess student tasks based on the available time by using Android mobile phone.

3. RESEARCH METHOD

3.1 Method

Action research Method is used in this research process. The research conducted directly with students during the learning process. Steps being taken in this study are: a) Identify the common problem that faced by students when they are communicating with lecturers; b) Designing Web models that could facilitate communication with student Together with students designing; c) Test the Model; d) fix the model. The process of testing and refining the model is conducted over three semesters in a different class.

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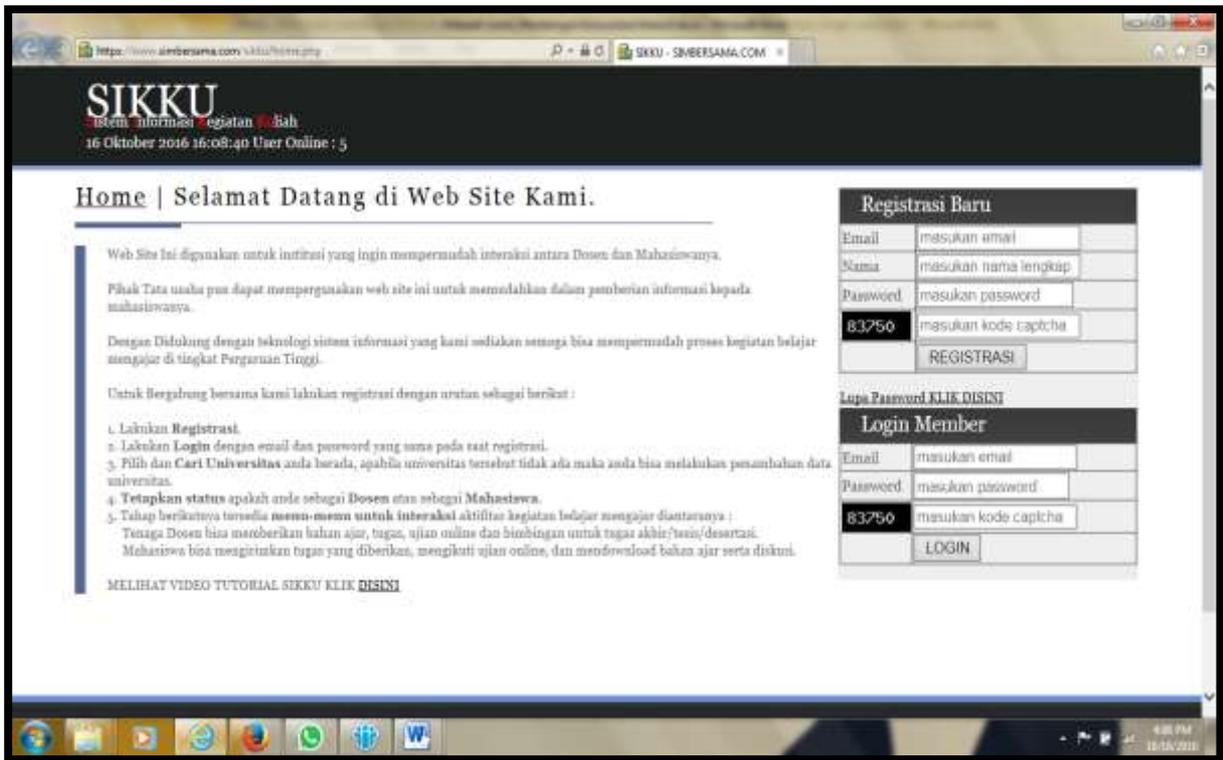
3.2 Time And Place

The research was conducted over three semesters or approximately 2 years (between 2014-2016). Research has been done at the Post graduate School, the University Galuh (Unigal) Ciamis, West Java. There are three classes Post graduate student in Unigal that involved in the research process, i.e the class of ASP 15, ASP 16 and ASP 17 of majoring in Education Management Science.

4. RESULT AND DISCUSSION

The results of the research is produce a model of the WEB-based online ith the title is SIMBERSAMA, and it is managed jointly by faculty and students. To Login is using <http://www.simbersama.com/sikku/home.php> web address.

- a) Students and faculty able to input their profile each after logging into the program. The login process should be preceded with the registration process first, like showed in Figure 1. Then login by using email address and password. When the login process , faculty and students were asked to fill out the profile form, including the

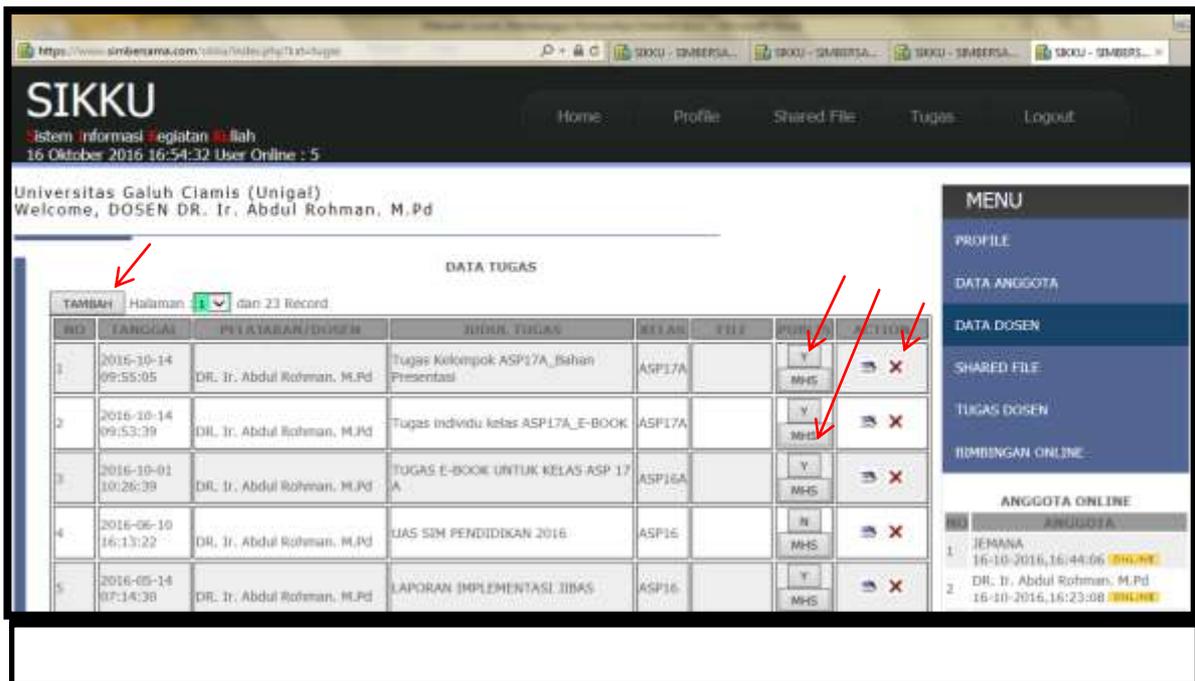


name of the University and the class name that used by students and teachers during the learning process. For instance, UNIGAL university, 15 ASP Grade .

- b) Once the complete profile fill it out, Lecturers able to share the syllabus and teaching materials in the menu FILE SHARE; It is very important that the students understand about the material will be learned for one semester, as well as the rules of the game which could then be discuss at the first meeting. The Class schedule



and division of tasks between students also able to be shared via SHARED FILE menu. Directly Lecturers and students act as ADMIN to manage the Web program. So it does not require any special admin who usually



managed by the University.

- c) Lecturers able to give the task to students directly via TASK menu; All of these tasks has been agreed at the beginning of the class meeting, such as individual tasks, group tasks, presentation materials and others. Please add the additional of tasks if needed with ADDED menu. Publish those the task order menu by using Y menu.

BERI NILAI TUGAS - Internet Explorer
<https://www.simbersama.com/sikku/periksatugas.php?idugas=33&idmhs=33&idkurpul=1145>

BERI NILAI TUGAS

NIM	82321516016
NAMA MAHASISWA	Ipah Masripah,SPd.I
FOTO	
KELAS	ASP16
DITERIMA	Y <input type="checkbox"/>
TANGGAPAN	Bu Ipah, bagus. terimakasih banyak sudah menerapkan jibas disek
NILAI	90
<input type="button" value="SIMPAN"/>	



**NILAI AKHIR KEPEMIMPINAN PENDIDIKAN
PROGRAM STUDI ADMINISTRASI PENDIDIKAN
TAHUN AKADEMIK 2014/2015**

Mata Kuliah	KEPEMIMPINAN PENDIDIKAN	
Dosen	: Dr. Arman Abdul Rohman, M.Pd.	
Kelas	: ASP 16	
Konsentrasi	: Adm Sistem Pendidikan	

No	Nama	Makalah Individu	Makalah Klmpk	5 Slide Penting	Rerata Tugas	UTS	UAS	Nilai Kehadiran	NILAI AKHIR MK KEPEMIMPINAN PENDIDIKAN	
		1	2	3	4 (1+2+3)/3	5	6	7	8 (3+4+5+6+7)/4	9
						25%	25%	25%	25%	(Angka)
1	Aap Apipudin	95	92	96	94	93	76	100	91	A
2	Abdul Fatah	94	90	85	90	92	76	100	89	A
3	Ade Yayan Fitriani B.	96	90	90	92	92	93	100	94	A
4	Andri Priyanto	95	94	94	94	92	70	75	83	B
5	Anisa Dinihari	94	90	90	91	96	70	75	83	B
6	Asep Andri Gunawan	96	94	90	93	92	78	100	91	A
7	Dede	96	95	90	94	97	78	100	92	A
8	Dede Uji	96	90	90	92	92	78	100	91	A



Please open and review all of the tasks that added by using MHS menu, and delete all of the the task if it is not used anymore by using X menu (see arrows in Figure 3. Besides this). Lecturers able to read all of these tasks based on available time. Please give a comment and feedback before give a score to the those document tasks. If student tasks is considered in the good form result then click Y and give Lecturer score , then save it. All ratings will be stored either in SIKKU (See Figure 4.)

- d) Each student able to submit their tasks to the lecturers based on the agreed conditions. It must be submitted to the Folder task that had been prepared by the lecturers. The file name should be written in the format: TITLE TUGAS_NAMA STUDENTS. Example: "The efektif_leadershipNurma". Please avoid to write a file name with the long sentences . Send the task in one time only. If more than one then the lecturer can delete it.
- e) Lecturers able to check and send the results back by using android mobile phone or a laptop, based on time that lecturers has. If it has been considered in the good result , then click Y (Yes) as a sign that the papers have been received and Scored by the lecturers. If a student sent more than one file with the same title then the lecturers able to remove it by Click the "X" on the next the ratings format. When the lectured have been completed to review it then the student can directly see how many score that given by lecturers.
- f) At the end of the semester then lecturers could analyze the overall of the students tasks and provide the average of the score . The final score of the topic is the total average of the daily tasks + rate of the absence + The Midle semester examination + UTS UAS divided by 4.
- g) Advice by using SIKKU. There are several suggestions by using of this software:
 - 1) Select or determine one of student in the class who will coordinate the tasks from the lecture or to be a liaison between the lecturers and students.
 - 2) Ask one of the students who have better understanding about using TI, to teach other students who have difficulties use a computer or SIKKU
 - 3) Please alocate a daily minute lecturers time, to review the task that been submitted by students.
 - 4) Please build intensive communication with students or a student coordinator.
 - 5) Please upload syllabus and teaching materials regularly in SHARED FILE, so students will have better understanding on what will be discussed in the class, and the rules that agreed during the class meeting
 - 6) Please sse WA or other social media that agreed by all of the students, to assist communication between students or between students and lecturers, so they will will use SIKKU more effective.
 - 7) Better to avoid sending files repeated, to avoid storage capacity full easilly. If this is happens then lecturers can delete it.
 - 8) When deleting the unnecessary files, then should be very careful to the important files are not deleted. Please use the computer instead android mobile phone when delete unnecessary file.
 - 9) Please do impact study of using SIKKU at the end of the semester to allow improvement of SIKKU in the future.
 - 10) If there are difficulties to use SIKKU, please contact: Arman Abdul Rohman at mobile: 081 318 584886 or email arman.kuliah@yahoo.com or MrGunawan at Mobile : 0853-1478-9747 or email gunawan.smkbpn@gmail.com.

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Education of Aqeedah in Surah al-Fateha and its Implementation in Modern Education

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Abstract

The focus of this research study discusses the aqeedah in the surah of al-Fateha by Shaykh al-Sa'di. This type of research is the study of the literature. From these studies produced aqeedah education consisting of four components, namely the objective, material, methods and evaluation. Shaykh al-Sa'di thinking about aqeedah education is very comprehensive, effective, relevant, and applicable. what was found in this study is very likely to be recommended and implemented in modern education and the world of Islamic education and can be used as a reference for learning.

Keywords: Education, aqeedah, Islam, and al-Fateha

1. INTRODUCTION

Surat al-Fateha has a great position in Islam and the Qur'an, every Muslim has a very close relationship with it because it is always read in the prayer of at least 17x a day. This surah is the first surah in the Qur'an and consists of 7 verses is entered Makkiyyah surah group. This surah memorized all Muslims, both small and great, either clever or stupid, perhaps even non-Muslims memorize. This surah explains the rules of belief and faith, many large matters contained in this surah that can treat diseases afflict people scattered and Muslims. This surah even though the verse a bit and concise, yet the meaning of the Qur'an are all contained in it as the matters of aqeedah, worship, syareat, character, story, and others. This shows the glory and greatness of the actual content of the surah Al-Fateha. It was very surprising at all when surah of Al Fateha read thousands of times even millions of times in life, but Muslims do not understand what it implies [1].

In this modern era, the majority of people want to live in an instant. Want to be rich to go to a traditional healer, stealing, corruption, robbery, and others to the cause defective and void any belief. Diversion of faith widely spread and occurs like to make the world and desires as a god, liberalism, heresy against the instructions of the Prophet, to worship the tomb of experts, and in others. It's all a danger to the Muslims if it does not have the correct Aqeedah [2].

If we see above, those texts education of aqeedah in the surah al-Fateha be important, this surah contains a very large educational value, and Muslims need to understand the prayer and his life will become completely. Papers and research on education aqeedah in this surah it is important to be discussed and explored. Therefore, we find the scholars have great attention to it. Among the great thinkers of Islam which has paid considerable attention to issues of aqeedah is Shaykh Abd al-Rahman al-Sa'di (1307H) a great scholar who was very productive and made a large contribution in the development of education in the belief in Islamic history. The indicators are most of his works speak of faith, such as al-Qaul al-Fi sadid Maqasid al-Tawhid wa al-Taudhih Lisyajarah al-Bayan al-Iman, al-Riyadh al-Nadhirah, Tafseer al-Sa'di, and others.

2. DIGGING EDUCATION OF AQEEDAH IN SURAH AL-FATEHA BY SCHOLARS

The scholars give much great attention to the surah of al-Fateha for reasons as explain in the introduction above. Each book interpretation is not independent to discuss the interpretation of this surah from the sharing side. As for the scholars who wrote specifically about the interpretation of the surah of al-Fateha include Shaykh Muhammad ibn Abdul Wahab in his book Tafseer Surah al-Fateha, Shaykh Khalid ibn Utsman al-Sibtî his book Tafseer Surah al-Fateha, Shaykh Abd al-Karim al-Khudhair his book Tafseer Surah al-Fateh, Dauhi Zain ibn Ali ibn al-Harith his book, Tafseer al-Fateha al-Zalzalâ Hatta al-Nas, Shaikh Abdullah Siraj al-Din al-Husaini his book Haula Tafseer Surah a-Fateha Umm al-Qur'an al -Karim, Shaikh Ali ibn Nayef al-Sukhud his book al-Muhadzdzab Fi Tafseer Surah Al-Fateha, Shaykh Muhammad ibn Sholeh al-Utsaimin his book *Ahkam min Al-Qur'an Al-Karim*, Shaikh Abdullah bin Ibrahim al-Qar'awi in his book '*Tafseer Surah al-fateha wa yalihi al-al-Masa'il Mustanbathah minhaa*', Shaikh Abdu ar- Razaq bin Abdu al-Muhsin al-Badr in his book '*Min Hidayati Surah al- Fateha*, and others.

The research on the surah of al-Fateha, among others: Adhwa Ala al-I'jaz al-Balaghi Fi surah al-Fateha, written by Sholih ibn Muhammad Ali Abu Bakar al-Zahrani, Surah al-Fateha Dirasah Maudhu'iyah written by Bassam Ridwan Syahadah Alyan, Umm al-Qur'an wa al-Sab'u al-Matsani by Shaikh Ibrahim Ahmad al-Salbi, and Umm al-Qur'an wa Khairu Suwar unzilât by Shaykh Muhammad Mahmud al-Shawaf.

As far as the researchers observed that the books and research above the average content of the lesson explaining the problem faith, monotheism, inner law fiqh, stories and function of the surah of al-Fateha. As devoted subjects aqeedah lessons and tawheed in which explains the kinds of monotheism, worship and kinds of it, the way people take monotheism and opposed still rare[3].

As for the details of the subject matter of Tawheed and Aqeedah can be seen in this letter, among others: in the verse that reads 'Alhamdulillah Rabbil worlds' contained monotheism rububiyah. In the verse that reads 'ar-raheem Rahmanir' and maaliki yaumid deen 'contained monotheism asthma' wa shifat. In the verse that reads 'iyyaka na'budu wa iyyaka nasta'in' contained uluhiyah monotheism or unity of worship. Paragraph "maliki yaumid din 'contained faith on the final day [4].

From the view of the scholars 'on top of the surah of al-Fateha contains aqeedah and tawheed, in which taught us to Oneness of Allah in terms rububiyah, uluhiyah, and asthma' wa shifat him. This means that we must believe that God is the only creator, ruler, and the regulator of the universe. We are also obliged to believe that God only true God, while all god besides Him is vanity. We must believe in the names and attributes of God as mentioned in the Qur'an and the Sunnah. And among the three kinds of monotheism is the most basic and most important is monotheism uluhiyah. Because unbelievers believe in monotheism rububiyah and does not make them a believer. Uluhiyah Tauhid which is the primary mission of preaching the Apostles' alaihimus greeting.

3. EDUCATIONAL OBJECTIVES AQEEDAH IN SURAH AL-FATEHA

Objectives of Islamic Education by Shaykh as- Sa'di is realizing ubudiyyah to God. The purpose Allah created the jinn and men, and sent all the Messengers is to worship to know Him, to love Him, to return to Him, overlooking Him and turn back from other to Him.[5]

The purpose of teaching in Islam by as Sa'di is to manifest faith in students and keep him away from immorality, humans introduced on the position of the scholars are teaching of science to them, forming a perfect Islamic personalities, both himself, his behavior and his worship, preparing the student membership to be prepared to teach science and earnestly seek knowledge because it would become his teacher substitutes, saving pious charity that will be useful for itself and its teacher, instilling the spirit cling to Islam, and others.[6]

From the above it can be concluded that the purpose of education is the belief in the surah of al-Fateha by Shaykh Sa'di is to make a human who are ready to devote themselves willingly to God, not associating partners with Him and only Him for help. This purpose is contained in glorious paragraph, that is "iyyaka na'bu iyyaka nasta'in wa '.

4. EDUCATION MATERIAL AQEEDAH IN SURAH AL-FATEHA

Faith To Allah, His angels, His books, His messengers, the Last Day and qadar good and bad is the definition of aqeedah. The right Aqeedah will fill your heart with faith, secure, confident, light, and instructions.[7] Prophet Muhammad said about faith:

أَنْ تُوْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرُهُ وَشَرُّهُ

"You believe in Allah, His angels, His books, His messengers, the Last Day and qadar good and bad". (HR. Muslim).

The educational material aqeedah in the surah al-Fateha by Shaykh al-Sa'di was consists three monotheism, those are monotheism rububiyah (taken from paragraph ... Rabba al-Alamin), tawhid uluhiyyah (taken from lafadz God ..., paragraph ... iyyaka na ' bu) and monotheism asthma 'and the nature (taken from paragraph ... al-hamdu), determination of praise to God (verse "alhamdu ...), determination nubuwah / prophetic / treatise (taken from the verse" ihdinaa al-Shirat al-Mustaqim ") , determination retaliation for charity on the day of Resurrection (taken from the verse "yaum maliki al-Din"), the establishment of schools of Ahl al-Sunnah wa al-Jama'ah in qodar / taqdir /provide the people that do something wrong in essence, different from the group of Qodariyyah and Jabariyyah and rejecting all heretical as Jews and Nashroni, and much more, (taken from the verse "ihdinaa al-Shirat al-Mustaqim"), purify religion with worship and invoke the aid of God (taken from the verse "iyyaka na'bu wa iyyaka nasta'in ").[8]

5. EDUCATIONAL METHODS AQEEDAH IN SURAH AL-FATEHA

Shaykh al-Sa'di in his book explains and demonstrates there are several methods of Islamic education which he wrote and practiced in educating students, the method quwah, targheeb and tarheeb, al-Mumarasah al-amaliyyah, qishah, prayer, and dharbu al-Amshal.[9] Therefore, methods of education aqeedah according to Shaykh al-Sa'di in a surah al-Fatehah also not going far from the methods above. The explanation -Method methods are:

5.1 Method Qudwah

Qudwah method or means uswah exemplary method. The method of follow-up or follow the following.[10] Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Ye have indeed in the (self) that the Messenger of Allah a good role model for you (yaitu0 for people who expect (grace) of God and the (arrival) Day of Resurrection and he called God". (QS.al-Ahzab: 21).

Someone who makes Rasulullah as uswah, then followed it and have on the road to the glory of God, which is a straight path.[11]

Shaykh al-Sa'di gives examples Qudwah real and replicable in the time of fasting, because it is done at one time and in a month that makes the man (the Muslims) with each other easily follow so that worship becomes easy, as well as prayers jama 'ah, Friday worship, prayer and pilgrimage hajj id.[12] As well as children will imitate their fathers and students will imitate the teacher.

In the surah of al-Fateha paragraphs 1, 5 and 7 is Shaykh al-Sa'di explained that the Muslims shall Ittiba '(follow) the Prophet as Qudwah in worship to God, which is mandatory according to the instructions worship him. Likewise, Muslims are required to imitate / make Qudwah and follow the path of those who were given favors, namely the course of the prophets, the martyrs' (people who died on the battlefield), people the honest and the people Salih. And must not make the disbelievers, the Jews, Christians can, and the other as an example in life. [13] He said: "... He wrote a mercy for those devoted that they follow the prophets and apostles of His ... Just called worship if taken from Rasulullah and intended to seek the face of God (done with sincerity for Him) ..." [14]

5.2 Method Tarhib and Targhib

Targheeb of the term is given the promise and spirit accompanied by persuasion and create happy to persuasion. The tarhib are threatened with torture as a result of making mistakes that are prohibited (forbidden). [15]

Allah gives the reward for anyone who do something good and give punishment and torture for who the perpetrators of disobedience and sin.[16]

This method Tafseer al-Sa'di to be found when he explained the surah of al-Fateha paragraph 4, he said: "... they are waiting for his reply, hoping his reward, and afraid of retribution ..." .

5.3 Continuously in Deed (al-Mumarosah al 'Amaliyyah)

This method means that a person is ordered their knowledge and always istiqomah deeds.[17] Should be a servant to practice kindness like what admonished advice towards him slowly, little by little, so that his deeds in accordance with science, both in the business world and the hereafter. [18] They were of the Salaf Salih asked for help charity with knowledge, if the charity, remain, continue and focused then have many their barokah. [19] Allah made the path to Jannah and sirotal mustaqim comes from useful knowledge and of salih deed. This method can be found preformance Tafseer al-Sa'di when he interprets the surah of al-Fateha verse 6, which he said the straight path is to know the truth and do good with it.[20]

5.4 Method Qishoh (Story).

According to Nata Abuddin story method is a method that has the appeal to attract children feeling. Islam realize the character of human being to like a story that has a big influence on feeling. Therefore serve as one of the techniques of education ".[21] Qishoh including a unique learning method, in which there is significant demand, if the story is delivered with good conversation, then the story is like the original story.[22] This method can be found in Tafseer al-Sa'di when tafseer surah of al-Fateha verse 7, that road by favor is the way of the prophets, martyrs', honest people, and the people Salih. While the path of wrath and perverted is the way Jewish and Nashroni.[23]

5.5 The Method of Prayer

Methods of prayer that is one of the methods of Islamic education by reading a prayer, wurd, or praise. [24] Methods of prayer in education aqidah Shaykh al-Sa'di in this letter can be found in paragraph 6 that its interpretation, he said, "... Prayer (ihdinaa al-Shirat al-Mustaqim) including the most prayer, the most useful for servant, and obligatory upon man prays to God in every rekaat of prayer because the human need that. ".[25]

5.6 Dharbu al-Amtsal (Gives Parable).

Amtsaal dharbul method in Islamic education the intention is to educate by using parable or similar things, making it easier for learners in understanding lessons easier. Ibn al-Qayyim explained that al amtsal is equate something with the something in its rule of low and close to something logically with something that could be felt. [26] Meanwhile al-Sa'di explained that this method is closing the logical meaning from parable so, the meaning is clear and easy to understand.[27] This method can be found when al-Sa'di last paragraph explains the surah al-Fateha that he said, "... The purpose of wrath are those who know the truth and leave it as a Jewish and so on and perverse intentions are those who left the truth on the basis of ignorance and misguidance like Nahrani and so on ".[28]

Model of educational methods aqeedah above is suitable and in accordance with the demands of a surah of al-Fateha noble. Because of the supported cue in the contents of its verses, tafseer-interpretation, and data of supporting book of essays Shaykh al-Sa'di.

6. EVALUATION OF AQEEDAH EDUCATION IN THE SURAH AL-FATEHA

The ultimate goal of Islamic education in view of the as-Sa'di was made man to be a servant of God who submit to Him and realize ubudiyah (servitude) is perfect to Allah that just is not for the others, based on the word of God QS.al-Dzariyat [51] : 56-57:

(وما خلقت الجن والإنس إلا ليعبدون (56) ما أريد منهم من رزق وما أريد أن يطعمون (57)

"And I have not created jinn and mankind except to worship Me. I do not want good luck at all of them and is not willing that they gave me eat".

No exception aqeedah education evaluation also thinks so. It is clear, as the phrase, "Implementing worship to Allah and ask Him for help to be an eternal happiness and salvation of all evil, then there is no way to salvation except to carry out both." [29] Or in other words so that people doing tahqiq ubudiyah (actualization attitude). While the meaning ubudiyah is a form of devotion of a servant of Allah alone, with doing something to loved Him and His ridho, either in the form of sayings, deeds, both the physical and emotional.[30] Thus expected from this aqeedah education evaluation to be a servant of worship, to later be applied in everyday life behavior as a form of devotion to Allah in totality.

7. IMPLEMENTASI AQEEDAH EDUCATION IN SURAH AL-FATEHA IN MODERN EDUCATION

Aqeedah education in surah of al-Fateha by Shaykh al-Sa'di researched eligible to implemented in modern education because education of aqeedah Islam is always in accordance with the times. Likewise, because man can not escape the life of the trials and tribulations of life. To deal with it requires a strong fortress, which aqeedah survivors of heresy, superstition, and deviations. The principal - the principal education studied Aqeedah is the aqeedah educational purposes, educational materials aqeedah, educational methodology and evaluation of education Aqeedah. As for its implementation in modern education as follows:

- 1) The purpose of education the belief in the surah of al-Fateha by Shaykh al-Sa'di is to became a man ready to devote himself sincerely worship God, not associating partners with Him and only Him for help. Implementation: a teacher or professor or even parents in providing education and teaching of aqeedah of the surah of al-Fateha to young protege, always educate them that the purpose of education the belief in Islam is to became human devout worship wherever they are with doing obedience and away from iniquity.
- 2) The education curriculum is the belief in the surah of al-Fateha by Shaykh al-Sa'di was monotheism, the determination of praise to God, determination nubuwwah / prophetic / treatise, determination retaliation for deed on the Day of Judgment, the determination qodar, purify religion with worship and pleads for help to Allah. Implementation: a teacher or professor or even parents in providing education and teaching of aqeedah from the surah al-Fateha to children students should explained the importance of aqeedah and monotheism in Islam and in his life, because without the right aqeedah man will go astray.
- 3) Method aqeedah education in the surah of al-Fateha by Shaykh al-Sa'di was Qudwah method, tarhib and tarhib, al-Mumarasah al-amaliyyah, qishah, prayer, and dharbu al-Amshal. Implementation: In educating children about the belief in the surah of al-Fateha need using the methods above. Namely by making the Prophet, his companions and those who follow them as good role models. Always instill fear of the hereafter, to make a sincere Salih, telling the monotheists and opponents, and always aware of prayer and pleading for help to Allah Ta'ala.
- 4) Evaluation of aqeedah education in the surah of al-Fateha by Shaykh al-Sa'di was set ubudiyah to Allah just to be a servant of worship realize he was doing, to later be applied in everyday life behavior as a form of devotion to Allah in totality.
- 5) Implementation: Need to be delivered to the children when we educate them about this surah that the evaluation after learning is to make children to worship or worship Allah with sincerity and in accordance with the instructions and make the Muhammad propet (The Messenger) with following him as the role model of life

4. CONCLUSION

Based on some previous explanation, conclusion can be formulated as follows:

- 1) Thought aqeedah education in the surah of al-Fateha delivered by Shaykh al-Sa'di peak aims to make man as a servant of Allah who is able to realize the worship which he did, to later be applied in everyday life behavior as a form of devotion to Allah totality is still very rarely understood by Muslim scholars and the Muslims.
- 2) The concept of education aqeedah is in the works -karya Shaykh al-Sa'di particularly Tafseer al-Sa'di which includes objectives, curricula, methods and evaluation.
- 3) According to the researchers that the educational process aqeedah in the surah of al-Fateha more striking, firm, clear and not just a mere narrative, then the appropriate method to use Qudwah education, doing

something with istiqomah according the science with the example of the life and story of salih salafus in the ancient times.

- 4) Research about aqeedah education in the surah of al-Fateha by Shaykh al-Sa'di very comprehensive, effective, relevant, and applicable. what was found in the research is very likely to be recommended and implemented as strengthening science education in Islam and Islamic education in the world and can be used as a reference for learning.

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- [8] See Tafseer al-Sa'di, p. 28 and al-Sa'di, Taisir al-Latif al Mannan Fi Khulashah Tafsir al-Qur'an, Riyadh, mauqi 'al-Islam, in 1442 H, pp.10-17.
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- [11] Al-Sa'di, Tafsir al-Sa'di, p.776
- [12] See al-Riyahdh al-Nadhiroh, vol. 1,p.384 and 450, al-Sa'di, al-Mawahib al-Robbaniyah, Riyadh, Dar al-Maarif, 1402, vol.1, p.96.
- [13] See al-Sa'di, Tafsir al-Sa'di, pp. 27-28.
- [14] Al-Sa'di, Tafsir al-Sa'di, pp. 29-30.
- [15] Ali al-Zahrani, al-Tarbiyah al-Islamiyah wa Asalibuha Fi at tasyri 'al Islami, al-Madinah al-Munawwarah, al-Jami'ah al-Islamiyah, p. 11
- [16] See al-Riyadh al-Nadhiroh, vol.1,pp.451-453.
- [17] See al-Jami 'Li Ahkam al-Rawi Wa Adab al-Sami', Beirut, Dar al-Pole al-'Ilmiyah, vol.1, pp. 131-136, p.125, Ibn Abd al-Barr, Jami 'Bayan al-Ilmi wa Fadhlili, Riyadh, Dar Ibn al-Jawzi, 1994, vol.2, pp.6-12
- [18] Tafsir al-Sa'di, p.200.
- [19] Al-Riyahd al-Nadhiroh, juz 1, p.418. See also al-Sa'di, al-fatawa al-Sa'diyah, p.454.
- [20] See tafisr al-Sa'di, pp.27-28
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- [22] Al Qowaid alhissan Fi Tafsir al-Qur'an al-'Adhim, Mauqi 'Syabakah al-Islamiyah, pp.101-102, qoidah 60th.
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- [27] See Tafseer al-Sa'di, pp.492 and 741.
- [28] See Tafseer al-Sa'di, p.28
- [29] See Tafseer al-Sa'di, pp.27 and 958-959. See commentary as-Sa'di, p.771 Al-Sa'di, ar- Riyadh al-Nadiroh , vol.1, p.475 and al-Sa'di, al Din al-Saheeh, Unaizah, Markaz Salih ibn Salih al-Thaqafi, 1992, p. 235 view. Fikru al-Tarbawi, pp.277-278
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The Development of RME Learning Module Based Local Wisdom in Cigugur Traditional Community

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Abstract

This study aimed to find out the relevant values of RME which is integrated to the daily life of Cigugur traditional community. This is a research and development through Borg and Gill (1983) approach that cover: (1) early study, (2) planning, (3) hypothetic model development, (4) analyzing of hypothetic model (5) revise, (6) limited test, (7) revise of limited test, (8) broaden test, (9) revise of final model and (10) socialization. In this study, the writer simplifies those steps into three. First is early study and exploration, second is developing model into learning model integrated to cultural values and the last step is validating and implementing model. The outcome of this study is a learning module. This module that published contains realistic context as follows (1) Consistency and agreed values, (2) Tolerant values that consists: Social norm and Socio-mathematic; (3) Universe values; (4) Material value; (5) Useful value and (6) Democratic value.

Keywords : Module, RME, Local Wisdom

1. INTRODUCTION

The learning process of mathematic is school should maximize the students' potention, thus they do not stuck on their routinity in understand mathematic procedurally. Every opportunities in learning mathematic has to be started by introduction the contextual problem base human activity, so the learning process that carried has real context and can appreciate the ideas when the students learning matahemathical problems.

Mathematic has to be closed with students' daily basis and if it needed, it has to be real situation. One of the learning model that appropriate to those is Realistic Mathematic Education (RME) RME is developed in Netherland 33 years ago based on frudenthal concept that stated mathematic is human activity. Since 33 years ago, RME has shown the positive impact thus it also developed in another country like USA, South Africa, Malaysia, England, Brazil and many more. The report from TIMSS (Third International Mathematics and Science Study) it found based on the assessment of TIMSS that the students in Neteherland has better achievement on mathematic especially in computing and solving the problem [1].

In Indonesia, RME was a movement to reform mathematic education which is started from primary school, as in line with modern point of view about mathematic where mathematic is a human activity and also a constructon of human culture [2]. However, the process of RME could not be the same as RME that implemented in other states but it could be RME which fit with the situation in Indonesia. Based on the explanation above, researcher intend to develop a model based culture. It will be focused on the local wisdom in traditional community that expected to assist the students in solving mathematic problems.

Mathematic as a cultural knowledge and develop to relate the humans' needs [3]. It synergized with reference [4] who clasified the object of mathematic into two; direct object and indirect object. Direct object covers the facts, concept, principles and skills. While indirect objects involve logical ability, problem solving ability, positivity, detail, cooperation and honesty that related to the students' character building. The values that support education can be implemented by exploring the cultural values that focused on local wisdom. The values of mathematic are derived from the experts who has different background but has same objectives in developing mathematics [5].

Based on the explanation above, the researcher assumed that cultural values which reflected in local wisdom in traditional community of Cigugur, Kuningan of West Java can be integrated as a developing model of RME. Local wisdom which is a knowledge that developed by the ancient of traditional community in Cigugur as a guidance to live their daily basis is a knowledge that has to be preserved by generation to generation. One of the reason why choosing traditional community in Cigugur is because they hold the pluralism principles that means they appreciate of diversity where in traditional community existed several religion such as Islam, Christian, and believer that known as "Sunda Wiwitan" which they hold the principle "walau tidak sepengakuan tapi sepengertian" than means diversity is right for everyone in this community. Thus the researcher assumed that this community can be a role model to explore the values of diversity which is in the same core with "Bhineka Tunggal Ika"

Based on the explanation above, the representative ability and mathematical literacy are important to be mastered by the students in learning mathematic. Both abilities is in the same line with the principle of RME where the students has to be given opportunity to re-invent the ideas by elder guidance through real context. Thus this study

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aimed to integrate the values of local wisdom in Cigugur traditional community that relevant to RME into the learning module.

2. LITERATURE REVIEW

2.1 RME

RME is related closely to the Frudenthal Institute which is found in 1971 under Utrecht University of Netherland. RME developed based on the will of expert to review the mathematic education to be meaningful for students' daily basis. This movement was volunteered by Wijdeveld and Goffre (1968) through Wiskobas project. The main idea of RME is to give the students opportunity to reinvent the idea with or without elder guidance. This efforts were done by many situations and realistic problems that related to the students imagination.

According to Van den Heuvel-Panhuizen, the use of realistic word is not only to show the there is connection with the real world, but it is more to focus on a student imaginable situation [6]. It means the principle of realistic viewed as a source to learn mathematic thus the objective of learning is suitable as expected through students' activity. It is same with reference [7] who explained that students cannot be seen as *passive receivers of ready-made Mathematicss*.

In RME, mathematic is viewed as human activity, thus the learning process should provide real context and different ideas in solving the matheathic problems. Related to that, in learning process sstudents should be given a broader opportunity to do their activities by developing their learning strategies to interact and negotiate whether with peer or teacher [8].

The substance of RME is to organize students to be active in mathematic learning and to be able to reinvent the concept through their ways, thus teacher needs to onganize the class. In other words, the developing of concept and ideas of mathematic is begun from the real world and at the end we need to reflect the result that gained in mathematic through the philosophy that mathematic is a dynamic structure that resulted of social context. It is in the same point, that RME is a movement to reform mathematic education, thus it is not only a method but it is an effort to do social reform [9].

2.2 Local Wisdom

Human and culture is something that cannot be separated. Human as a producer and supporter of culture. As human as producer and supporter, it is possible for culture in an area to be different. It is like reference [10] who stated that every culture that exist in a community can be as a character or identity of its community. It can be viewed as manifestation of everyone or group to change the nature.

Specifically, culture is usually known as local wisdom. In Indonesia it is also believed as an identity of an area that used to distinguish between one and another. It is the heritage of the ancient that has to be preserved and also implemented as values in living their daily basis. It is an effort to face and depend the external influence.

Part of culture as local genius has been tested to the day [11]. Its result is accepted and agreed by all society in an area which functions as a filter toward the external culture. Thus only positive substance that can be adopted to the existed culture.

The term of local wisdom firstly introduced by *Quantch Wales* who defined as the progress to face the influence of external culture they both is in touch. Local wisdom is an idea which full of values and obeyed by the society [12]. It is in the same line, that local wisdom is existed to organize what has been created by god. That facility is nature, community, norms and religions [13].

Meanwhile, the concept that included in local wisdom as explained by reference [14] that local wisdom are data collection, believe, perception of early universe, problem solving and validation of information. In short, local wisdom is a process how knowledge is produced, saved, implemented and herited. It is borned of values and attitudes of a society long time ago.

2.3 Local Wisdom on Mathematic Learning

In learning mathematic, students are faced to the problems. The problem is expected to make the student easier in understanding and solving that problem. The problems given are exist in daily basis, thus we can put the process of learning mathematic as an important subject. The learning objective it has to be broader and unlimited like Plato and Socrates who puts education to guide the human in uncover natural law and also the truth and the beauty as the basic of human life [15]. Realistically education has to provide something easier for the human to understand the nature, the truth, the beauty to solve tha problem that faced.

The next point like it is said by reference [16] who formulated 4 objectives mathematic learning viewed from 4 mathematic in society where one of the objectives is cultural goal which explaine that mathematic needs to be positioned as a result and also as process of a culture. In this case, mathematic education can be use as a tool in and for human life [16]. Thus mathematic takes an important role in local wisdom. Education based local wisdom can be a model that has relevancy to improve the life skills [17]. The material of learning should also provides a relevancy and meaningful.

Curriculum that has to be prepared is a curriculum that appropriate to the real life, talent, interest of students. It concerns also on social and cultural problems that faced. Education based on local wisdom is education that teach the students to learn about real context. Thus, that context can be marked as a process to develop a culture. One of them is by using local wisdom as a product which is resulted by human.

Local wisdom will be invaluable when all the society or follower accept those values and making them as part of their lives. It means, local wisdom can be a identity or expression that has been internalizing on daily basis. Every part of society life could be directed as wise based the knowledge system they had. From all the statements above, local wisdom is not only as education product, but as a source of education which can bridge the students to know and close the gap toward the values of their cultures.

3. METHOD

This study used research and development (R&D). R&D is a process used to developed and validate educational product. It is briefed to several steps; (1) early study, (2) planning, (3) hypothetic model development, (4) analyzing of hypothetic model (5) revise, (6) limited Test, (7) revise of limited test, (8) Broaden Test, (9) Revise of final model and (10) Socialization [18].

In this study, the writer simplifies those steps into three. First is early study and exploration, second is developing model into learning model integrated to cultural values and the last step is validating and implementing model the first step is preliminary study and exploration, the second is developing model by integrating learning model with local values. While the last step is validating model. The approach that used is qualitative. It is used to analyze the values in Cigugur traditional community by using ethnopedagogy.

There are several concerns why qualitative is used on this study: (1) this method relate the responden and researcher; (2) qualitative method is more sensitive towards the pattern of values that will be gained. Ethnopedagogy views the knowledge and local wisdom as inovations and skill that can be empowered [19]. Whereas the steps of qualitative as reference [20] explained (1) orietation and description; (2) reduction and (3) selection.

On this study, the setting is natural. It means the researcher do not give any treatments but involved as participant. By involving on the activities, the researcher will be able to analyze the process on that activities. Thus, the ideas can be found. This study aimed to show the input, opinion from the informan who capable in giving the valid information. After the data is collected, the researcher do triangulation. Triangulation is a technique in combining data from the observation, source and other technique [21]. By doing triangulation, researcher expect the result as the plan that prepared due to instrument on the field.

Refer to the explanation above; this study is done by focusing the observation and documentation to the activities that happen in Cigugur traditional community. Thus it can articulate the meaning of the tradition as learning source for the students.

4. FINDING AND DISCUSSION

This study is done to integrate RME with cultural values in society. It is conducted to choose the forms of local wisdom in Cigugur traditional community to be integrated and adopted in RME learning. Data collected during the study is by using technique triangulation and the result of it is integrated in a modul of RME based culture. The diversity of cultures is national treasure of Indonesia. It consists local culture that developed in almost every tribes in Indonesia. The result of this study gives the understanding about values which is relevant to the culture that exist in society by formal education especially mathematic education.

A modul that resulted from this study is a modul based on ethnopedagogy. Ethnopedagogy views the knowledge or local wisdom as innovation source and skills that can be empowered for the use of society. This learning modul covers the context and real problems such as : (1) Agreement and consistency; (2) Tolerant value that consists of social norm and sociomathematic norm; (3) Symbol; (4) Material; (5) usefulness value and (6) democratic value. For instance the researcher shows several context and real problems which is contained in this module as follows:

4.1 Agreement and consistency



Figure 1. Display of module that relevant to agreement and consistency

Contextual problem that relevant to the value of agreement can be a real contextual problem for the students to understand closed and opened sentences. In this case, the pattern of agriculture can be a starting point for the students to both understand and distinguish those kind of sentences.

4.2 Tolerant Value

The tolerant value in the module that resulted divided into two aspects:

1) Social Norm



Figure 2. Display of module that relevant to tolerant value

For social norm on the module displays a figure or role model that contains tolerant value such as in Seren Taun ceremony. This social norm gives students to appreciate others. The example on the learning process is students would now when to give an opinion and when to listen to other opinion.

4.3 Socio-Mathematic Norm



Figure 3. Display of module that relevant to socio mathematic

On this socio-mathematic norm we can see the activity of discussion. It is a part of socio-mathematic norm where there are two meanings, first sociomathematic that relate to the problem solving and second is relate to participation in group to solve the problem. The sociomathematic that relate to problem solving in this module aimed to find various strategies that can be used by the students and also they can verify the result. Whereas sociomathematic that relate to participation in group activity is to solve the problem by doing discussion and social interaction in matching the answer with peer productively.

4.4 Value of Symbol



Figure 4. Display of module that relevant to value of symbol

Contextual problem above is starting point for the students to understand the concept of equivalent of a variable. From that activity, students are asked to create four mathematic models based on the problems that illustrated and then they have to finish the linearity of a variable. It can be expected from this activity that students will be able to understand the equivalent and linear equation of a variable. In mathematics language generally uses four symbols, they are: symbol of idea (number and element), relation symbol, operation symbol and function symbol [22].

4.5 Material Value



Figure 5. Display of module that relevant to material value

Contextual problem that relevant to material value is to understand a concept of linearity a variable. In this case, seren taun ceremony can be a starting point to understand that concept. Students are asked to give a symbol in a problem. Where the instruction that given is students are asked to make an example about “rice” as a variable. Then they have to create an opened sentence and a model of problem that given as linear equation of a variable to figure out it sets completion.

4.6 Usefulness Value

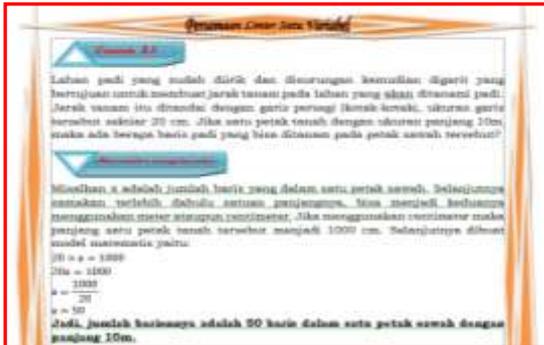


Figure 6. Display of module that relevant to usefulness value

In this case, *ngagarit* sawah can be an example that relevant to usefulness value. Students is given a question to decide how to calculate the line in rice field. Mathematic on this occasion helps the students to understand the life. Students are expected to have sensitivity toward the usefulness of mathematic and implemented in their daily basis.

4.7 Democratic Value

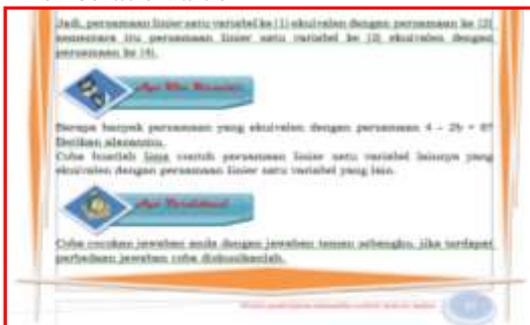


Figure 7. Display of module that relevant to democratic value

Discussion could be an example that relevant to democratic value. It means by discussion students help each other to find a solution that comes from their critical thinking.

5. CONCLUSION

The forms of culture that reflected from the local wisdom of Cigugur traditional community that can be adopted to RME are their system of agriculture and their tradition of Seren taun ceremony

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Improving Students' Ability on Descriptive Writing through Picture

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Abstract

This study aimed to figure out the students' ability on descriptive writing through picture. It is a quantitative approach by using "one group pre-test and post-test" design. The sample of this study is PGSD VI PBI consist of 31 Students. Data collected by using observation and test and analyzed to statistically hypothesis Z-count. The results show us that there is significant different between the average pre-test (64,94) and post-test (83,90). Based on the data gained statistically hypothesis on significance level (α) 0,05 resulted Zcount (5,831) > Ztab (2,38) Finally the writer suggests to the English teacher to use appropriate media in developing students' writing ability. One of the media that can be used is picture.

Keywords: students' ability, descriptive writing, picture

1. INTRODUCTION

Language is an important instrument of communication among human being in a community. Indeed, by using language, one can gain information, build the knowledge, and also express feeling and emotion. In communication process there are two sides who involved, sender (a side that give information) and receiver (a side that take or given some information). The process of it can be done by two ways which are orally and written. Both of ways have to be developed consistently, thus the process of gaining information could be better. There are four skills related to the language, they are listening, speaking, reading and writing. In this case, writing is used as indirect communication tool where the receiver can get some information that written. Writing is an active and productive process and also needs systematically way of thinking. Why is it productive? Because on writing a person is pushed to find the ideas and visions to make his/her writing well read. In addition writing is also a media to express kind of feeling and emotion of the writer. Writing is a complex activity since it requires students' comprehensive abilities such as mastering grammar, vocabulary, and punctuation. Besides, to write well, the students are expected to be able to present their ideas in the written form as writing is a means of communication. However, some think that writing is not only delivering ideas to others but also using a sheer energy to complete the writing process itself: thinking the ideas, preparing the outline, transferring the outline into draft, revising the draft, and finally proofreading the draft to prepare for the final outcome. The fact is that the students find it difficult to do so since they have limited ability and mastery of English.

Based on the preliminary study that conducted on PGSD VI PBI, 75% of the students stated that writing is very complicated, moreover in English Writing. Their difficulties are caused by the lack of English vocabularies and also they did not used to write even for simple sentence. These the common issue that are really bothered English teacher. They admitted that English is not their mother tongue and yes that is the truth. Somehow it is like they blaming their habit by not speaking English in their daily life. Meanwhile for 20% of the students honestly said that they do not like to learn how to write English because they come from remote area which is English is far beyond. Fortunately there are a few chances for 5% students whom like to express and curious about English. They said they wanted to try something new and experience how to write in English. Actually, English is a must in this modern life and it can be trained as long as they intend to. The good writer is not a person who is gifted, but he or she is a hard worker.

There is no gifted person whose automatically has it masterpiece without trying. Related to the students' skill and how to improve their abilities especially in writing, English teacher has to innovate and provide alternative to aid their students. It can be through method or appropriate media that applied during the class. One of appropriate media that can be used in improving descriptive writing is by using picture. By the presence of it, students' are expected to figure out what is it on and putting their words into writing.

2. RESEARCH METHOD

This research is quantitative by using "one group pretest-posttest" design. Reference [9] stated that this design is used to a group to figure out the different between pretest and posttest. The procedure of this design is by using treatment in between pre and post-test. Sample of this study is the students of PGSD VI PBI in STKIP Muhammadiyah of Kuningan which consisted of 31 students. The data collected through observation and test. Meanwhile the analysis is done by normality and hypothesis test.

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3. RESULT AND DISCUSSION

Writing in a high school education is necessary. They must be able to write at the end of study as a requirement to achieve the degree. Somehow, not all the students are able to do that in easy way. Some of them find it difficult and some other probably want to try to make their writing better. To describe the obstacles that faced by the students, the writer shows it on the following table:

Tabel 1: The problem of writing

No	The Difficulties of Writing
1.	Ideas
2.	Grammatical
3.	Vocabularies
4.	Coherent / Fluency
5.	Content

At the beginning of the class, the writer tried to dig in the obstacle that students' experienced on writing. Those are the common things that beginner will have for a while when they start to try their writing. The main issue was that they do not like English learning. It may be caused by several factors. For instance the teacher looks terrifying, and it affects the learning process to be something frightening. Second is the media that used probably less of attraction, thus it does not meet the purpose of the study which has to be meaningful and enjoyable.

From that case, the writer try to aplicate the design that has been made based on the obstacles (see tabel 1) By using picture, the writer intend to reduce at least the students' difficulties on writing and hope they can extend their ability through that as their habit. In order to help the students difficulties the writer formulate a very simple design as follows:

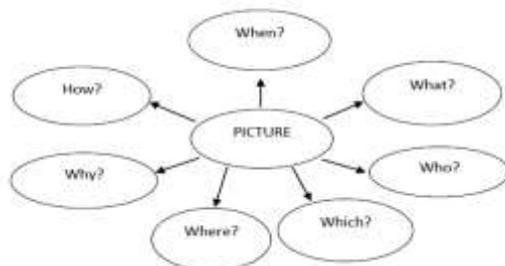


Figure 1 : WH Questions of Picture

To describe a picture, the writer believes that there are simple questions to be addressed to figure out and implemented into writing.

1. What is used to asking for information about something
2. When is used in asking time
3. Where is used in asking what place or position
4. Which is used in asking about the choice
5. Who is used asking about person
6. Why is used asking about reason
7. How is used in asking about manner or condition

By addressing that questions, students will be easier to find the idea or vocabularies they need to describe the picture into their writing thus their ability on writing will be developed. Meanwhile for the process itself, by using a picture, students will be focus on their activities which is observing their pictures given by the teacher. It makes they lost in time to find out what things they have to be written on theirs.

From the pre-test that conducted before the treatment given, it shows the students' ability on descriptive writing is still far away from good. It can be seen from the table as follows:

Tabel 2 : The result of test

	TEST	
	Pre	Post
Number of Students	31	31
Lowest Score	50	67
Highest Score	72	94
Average	64,94	83,90

Based on the table above, students' ability on descriptive writing is not maximum yet. On this test, the teacher asked the students to describe about the traditional market situation based on their experiences. The highest score is 72 while the lowest is 50. It resulted the average of their writing is 64,94. From the data that gained, the teacher must work smartly thus their skills on writing can be developed. Meanwhile on the post-test, the students' skill on the writing is rising significantly. The highest score of the posttest is 94 and the lowest is 67 and the average is 83,90. It is proven that the use of picture on developing students' ability on descriptive writing is increasing sharply. On this posttest the students' asked to describe the picture given about traditional market and they related what they saw on the picture to their personal experiences. Some of the students' attracted to mentioned everything to their writing. The number of words are also develop because basically they know the name of the things inside the picture. But sometime they just could not find the appropriate words to put on their writing.

To figure out how far the influence of picture on the students' ability on descriptive writing, the writer has tested it through statistically hypothesis testing by Z-test on (α) 0,05.

$$Z = \frac{\bar{X} - \mu_0}{\sigma / \sqrt{n}}$$

$$Z = \frac{83,90 - 94}{9,647 / \sqrt{31}}$$

$$Z = \frac{10,1}{9,647 / 5,568}$$

$$Z = \frac{10,1}{1,732}$$

$$Z_{hit} = 5,831$$

$$Z_{daf}(0,05)(3) = 2,38$$

Based on the data gained statistically hypothesis on (α) 0,05 resulted Zcount (5,831) > Ztab (2,38) it means there is significant influence of using picture in developing students' ability on descriptive writing. This study aimed to figure out the students' ability on descriptive writing through picture. Based on the result of the study, the writer found several points:

- a. Pictures contributed to improve the students' skill to brief the idea. It can be seen from their writing where the idea that poured more various. For instance in picture 1 (traditional market) they can identified the object and subject easily and some of the students creatively arrange the words and related the picture through their experiences.
- b. The pictures could increase the quantity of vocabulary. For instance, when the teacher asks the students to write what, who, where, when, and how questions. The number of their vocabularies can be seen from the paragraph they write on the text.
- c. The imagination of the students is increasing. When the students shown the picture in order to make a paragraph, they were able to explore what they see. By looking at the picture, they were stimulated to explore what things in their mind.
- d. Pictures help the teacher in developing the material. He/ she can explain the material more detailed then and she also get the student's attention. The material in writing a descriptive text here refers to the categories used as the guidance in scoring the student's test result that had been stated earlier. They were (1) ideas, (2) grammar, (3) vocabulary (4) coherent, and (5) content. The use of picture did not influence the changes of 2 and 4 since they have strict rules having no relation to any media used in teaching English. While the pictures provided by the teacher might influence 1,3, and 5.
- e. Students are more attractive to learn something since they are still in development age. It is proven when the writer conducted the treatment; they were enthusiastic in learning by using pictures. The use of pictures can encourage the student's interest and imagination. They like seeing pictures instead of noticing words and listening to the teacher's words. In this case, pictures are appropriate media to make the students develop their mind by their sight (sight in seeing pictures).

4. CONCLUSION

Improving students' ability on descriptive writing through the picture can be an alternative for the teacher especially English teacher. The students enjoyed the learning process through this kind of technique and the other side

it is an aid for the teacher in developing the material especially writing. By the use of picture, the students' vocabulary on writing is increasing because basically the now the words but they will forget when they do not see. It can be seen from the study, the increasing of students' ability on writing is significant by 64,94 average on the pre-test to 83,90 average on the post-test.

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The Implementation of Talking Chips on Improving Students' Speaking Ability

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Abstract

This study aimed to figure out the improvement of students' speaking ability on Bahasa in Primary school. It is a quantitative research by using nonequivalent control group design. The sample of this study is class 4 A and 4 B which consisted of 47 students in Puncak 1 primary school of Kuningan. The collected data was done through observation and test. Meanwhile analytical data was calculated by using hypothesis test. The result of this study shows that there is significant difference on the students achievement before (69,78) and after using talking chips (79,35) It gained $t_{\text{account}} = 2,74 > t_{\text{table}} = 1,68$ so H_1 is accepted, it means the talking chips can improve the students' speaking ability on Bahasa in primary school.

Keywords: Students' ability, speaking, talking chips

1. INTRODUCTION

No matter what language that used, speaking skill must be mastered by the students. By speaking well, it can make avoiding miss communication and miss understanding that possibly happen with others. Thus, speaking skill should be introduced and taught since early age especially in elementary school. In Indonesian, the language used on our daily basis must be bahasa. Somehow, teaching bahasa especially speaking in elementary school is not easy as it seems. Some teachers admit that they had no clue to motivate the students to speak actively and struggle to explore the students' speaking ability in Bahasa due to their native language or their daily basis where Bahasa is barely used.

Based on the preliminary observations that conducted in Puncak I Primary School of Kuningan where the language that spoken is Bahasa Sunda, the writer found several informations on the course. The first one is the students habit who use Bahasa sunda seems afraid when they are asked to speak Bahasa Indonesia. Second is the high ability students are more likely to dominate the group while those with less ability tend to be passive and silent. The rest is a method that used by teacher was more teacher-centered and it provided some students just to be listener even when it is speaking time. There was no significant activity from the students because the learning process was dominated by the teacher who presented the material. Thus they just sat and did nothing and had no space to explore their ability about the material given.

In addition some students thought that Bahasa Indonesia is something in common. That is why the students' motivation in mastering this subject is low. It is proved by the students' achievement where the average they get was lower than the passing grade of the class which is 73 points. These problems above need to be solved immediately, thus the learning process that conducted in the class will be effective. One of ways to be taken is by applying appropriate method/model that can assist the students to improve their achievement.

In conducting the class, the teacher has to choose an appropriate and enjoyable method, especially in teaching speaking. It is very important because there is no effective teaching-learning process without a method, thus selecting a suitable method to be implemented is not easy for teacher to do. He or she should consider several aspects for example the students' character, their interest and many more.

The researcher is attracted to implement cooperative learning type talking chips where the basic of cooperative learning is collectivity to get mutual understanding. The role of teacher is not the only source of learning, but students is also can learn from their peers. In this talking chips, every member of the group has the same opportunity to construct their understanding which is important for the students to free their mind without afraid of being mistaken.

2. LITERATURE REVIEW

2.1 Speaking

Speaking is the ability to use oral language appropriately and effectively. Reference [1] explained that speaking is thinking of what one wishes to say, choosing the right words from our vocabulary, putting the words in the proper grammatical framework. It is in the same line with reference [2] who defined speaking as the ability to express ourselves. It means that speaking is an interactive process for producing, receiving and processing information.

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Speaking is very important; many students have to master this skill as well as they can. They do many ways to be better in speaking. In fact, speaking is not easy to be mastered, because speaking learning is not only know the grammar but also how to use the language it self. Therefore, there are some students still have problems in speaking.

In speaking, internal factor have the important role. One of the most internal factors that influence students' speaking skill is students' intelligence. Intelligence is included in cognitive ability which is very influential and plays important role in the process of teaching and learning. Reference [3] that intelligence is the ability to solve the problems or to develop outcomes and product that are valued in one or more cultural settings. It means every students has the ability to improve their skill in speaking because of their intelegences.

2.2 Talking Chips

Talking chips is one of cooperative learning technique which is found by Spencer Kagan to facilitate language teaching said reference [4] while reference [5] stated that it is not only for language teaching but it can be implemented to all subjects. Talking chips technique facilitate the students to work in group around 4-6 students to share the ideas and give opinion about the topics. It also provide same opportunities for every students who has chips to express their mind.

The steps of talking chips according to Reference [5] can be described as follows:

- 1) Students are grouped into small groups
- 2) The small groups aimed to give the students to be active and cooperative in developing their knowledge. Minimally each group consists of 4-6 students
- 3) Teacher prepares a box when students can find sticks for each group as a mark and each mark/stick has it an answer or explanation about the learning material.
- 4) Teacher gives students same amount of the sticks to every member of the group and it depends on the complexity of questions.
- 5) Teacher started to teach
- 6) On this step, students who argue or giving an opinion has to put a stick into the center of group. When the sticks on their hands are empty then she/he cannot give another opinion or answer. And if the problem is not solved yet, group can agreed a new chapter and re run the game until it finished. Teacher on this occasion is more being facilitator and motivator.
- 7) After all the groups have finished their learning through this talking sticks, then one of groups asked to present the result in front of the class
- 8) Teacher evaluates every students and groups to gain both individual score and group reports.

In this study, talking chips has functioned as a technique to increase the students' learning activity by organize every student to be involved actively.

3. RESEARCH METHOD

In the experimental class, the writer conducted pre-test to both group. The objects are IV A as experimental while IV B as control group. From the pre-test, it resulted the average of both group not far away different where control group has the average of 68,75 lower than experimental class which has 69,78. Meanwhile for the highest score on each group is 95 and 90 consecutively. It can be seen from the data above that all group has similar achievement. It may be caused by the method that implemented during the class before treatment was the same. To make it clear, the writer presents the data as follows:

Table 1. Students' ability on pre-test

	<i>Pretest</i>	
	Control	Experiment
Number of Students	24	23
Lowest Score	35	50
Highest Score	95	90
Average	68,75	69,78
Standard Deviation	15,76	11,19
Varian	248,44	124,95

In this pre-test of experimental class, many students encountered many difficulties in several aspects. The biggest one was they really do not confident on themselves. It is probably caused by their daily life where they get used to speak bahasa sunda, thus their ability in speaking bahasa is not maximum. Second things that appeared on the pre-test was, the students' lack of vocabulary affected their speaking. It can be seen that almost 30% of the students in 4 A speak for less than 30 seconds. It means the vocabulary of bahasa should be improved.

Meanwhile in control class, the situation was not far away different, where the lack of confidence and also vocabularies become their problems in speaking. It shows us that the students really have difficulties in learning bahasa especially in using oral language.

4. FINDING AND DISSCUSSION

4.1 Learning Process

By using talking chips technique, students were enthusiastic. It is something new that they have never experienced before. At the beginning, teacher found it hard because the students were This study is an experimental study by using *nonequivalent control group design*. Reference stated that experiment can be defined as a method to figure out the influence of a particular treatment toward the other class that controlled. The population of this study is all of the students at grade IV Puncak I primary school that consisted of 47 students. The technique of sample decision is by using random sampling. From the selection it is decided that sample of the study was the students of IV A by total 23 students. Meanwhile the data collected were done through observation and test. Observation is used to find out the students activity during the learning process, while test that used were pre-test and post-test. In analyzing the data gained the writer used normality test, homogeneity and hypothesis test.

4.2 Pre-Test

Before the treatment given to beyond expectation. Some of them ran and shout out each other because every of them has their mate and they want their mate to be in a group. Thus, it needed several time for the teacher to grouping the students. But, the students accepted the group finally after the teacher gave some explanations.

When they have ready, then teacher started to implement talking chips technique. The researcher explains the steps as follows:

- a. Grouping the students into 5 groups, 3 groups consists of 5 students while the last 2 groups consist of 4 students.
- b. Teacher prepares a box when students can find chips for each group as a mark and each chips has it an explanation or opinion about the learning material
- c. Teacher gives students same amount of the sticks to every member of the group and it depends on the complexity of issue.
- d. Teacher started the learning process.
- e. On this part the teacher explains how to speak well in front of class. For instance the teacher showed the students about the last holiday.
- f. Then it is time for the students to express theirs when the teacher allows the students to start.
- g. On each group the teacher give same topic to be discussed by the students, and the topic was about public transportation.
- h. The first member of the group started by saying the easy one, and it followed by other students in each group until their chips is empty.
- i. After the students finish, the teacher give the opportunity the one of the groups to present theirs in front of the class.
- j. At the end, teacher concludes the material based on the work of the students.

Cooperative learning expects the students to be actively involved on the discussion by giving the same chances to every students to express their opinions. However on this study, there are still works to do in the future to be optimized. It is a new thing for both students and teacher to implement new method, thus it needs to be implemented continually. Technically, teacher is expected to have well communication and also creative in preparing the facilities that needed. Generally it can be concluded from the learning process that well preparation can be good achievement.

4.3 Post-test

After the treatment given to the experimental class, the writer curious to conduct post-test to both group with the high expectation that there will be influence from the new model that implemented. From the post-test, it resulted that IV A as experimental has the average around 79,35 higher than control group that rises from 68,75 in the pre-test to 71,67 on the post-test. Meanwhile for the highest score on each group is same around 100. It can be seen from the data above that all groups has developed, but the experimental class is much better. To make it clear, the writer presents the data as follows:

Tabel 2. Students' ability on post-test

	<i>Posttest</i>	
	Control	Experiment
Number of Students	24	23
Lowest Score	45	55
Highest Score	100	100
Average	71,67	79,35
Standard Deviation	15,59	12,45
Varian	243,1	155,01

From the Tabel 1 and 2 above, it can be seen that the average of students' achievement in experiment group is higher than control group. It means the use of cooperative type talking chips has influence in improving students' ability. To assure whether the data that resulted has influence or not on improving students' speaking ability, the writer conducted the hypothesis test by using t-test to figure out the average of post-test and pre-test in experiment class. From the data of students' achievement gained the average of post-test is 79,35 higher than pre-test for about 69,78. The calculated t-count shows = 2,74 and consulted to t-table with significance 0,05 and degree of freedom 44 gained t-table =1,68. It can be concluded that t-count > t-table thus H1 is accepted. In other words, the implementation of cooperative learning type talking sticks can improve students' achievement on natural science.

5. CONCLUSION

Based on the result, it can be concluded that the implementation of cooperative learning type talking chips can improve the students' speaking ability on Bahasa in primary school. It can be proved by the evident that the students' achievement on experimental group is higher than control group by 79,35 > 71,67 consecutively. It means the use of cooperative learning type talking stick is more effective than conventional approach.

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Institutions and Educational System: Instrument of Emancipation, Cultural Diffusion, and Innovation at Net-Generation

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Abstract

The education system is an essential activity in any individual's life in the family. Each family lives in a society that has a culture, then education is a cultural activity. Education is also a very important thing as 'The Great Emancipator', which leads to the emancipation of a nation. An education system should be determined by the situation and the problems of the environment and the challenges in that environment. In an effort to direct the educational practices should also be addressed to the democratic objectives without ignoring the existing cultural traditions. The education system is a true instrument of cultural diffusion in society. And the future society is a society based on knowledge (knowledge based-society) which means the demands on each individual to recognize and take advantage of advances in science and technology to improve their standard of living. On the Net generation, culture has created an educational system that tends to think freely, to have emotional and intellectual openness, and has a culture of inclusiveness.

Keywords: educational, system, emancipation, cultural, innovation.

1. INTRODUCTION

Educational institutions emerged in medieval Europe with a slow pace and in a series of stages (Aries, 1962). At first all the students of any age to learn the same subject simultaneously and without judgment. Then came the regular curriculum of educational institutions and educational institutions pupils are divided into classes and age gradation. With the development of these differences, the parents begin to notice changes in their children that they had been aware of before.

Children must be sent to educational institutions at a certain time every day and every year until they complete the prescribed curriculum. This limits the freedom of parents to be with their children, to employ their children in a crisis, or to pick up their children from the time of the holiday. Children should be dressed properly and shaved to match the standard educational institutions. The house should provide children with learning facilities².

Although some parents won the contestation of authority by the teacher to control the child, the fact that teachers can challenge parents is one of the consequences of the intrusion into the family institution is a partial emancipation of children from parental authority. However, education has the additional effect on family life in addition to providing competition authority. Once again, the task of education is to impart knowledge. Knowledge that involves new ideas, it tends to change family relationships. This can be seen in the emancipation of children from their parents, the women of the state depends patriarchal, and the nuclear family of entrapment in the family of the parents is sufficient evidence of the loss of parental authority over the child in the family³.

With the invention of educational institutions, however, the position of parents in shaping the child is slightly reduced. When the institution was first introduced or expanded to a higher level, children learn what their parents never had the opportunity to learn. And when the education system to be so highly developed, and the "knowledge explosion" occurred (with their newfound knowledge), so parents who have knowledge of their children's education qualitatively impaired⁴. For example parents who master the conventional math previous generation can't teach their children the "new math." With the knowledge that increasingly widespread, parents find with anxiety and also happy that their children studying in educational institutions basic to learning in higher education institutions. Once again, the education system is achieved in these countries, often rapidly changing, which means that parents completed their institution a few years earlier would look seemed worn out by the time their children enter the educational institutions.

Modern parents may still have more influence than teachers, but the fact that they have to share influence which means that they have less control than if their children are not affected by the system of educational institutions. One place where this decline indicates control is in connection with the choice of life partner. It is easier for kids who are

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² See in Ozment, Steven. 2001. *Ancestors: The Loving Family in Old Europe*. Cambridge, MA: Harvard University Press.

³ *ibid.*

⁴ *ibid.*

not educated to accept the choice of their parents than kids who have been to educational institutions, especially if the children have gained a new standard.

2. EDUCATION AS THE GREAT EMANCIPATOR IN INDONESIA

Attention problems formal education in Indonesia (Dutch East Indies), especially in Java, has been around since 1818 with government regulations stipulating that the native population is allowed for educational institutions in educational Dutch institution¹. Furthermore, the Dutch government set regulations regarding the discipline required educational institutions-educational centers for the native population. However, even the political situation in Java is not possible for the government to immediately implement the regulation. It is caused by the war and *Cultuur Stelsel* of Java that is consuming the attention of the government. The new 1848 regulations that can be realized. The nature of the education offered is different from the level at the beginning of the 20th century, because education here is more preferred for prospective employees of the public service and responsibility handed over to the local regent. Then, in 1854, the native educational responsibilities explicitly prescribed in the code of law².

Nevertheless, the Catholic missionary since 1814 and later Protestant missionaries since 1851 have also been doing the activity in Java, especially in the field of education. In 1848 in each district established an educational institution a year, two, and in 1852 became fifteen educational institutions. Thus, there are no longer restrictions on educational institutions only for the Christian children alone, but has reached the *Gubernemen* personnel needs³. At the end of the 19th century, precisely in 1892, the institution-native educational institutions split into two groups. Educational institutions "class one" is a special educational institution for children leaders of the army or the native people respected or rich. These institutions provide education for five years with the addition of some subjects such as geography, history, biology, drawing by hand, and ground geometry. Cost of educational institutions and teaching staff higher levels of educational institutions 'second class'. While educational institutions 'second class' reserved for the native population in general. These institutions pursued for three years of lessons and almost no different from previous educational institutions natives who merely gives a lesson writing, reading and arithmetic⁴.

Lessons of educational institutions of 'class one' superior to that the institution of 'second class' it was not enough to take the '*kleinambtenaar*' examination (petty officers). It is required to take the exam Dutch is only given in the European low education institutions (Europeesche Lagere School). Educational institutions is very attractive because it can provide a material benefit to the graduates, in terms of only a small number of native children who received at this educational institution. They are not only required to pay a higher rate, but also need to know grammar Netherlands. Therefore, only the high nobility to get education. One example is Prince Ario Tjondronagoro IV, regent of the Kudus (1835), which later became the Regent of Demak in 1850-1866. He was regent of Pesisiran first enter Western education for her son by way of calling a private tutor of the Dutch, C.E. Kesteren, a Dutch nobleman sensible progressive, which at that time served as editor of the newspaper *de locomotive* in Semarang⁵.

The influence of education in the context of women's emancipation in Indonesia, could not let go of the figure of Raden Ajeng Kartini⁶. Since the 19th century, Kartini was known as a emancipator of women in Indonesia. Through a letter addressed to his friends in the Netherlands, Kartini expressed his thoughts on the struggle of women and the emancipation of women. Kartini's letters were collected in a book published by Mr. J. H. Abendanon with title *Door Duisternis dot Licht* in 1911.

Starting from this idea Kartini on the struggle of women to be free from local culture that exist. Then he revealed it to his Dutch friend by mail. Kartini's letters eventually collected in a book with the title in Indonesian "*Habis Gelap Terbitlah Terang*". Because the contents of the letter there are many ideas and Kartini's struggle on behalf of women and therefore he was known as a fighter for the emancipation of women.

Kartini demanding education for women, whose orientation is more emphasis on individual intelligence levels. More distant targets to be achieved is to raise the dignity of his people, so it is parallel to the dignity of man. Thus, the emancipation movement performed by Indonesian women were defined as women's liberation movement of dependence on others, especially on men. The purpose of this movement is to enable women to live independently, to exercise their rights as well as the effect on men, so that they no longer bears the title "second class citizens".

¹ van Niel, Robert. 1984. *Munculnya Elite Modern Indonesia*. Translator: Zahara Deliar Noer. Jakarta: PT Dunia Pustaka Jaya.

² *ibid.*

³ I.J. Brugmans. 1987. *Politik Pengajaran*. In H. Baudet dan I.J. Brugmans (Editor), *Politik Etis dan Revolusi Kemerdekaan*, Translator: Amir Sutaarga. Jakarta: Yayasan Obor Indonesia.

⁴ *ibid.*

⁵ *ibid.*

⁶ In Toer, P. A. 2010. *Panggil Aku Kartini Saja*. Jakarta: Lantern Dipantara. Raden Ajeng Kartini is a daughter of the gentry class of Javanese nobility. Kartini was born on 21 April 1879 in the town of Jepara, Central Java. Kartini's father is a Jepara Regent, Raden Mas Duke Sosroningrat. While his mother was a commoner girl, daughter of a sugar factory worker Mayong, the name Modirono. Her mother named Ngasirah. Kartini was born as the son of his father's concubine. Thus, the mother of Kartini was the second wife of his father. Life as a concubine and children are in an environment with a strong tradition of feudalism, make Kartini as a female figure are critical and powerful.

In the struggle demanding equal rights between men and women, Kartini never polarize women and men. In one of his letters, he says that for women who love progress, not men who resisted, but the old-fashioned idea that hereditary. Starting from the idea Kartini demanding education for their people and is aware of the injustice in marriage, the first Women's Congress (1928) include education for girls and women in marriage protection efforts as their programs.

In the history of the national movement stated that in order to achieve the independence of the state and nation of women doing the same work as men. principles of cooperation was retained and can be proved in the war of independence and the future national development in 1978 is an important milestone for increasing the role of women. First, because in that year the role and social status of women is explicitly obtain constitutional recognition in the Guidelines. Second, the year it was the first time the government laid a responsible national equipment increase the role of women in development with the center point Deputy Minister for Women's Role. In 1983 it was upgraded status Undersecretary of Ministry for Women's Role (*Menteri Urusan Peranan Wanita-MENUPW*). The ministry principal task is to handle the increased role of women in the field of life (Tjokrowinoto, 1988).

For society, which generally take place on the middle class, the emancipation is considered to be close to reality, but for a large number of women outside of the class, emancipation was still a hope. In terms of improving education for women who need a helping hand, it has done little MENUPW. Besides that help women who do social work can't be ignored. Birth of the Institute for Family Welfare Education (*Pendidikan Kesejahteraan Keluarga-PKK*) were evenly fast growing and developing in villages throughout the country means that rural women have been physically involved in the development process of the nation. A fact which can hardly be denied that the woman was a supporter of the success of the government in the field of family planning.

3. INSTITUTIONS AS AN INSTRUMENT OF CULTURAL DIFFUSION

Entering the modern industrial society for the Indonesian nation is a process. That process can run slowly, can also be accelerated. Industrial society is not just to bring production machines that replace human labor, or applying science and technology in the production process, but also brings with it new values that will affect, change, and herding behavior of human or group of humans into a pattern - pola think, feel and act in contrast to previous patterns of behavior.

In the process of cultural transformation is usually divided into two layers of value will be affected, namely the intrinsic values of a society and instrumental values. The second layer of value that is not likely to change because of the influence of factors of globalization and advances in science and technology. Basic values itself is in the process of formation, such as the values of national unity national cultural values are rooted in local culture. Therefore, it is important in the process of cultural transformation as a result of industrialization fostered and developed national identity.

The educational system becomes a channel for spreading new ideas about family life. Because teachers are educated, they are quite aware encourage new patterns of family they are most comfortable. When they wrote the text book, they describe their own view of family life. When they teach classes, their attitude affects the choice of subject matter, choice of textbooks, and the way they treat their students. Both are explained more democratic and human relationships with their practice in the classroom, the teacher promotes a more democratic relationship at home.

The Culture embedded in the socio-political context in which the culture was and became capital in the state and nation. Within this context Bourdieu (2007) put forward the concepts of the various types of capital, such as economic capital, social capital and cultural capital. Social capital is a social and networking - kewajiban obligations that are convertible economic capital. Cultural capital is a flavor that is obtained, values, languages and dialects, educational qualifications that determine one's position in social class and culture. Cultural capital is usually obtained not through formal education, but learned unconsciously. In terms of Bourdieu (2007), cultural capital is a hidden forms were handed down to the next generation.

Culture is creation and a social construction. Culture is not something passive, but rather something that is operational in contact or interaction with others in the community. Erickson (1978) says culture is a human construction and in turn he was constructing man himself. Associated with the creation of cultural and social construction of culture mean that culture can be learned. This means that culture is not inherited through genes. Furthermore, Culture is dialectical. This means that culture is not a simple, but tied to social factors, economic, and political and therefore its nature is dialectical, full of conflicts and social tensions.

Ramirez, a sociologist Puerto Rico, had argued the concept of the status quo and change in a culture. According to him, in every culture there are two contradictory subsystems, such as currency with two sides. The first of these he calls a culture of survival and the other side is a culture of liberation. Inside there is a culture of survival behavior, values, traditions are maintained in warding off external threats. The culture of liberation are the values, attitudes, traditions which frees a culture. These values can be seen for example in resisting colonization behavior in its various aspects, questioned the unjust social structures and attitudes to implement a new social order.

Therefore, the purpose of education in the context of cultural diffusion should also develop traits critical to develop aspects of the local culture so that students can see the imbalances in their own community. They can see the

imbalances that occur in human rights, economic life is not balanced, the political life fighting for democracy and against authoritarianism. Similarly, they can see the importance of gender equality. Education will provide insight to the views of pupils in changing behavior face many contradictions in social life, such as various types of discrimination, intolerance, and do not romanticize their own culture in the past, but hold the correction of cultural elements which no longer correspond to human life in a globalized world. Thus, ethnic identity is a lot narrower became the formative identity that is directed to a higher level, namely an agreement to build a multicultural unity of Indonesia.

Indonesia is a country that has different types of ethnic culture specific. Among others, we know of more than 700 ethnic groups, both living and growing and the dying. The existence of the diverse cultures (multicultural) would cause problems both positive and negative in the formation of character or the character of the Indonesian nation. As proposed by Anderson (1999), the nation is an imagined community. The Indonesian nation is an imagination aspired by the tribes that inhabit the archipelago into one nation, the nation of Indonesia. As we know in the Youth Pledge in 1928, the people imagine a country that has one country, one language, and one of the unitary Republic of Indonesia. Surely a country that aspired does not come by itself, but it requires a struggle. One struggle is how to unite the tribes with their own cultural become a nation of Indonesia.

Multiculturalism nation Indonesia contain positive values, but also negative. Values. Indonesia is a nation of positive multiculturalism that diversity contributes to the richness of Indonesian culture. As defined in the Company 1945, Indonesian culture is a culture of the peaks of the tribes in the archipelago. At issue now is whether and how the parts of each can donate to the peak of their culture Indonesian culture, national culture of Indonesia. Herein lies the potential danger that could destroy efforts to form a unified national culture that would bind the entire Indonesian nation. Attachment to their own culture or ethnicity is sometimes difficult abandoned. Indeed, as we see in theory Vigotsky how the formation of the personality of a member of the public who strongly tied to the first four years of experience in human life, which is in a family environment and ethnic groups.

It becomes the task of the education system is large, namely how to appreciate the role of ethnic cultures that can be contributed to the formation of national culture of Indonesia. If the linkages of ethnic culture is very large, but it contains negative values in the unity of the nation, then this can be a hazard in the formation of nationalism because it can cause horizontal shifting as experienced by the people of Indonesia a few years prior to this. The era of reform is an experiment for democracy, open society, in addition to respecting human rights, also has spawned horizontal conflicts in the region. This horizontal conflicts we see more and more dangerous when coupled with interest groups and parties or religion.

Ethnocentrism or human life dominated by their own ethnic values in the era of globalization contains positive, and also negative values. In the era of globalization seemed at risk of forming a global culture that eliminates ethnic identity. Born culture without a soul because dominated by materialism and the power of large capital. The result was the birth of individuals without direction just follow the waves of global without form so that the loss of identity. National identity is replaced with the identity of metropolitan or global real identity without direction and shape, or rather soulless. It is true ethnicity in the era of globalization experienced changes very dramatically due to the rapid mobilization of the world's population and is open. In fact, had been born what is called a hybrid culture, which is a mixture of different types of culture for the personal development of a child is becoming a problem.

In the view of Ralph Linton and Leon Vygotsky, see the importance of cultural interaction on the formation of the personality of the learner. Ralph Linton shows how basic personality formation as a result of interaction with the surrounding values or cultural values known to man when the child was born. Leon Vygotsky shows, there are circles of interaction between the private and the environment are increasingly widespread, as the first landscape that is very close, the family environment in which he was born¹.

Local culture greatly affects a student's behavior, habits, traditions that make up personality first. Then, at a later stage of the disciples began to face increasingly-tight circle (porous). At this stage occurs the possibility of establishing broader than the character or the character of the disciples. If the outside influence is confined or dominated and indoctrinated by the local culture, have formed a private limited ethnic character. However, if the environmental influences to open the door of the mind (science and technology) as well as the door of the heart (moral and religious) with world wide, will form a character or personality traits that broader and more mature. This is called a person of character or disposition cultured and civilized. Furthermore, because the person living in a globalized world that is open, he is acceptable in relationships between nations, personal respect and mutual respect in society and public life of the nation's dignity.

Lasting multiculturalism can be enforced if the tolerance gave birth to a sense of trust so that values diversity and see it as a life force in a community or nation. One of the problems that need to be given priority in national education today is how to bring the students out of the circle of ethnic watertight, primordial attitude to the birth of the character of the Indonesian nation apprec the difference. This is the democratic attitude which is the national education goals².

¹ op.cit.

² loc.cit.

4. EDUCATIONAL INSTITUTIONS AS GENERATOR OF INNOVATION AT NET-GENERATION

The higher education system is university that creates new knowledge through research. As far as research is a function of the institution, they become the source of a change in family patterns. Many types of research affect family life. Innovations in housing, nutrition, medicine and other technical fields spawned directly or indirectly on the practical aspects of family life.

In the current context, the role of science in the development period has been described by Drucker (1997) in his book *Post-Capitalist Society*. In these societies, the role of science not only be a source of economy together with labor, capital, and land, but also has become a source of economic growth¹. Toffler (1992) also have the same opinion that science is the key power shift replace the money power and muscle power in modern life. Economic experts have seen how knowledge of the capabilities of service (service) will determine the strength of the economy and production².

In the birth of the knowledge society, the knowledge or understanding of science should be interpreted broadly. Science is not just limited to the definition of formal and systematic science, which is usually expressed in terms of numbers, formulas, computer code, and so forth. Nonaka and Takeuchi distinguish between explicit knowledge and tacit knowledge³. Understanding tacit or spoken on knowledge covered, cognitive dimensions such schemes, mental models, rsepsi, wholly determines our view of the future reality. Both types of knowledge are a unity.

At the time of this change has affected the procurement of information technology, distribution, and presentation of information and knowledge and literature. Having been born cyberspace with information indefinitely and will gradually be easily mastered by mankind. With advances in information technology, according to observations Tapscott (2013) was born a new generation called "The Net-Generation" or "N-Gen"⁴.

The Net-Generation, or the Internet generation, is a new generation that emerged in the last two decades of the 20th century. This generation living with the digital world or a computer, live in an ocean of information that can be accessed anywhere and anytime. Sustained by the software tools increasingly sophisticated computer and communication costs of increasingly sophisticated and inexpensive, the flow of information will be more accessible to everyone. This revolution would require new ways in the mastery of knowledge, information, and literary works. Of course, many ways in methodology, appreciation and writing of information is known so far will be changed. This is the new culture engendered by advances in information technology.

The impact of new technologies on the learning process of the Net-Generation, described Tapscott (2013) that "At the heart of the N-Gen culture is interactivity. Increasingly today Children of participants are not viewers. They are incited to discourse"⁵. Tapscott's observation contains three elements of learning foreign in the old culture, which is interactive, participation and discourse. Interactive culture requires a process of learning a new one because participants learn or learner is not passive, but active. The students interact with each other, with experts, both directly and through works by using the internet. In the interactive process, the student is a participant and not a doll who just accept everything that is poured into it like a bank system according to Paulo Freire. Similarly, in an interactive process that students are not passive, but active in holding discourse about everything he found in his wanderings in cyberspace indefinitely.

The learning process is certainly in need of a figure of a friend and study partner of different learning tools. Learning tool is not limited in the classroom, but it is a 'school without walls', and also does not depend on a teacher because teachers simply as facilitators, are also not limited to textbooks or library books because the information can be seen and analyzed from various sources. This learning process, is currently growing very rapidly. With television, the disciples became viewer viewer, then with the invention of the Internet as a server, students become roamer. Information technology experts say that the web has swallowed television. Therefore, when the television emphasis on the ability to see, the web requires the ability to read and see.

By looking at the cultural explanation Tapscott N-Gen in higher education, Net-Generation tend to think freely, to have emotional and intellectual openness, and has a culture of inclusiveness. Furthermore, this generation has the freedom to express something, to have a culture to innovate, as well as an attitude of maturity because it is not tied to specific doctrines. They have to investigate the culture and are not satisfied with the discovery, information arena continues to grow, enriched and changed, this generation is the generation that believes in the present. They are not quick to believe the propaganda rags without rational reasons, therefore, are they likely to build an authentic individual.

5. CONCLUSION

The education system is an essential activity in any individual's life in the family. The education system is also not possible or detached from family life. Then, as each family living in a society that has a culture, then education is

¹Drucker, Peter F. 1997. *Masyarakat Pasca Kapitalis*. Bandung: Penerbit Angkasa.

²Toffler, Alvin. 1992. *Pergeseran Kekuasaan* (Bagian kedua). Jakarta: PT Panca Simpati.

³Nonaka, Ikujiro & Takeuchi, Hirotaka. 1995. *The Knowledge – Creating Company*. New York : Oxford University Press, Inc

⁴ Tapscott, Don. 2013. *Grown Up Digital: Yang Muda Yang Mengubah Dunia*. Translator: Fajarianto. Jakarta: PT Gramedia Pustaka Utama.

⁵ ibid

a cultural activity. Education is also a very important thing as 'The Great Emancipator', which leads to the liberation of a nation. An education system should be determined by the situation and the problems of the environment and the challenges in that environment. And in an effort to direct the educational practices must be addressed to the democratic objectives without ignoring the existing cultural traditions.

The education system is a real instrument of cultural diffusion in society. And the future society is a society based on knowledge (knowledge based-society) which means the demands on each individual to recognize and take advantage of advances in science and technology to improve their standard of living. Future life is also challenged by changes in living with humans who crave a society that respects human rights (civil society). Then, global change also affected the higher education institutions, which in essence is a social institution. Although the university is now revealing a diverse form of institutions of science, but which need to be safeguarded is its essential function, namely as avant garde civilized human culture.

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Readiness of Business Administration Student Forthcoming ASEAN Economic Community in 2015: an Empirical Study from Imabi Congress Stakeholders

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Abstract

Currently, higher education institution has the fundamental role as the main center transformer of qualified graduates that provided with entrepreneurship skill simultaneously to compete in the globalization arena for instance ASEAN Economic Community (AEC). Among majors in university, Business Administration major is encouraging to prepare students to become the tough, intelligent, smart decision maker and educated young entrepreneurs with proper curriculum supplements. Unfortunately, the students' readiness is still unclear whereas the challenging AEC was existed since an early of 2016. The purpose of this research is to identify the reality regards on the readiness of Business Administration students in several Indonesian universities towards AEC. This research uses descriptive method in presenting data that consist of the importance scale on development education elements and the readiness scale on factors represented from language and knowledge perspective. This research uses questionnaires and distributes to IMABI Congress stakeholders as the sample because they are originate from different universities throughout Indonesia that qualify expected to clarify the reality of their readiness and education development in the campus openly. The stakeholders distinguished as the delegation, committee, former and most recent IMABI superintendents. This research finds that students' readiness towards AEC synchronize with the education development which interpreted into factors such as English skills; other language skills, knowledge about culture, business law, ethics, political, social, economy and market trends condition of AEC member countries; new technology and basic computer skill; the importance of entrepreneurship; organizational skills; innovation and creativity; and the readiness of university

Keywords: readiness, BA, students, AEC, IMABIcongress, stakeholder

1. INTRODUCTION

The Association of Southeast Asian Nations (ASEAN) countries proclaim to transform the strategic stage of an economic era by providing a single market and production base named ASEAN Economic Community (AEC). AEC is an economic integration in ASEAN countries in order to actualize "a stable, prosperous and highly competitive ASEAN economic" (Institute of Southeast Asian Studies, 2012). In short statement, AEC is a free trade in Southeast Asia region [1] Fundamentally, the principle of AEC is based on four pillars: a single market and production base, highly competitive economic region, equitable economic development, and full integration in global economy. There will be also an elimination of tariffs in the sense of managing free flow goods/services/investment capitals among ASEAN countries [1]. The implementation of a single market and production base will direct ASEAN countries to the five core aspects: a free flow of goods, free flow of services, free flow of investment, free flow of capital and free flow of skilled labor [2].

Indonesia plays a pivotal role in the ASEAN region due to several reasons. First, Indonesia is the biggest population in ASEAN with over that 200 million (forecast population in 2020 is 265.558) and thus, offers a huge and high potential market for ASEAN countries [3]. Statistics Centre Institution stated that the amount population of Indonesia in 2014 is 255,5 million and approximately 40,3% of total ASEAN's population. Secondly, the relative increase of Indonesia's GDP from year to year contributes to the economic growth in ASEAN region. Third, due to the stability of economy, the abundance number of natural resources and a better deal of workforce in term of quality and salary, Indonesia offers a good opportunity for investment [1]. Therefore, Indonesia needs to arrange its best effort to prepare for the AEC in order to gain competitive advantages and benefit contemporaneously from AEC integration, include in business and entrepreneurship aspects.

One of the factors that Indonesia should prepare is regard on human resource especially on business educated human resource and young entrepreneurs. To grab the bigger entrepreneurship benefit in AEC, Indonesia should improve the amount of entrepreneur more than just 2% of population. Higher education should partake in graduating qualified scholars and young entrepreneurs to face globalization and international competition. Basically, high quality of university would result in high graduates. One of the major that would potential in AEC is Business Administration because any forms of business, both goods and services, will be more heterogeneous in AEC market. Consequently, higher education especially business concentration institutions in Indonesia are encountering a challenging course of change in providing young tough entrepreneurs through Business Administration major.

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Student Association of Business Administration (IMABI) is an organization for students of Business in Indonesia that aims to realize the unity and brotherhood of students between the Institute Student Administration and Business Administration in Indonesia to explore, appreciate and develop the entrepreneurial spirit of the members in order achieved independence in society, nation and state.

However, so far there is no research about Business Administration development education towards AEC. The factors influencing the Business Administration development and the potential of Business Administration students are unknown well and unclear direction. Therefore, this research aims to examine the factors influencing Business Administration education development in Telkom University and the readiness of the students for the forthcoming AEC.

There are two main questions of this research: 1) what are the factors influencing the potential development of Business Administration education toward the AEC, 2) how is readiness of Business Administration students toward the AEC. The research will directly implicate to the enhancement in understanding regard on Business Administration education development in perspective of the forthcoming AEC in 2015. This study will also provide some insight into the readiness of the Business Administration students for the international competition between ASEAN member countries further.

2. LITERATURE REVIEW

2015 will see the establishment of the ASEAN Economic Community (AEC). It is not to be regarded as one-off phenomenon in the ASEAN integration process, but rather as another key milestone in the ASEAN integration process that began almost two decade ago with the region-wide trade liberalization [5]. AEC envisions ASEAN as a single worthwhile market and production base characterized by free flow of goods, services, and investments, as well as freer flow of capital and skill region-wide. In pursuit of a single market and production base, ASEAN has transformed its economic agreements into agreements that are at better than international best practices and more responsive to global and regional realities in business and economy. Today, tariff rates for over 96 percent of traded products among the ASEAN-6 countries: Brunei, Indonesia, Malaysia, Philippines, Singapore and Thailand, are virtual zero. By 2015, this tariff rate will be realized for the rest of the region.

For investments, ASEAN replaced the ASEAN Investment Area (AIA) Agreement and ASEAN Investment Guarantee Agreement (IGA) with the ASEAN Comprehensive Investment Agreement (ACIA) which came into force in 2012. ACIA provides for liberalization, protection, promotion and facilitation of investments in the region. In 2012, the ASEAN issued the ASEAN Agreement on Movement of Natural Persons (AAMNP) as a complementary agreement to facilitate the movement of people engaged in trade in goods, services, and investment [4]. The ASEAN is also looking at enhancing the provisions of the ASEAN Framework Agreement on Service (which was signed in 1995) to better facilitate trade in services (investasean, 2015).

Regard on AEC actualization, successful ASEAN integration will require education systems in region, which will provide individuals with requisite skills for a changing labor market [5]. Integration education also required internal of each country to improve the qualification of graduates based on demand regionally [6]. Thailand, for instance, have researched and analyzed regard on Thai accounting in facing AEC. The research found that English language skill, moral, and ethical issues, and readiness of universities are the most important factors influencing Thai accounting education for the AEC [7]. Indonesia's education system, especially Business Administration, also should develop core competencies and qualifications for job/occupational and trainers skills required in the agreed priority sectors.

Moreover, business and entrepreneurship opportunity will be greater in AEC with the international competition circumstance. Higher education institution also should define entrepreneurship that can help us figure out what has been going appropriate in our entrepreneurship education. By this insight of entrepreneurship, it could encounter curriculum and forging entrepreneurial mentality to the students to form them as dynamic and creative individuals (as human resource) who have desire to develop and reach achievement [8]. Characteristics of entrepreneur detailed described by John Kao, as quoted by [9] explain that there are 11 characteristics of entrepreneurs, those are total commitment, determination and perseverance, drive to achieve and grow, opportunity and goal orientation, taking initiatives and personal responsibility, persistent problem solving, realism and a sense of humor, seeking and using feedback, internal locus of control, calculated risk taking and risk seeking, low need for status and power, integrity and reliability. Further, [10] as quoted by [9] that often arise in an entrepreneur are confidence, energy and diligent, creativity, courage, egotism and aggressiveness. Combination of that professional purpose of scholars and entrepreneurship values direct Business Administration major to partake in AEC for wider opportunity. In addition, university also pushed to produce graduated students following ethical issues (moral, discipline, honesty and sacrifice, knowledge issues (theoretical, practical and specific knowledge in order to solve matters), capability issues (analysis, synthesis, evaluation, and also decision making), relationship and responsibility (leadership, teamwork, self-development, and knowledge responsibility), and also analysis, communication and technology skill issues including selection, adaptation, and evaluation [7].

Sim [10] stated that skilled human resource mobility and engagement will require new skill sets and work habit foundations. Other than technical/trade skills, human resource managers will look for a wider range of "soft" skills

that are developed using different methods of learning. These “soft” skills consist of: (1) Personal skills (P) means that skills learned by individuals for professional growth, (2) character-building skills (C) means that work habits and character developed within an individual that are salient to the work environment, and (3) Organizational skills (O) means that skill sets that will develop and sustain the workplace.

However, there is no literature about Business Administration education development in Telkom university forthcoming the AEC. Knowledge to be professional in industry and knowledge regard on entrepreneurship of the factors influencing Business Administration education development, and readiness of the Business Administration students are still unknown. Moreover, although Ministry of Higher Education and the Telkom University plans to support the AEC after 2015 by designing curriculum of entrepreneur (incubator), the direction of Business Administration students development in still also unclear.

There are two main questions of this research: 1) what are the factors influencing the potential development of Business Administration education toward the AEC, 2) how is readiness of Business Administration students toward the AEC. The research will directly implicate to the enhancement in understanding regard on Business Administration education development in perspective of the forthcoming AEC in 2015.

3. METHOD

This research is a field survey research that indicates the factors influencing Business Administration education development in several university and readiness of Business Administration students for the forthcoming AEC. Population of this research drawn from Business Administration students who were joining the IMABI Congress that held in Telkom University. The justification of taking students in IMABI Congress is because participants of IMABI Congress come from universities throughout of Indonesia that conduct Business Administration program study. This study uses all stakeholders of IMABI Congress consist of: participants, committee, Steering Committee, and IMABI member.

Questionnaires are used to collect data from the sample. There were three sections in the questionnaire: students’ demographic information, factors influencing the potential development of Business Administration education, and readiness of Business Administration students forthcoming AEC. The respondents were asked to assess the importance of a number of factors influencing the potential development of Business Administration education, and the readiness of Business Administration students in the AEC based on a 5-point Likert scale ranging 1 (least important) to 5 (most important). The questionnaires were distributed to 69 of Business Administration students during attending in IMABI Congress.

Student Association of Business Administration (IMABI) is an organization for students of Business in Indonesia that aims to realize the unity and brotherhood of students between the Institute Student Administration and Business Administration in Indonesia to explore, appreciate and develop the entrepreneurial spirit of the members in order achieved independence in society, nation and state.

The final data set was transferred to the statistic software program named SPSS, version 16.0. To explain the Business Administration students’ demography information, this research used descriptive analysis by using frequency and percentage. To examine the factors influencing potential development in Business Administration education into the AEC, and the readiness of Business Administration student. This research used descriptive analysis.

4. FINDING AND DISCUSSION

Here are the results of respondents based on various category and parameter.

Table 1. Descriptive information of respondents

Topic	Frequency	Percentage
Batch		
2011	2	2.9
2012	4	5.8
2013	13	18.8
2014	34	49.3
2015	16	23.2
Gender		
Male	31	44.9
Female	38	55.1
Age		
17-18 years old	6	8.7
19-20 years old	39	56.5
21-22 years old	22	31.9
23-24 years old	2	2.9

GPA		
Below 2.0	-	-
2.00-2.99	4	5.8
3.00-3.49	37	53.6
Over 3.50	28	40.6
Organizational Involvement		
Student Executive Board Organization	22	28.6
Students Tribe Organization	7	9.1
Science and Art Organization	4	5.2
Sport Club	5	6.5
Hobby Club	3	3.9
Program Study Students Organization	36	46.7
Information Source		
Radio	-	-
TV	14	12.5
Friend	15	13.4
Internet	68	60.7
Lecturer	6	5.4
Book	7	6.2
Newspaper	2	1.8
Other	-	-
Further Plan		
Continue school to the master's level	18	21.9
Build a business	30	36.7
Work as a professional in the company	31	37.8
No plan	3	3.6
	-	-

Readiness of universities terms of curriculum and learning method based on AEC	69	4,25	0,976	9
Innovation and creativity	69	3,99	1,007	10
Other language skill and knowledge about culture of AEC member countries	69	4,01	0,915	2
Knowlegde about economy situation, condition, market trends in AEC member countries	69	3,72	0,802	3
Knowledge about political and social issues around AEC member countries	69	3,87	0,984	4
New technology (ICT) and basic computer skills in business	69	3,94	0,938	5
Knowledge about business law and ethic	69	3,83	0,874	6
The important of entrepreneurship of AEC	69	4,07	1,048	7
Organizational skill: leadership and team work	69	3,88	1,008	8

Knowlegde about economy situation, condition, market trends in AEC member countries	69	1	1
		2	1
		3	23
		4	20
		5	24
New technology (ICT) and basic computer skills in business	69	1	3
		2	1
		3	14
		4	21
		5	30
The important of entrepreneurship of AEC	69	1	3
		2	0
		3	21
		4	23
		5	22
Organizational skill: leadership and team work	69	1	2
		2	2
		3	17
		4	22
		5	26
Innovation and creativity	69	1	1
		2	2
		3	14
		4	14
		5	38
Readiness of universities terms of curriculum and learning method based on AEC	69	1	0
		2	5
		3	13
		4	27
		5	24

Based on table 2 and 3 above, around 40 students stated that English skill is the most important material/course that presented to the 3rd students celebration. English skill is used internationally as a *lingua franca*, especially in the business world. English may even be used as the main language in ASEAN

Economic Community. Singapore as the former British colonization is using English as the main language. Meanwhile, Malaysia and the Philippines use English as a second language. As an entrepreneur, Business Administration students will face the reality that English language proficiency is urgently needed in the business world. Each student must have good English skills if they want to be successful as a businessman or as a professional. Business requires good communication for example in marketing their products.

In the second phase, the ability in operating and using ICT is also stated as the important. Nowadays, information and communication technology has become very important in the business world and even become a lucrative new business. Mastery of technology is very important in a business in order to compete whit other competitors (with more efficient and effective). Technology does not recognize national borders or regions, when there is a new technology, anyone, anywhere can easily use it if they have successfully mastered it. Mastery of the latest technology of course begins with the ability to know the latest trends in technology itself.

Computers have become one of the basic needs of the moment; every company in the world has been using computers in their companies. So that everyone in the business should at least understand about basic computer skills. A basic computer skill is the ability to run or use a computer application. It is very necessary for a daily work, these capabilities includes performing basic operations like mouse, managing various windows, minimizing windows, opening and closing files, etc. As well Word-processing and spreadsheets, using the Internet, create and use a database, etc.

Subsequently, factor about creativity and innovation are stated by respondent as the most important factors (38 respondents for 5 scales). According to Teresa Amabile and Mukti Khaire on their article in hbr.org creativity is the ability to create something novel and appropriate, essential to the entrepreneurship that gets new businesses started and that sustains the best companies after they have reached global scale. It is a natural skill and can also be learned through activities that can encourage the emergence of new ideas. Creativity is very important for students of business administration to start up and defends on business trends and high competition situations (source: <https://hbr.org/2008/10/creativity-and-the-role-of-the-leader>).

Table 4: Readiness of Business Administration Students Towards ASEAN Economic

Factors	N	Scale	Frequency
English skill	69	1	2
		2	8
		3	40
		4	13
		5	6
Other language skill and knowledge about culture of AEC member countries	69	1	5
		2	10
		3	39
		4	12
		5	3
Knowledge about business law and ethic	69	1	3
		2	10
		3	30
		4	22
		5	4
Knowledge about political and social issues around AEC member countries	69	1	2
		2	9
		3	33
		4	23
		5	2
Knowlegde about economy situation, condition, market trends in AEC member countries	69	1	1
		2	12
		3	33
		4	18
		5	5
New technology (ICT) and basic computer skills in business	69	1	4
		2	3
		3	27
		4	28
		5	7
The important of entrepreneurship of AEC	69	1	1
		2	10
		3	34
		4	17
		5	7
Organizational skill: leadership and team work	69	1	1
		2	2
		3	26
		4	32
		5	8
Innovation and creativity	69	1	3
		2	2
		3	32
		4	25
		5	7
Readiness of universities terms of curriculum and learning method based on AEC	69	1	2
		2	11
		3	31
		4	18
		5	7

Based on table 4 on Readiness of Business Administration Students towards the ASEAN Economic can be seen that: In English proficiency; Additional language skills and knowledge of the culture of the MEA member countries; knowledge of the law and business ethics; knowledge of the social and political issues MEA member countries; knowledge of the situation, economic conditions, and market trends MEA member countries; awareness of the importance of entrepreneurship in the era of the MEA; as well as in terms of creativity and innovation of business administration students have sufficient readiness. This is evident from the results of a questionnaire distributed to respondents.

Of the 69 respondents in this study that states quite prepared of each factor among others in the English proficiency (40 people), other language skills and knowledge of the culture of the countries members of the MEA as much as 39 people, knowledge of the legal and business ethics are 30 people, knowledge political and social issues of member states MEA, knowledge of the situation, economic conditions, and market trends member countries MEA as much as 33 people, awareness of the importance of entrepreneurship in the era of the MEA 34 students, as well as creativity and innovation are 32 person. While in basic computer skills and information technology businesses, organizational skills, business administration students factors are not ready to face the MEA. This is evident from the results of the questionnaire, for basic computer skills and information technology businesses 28 of them declared not ready. Similarly, the ability to organize themselves mostly expressed not ready yet, as many as 32 people.

Political and social conditions in a country or region will greatly affect the state of the business in it. These effects can also be interpreted as new business opportunities, challenges and so forth. Social aspects should also be considered in this case because of course every country has their own cultural different with others. As an intellectual, a graduate student of Business Administration should also understand about this issue so that they can see opportunities or threats that can be caused by it.

In addition, the university manifestation on readiness curriculum implementation and teaching methods based on the MEA, a business administration student stated quite ready. This may be seen from the curriculum reform on the courses of business administration at the universities by applying a course more in line with the demands of the business world.

Table 5: Ranking of Readiness of Business Administration Students towards ASEAN Economic

Factors	N	Mean	Std. Deviation	Ranking
English skill	69	3,19	0,862	1
Other language skill and knowledge about culture of AEC member countries	69	3,25	0,946	2
New technology (ICT) and basic computer skills in business	69	3,20	0,867	3
Knowledge about political and social issues around AEC member countries	69	3,20	0,917	4
Knowledge about business law and ethic	69	2,97	0,891	5
Knowlegde about economy situation, condition, market trends in AEC member countries	69	3,20	0,815	6
The important of entrepreneurship of AEC	69	3,45	0,948	7
Organizational skill: leadership and team work	69	3,28	0,889	8
Readiness of universities terms of curriculum and learning method based on AEC	69	3,45	0,883	9
Innovation and creativity	69	3,64	0,785	10

Here is a description of student readiness rankings of business administration in the face of the MEA in accordance with table 5. Readiness skills in English language ranked first, while the last rank that innovation and creativity are a must-have. Among the first and last rank among factors, namely the ability to speak another language and cultural knowledge MEA member states were the ranked at second, basic computer skills and business information technology ranks is at the third, the further consist of knowledge of political and social issues MEA member countries (the forth rank), knowledge of the law and business ethics ranked fifth, knowledge of the situation, economic conditions, and market trends MEA member countries ranked sixth, awareness of the importance of entrepreneurship in the era of the MEA in the seventh position, ability to organize themselves ranked eighth, and the readiness of universities in curriculum implementation and learning methods based on MEA was ranked ninth.

In term of managerial skill factor, Management skills are very important, for students of Business Administration. Management skill can be learned in college as a major part of the course. According to [13] management skill is the ability to carry out the process of reaching organizational goals by working whit and through people and other organizational resources. This ability also includes the ability to work in a team (organizational skills) , the ability to be able to communicate well and so on. However, management skills must be honed through other activities that involve students directly to act as a manager both in student organizations and even their own business.

In conclusion, this research can summarize that there are the factors influencing the potential development of Business Administration education toward the AEC, consist of English skills, other language skills and knowledge about culture of AEC member countries, knowledge about business law and ethic, knowledge about political and social issues around AEC member countries, knowledge about economy situation, condition, market trends in AEC member countries, new technology (ICT) and basic computer skills in business, the important of entrepreneurship of AEC, organizational skills (leadership and teamwork), innovation and creativity factors, and also the readiness of universities. In term of readiness of Business Administration students toward the AEC, this research concludes that the scale of important of every factors unmatched with the readiness of students. But about English skill in the university can stated that match because everybody can speak in English and also supported by argument that (at least) the English skill become the top rank of readiness.

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The Effect of Inquiry-Guided Learning towards Students Mathematical Understanding Ability and Students Self Confidence

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Abstract

The purpose of this study was to determine the effect on the ability of inquiry-guided learning models of mathematical understanding and self-confidence by comparing the ability of understanding in mathematics and self-confidence with inquiry-guided learning models and the conventional learning. The method of this study was experimental design with pretest-posttest control group involving the two groups. The population of this study was all students of class VII SMP Negeri 1 Mesuji Ogan Komering Ilir. Purposive sampling method was used to select the sample. The sample consisted of two classes; VII.3 as an experimental group and VII.1 as a control group. Essay and scale of self-confidence were used as instruments in this study. A t-test was used to analyze the data. Based on the calculation of the independent samples t-test, it was found that the t -Obtained (8217) was higher than t -table (1670) and the α value (0.000) was lower than the P value (0:05), the null hypothesis (H_0) was rejected and the alternative hypothesis (H_a) was accepted. It meant that there was significance difference between students who were taught using inquiry-guided learning models and that of reviews those who were not. In addition, most of the students who were taught through inquiry-guided learning models increased reviews they are self-confidence significantly better than the conventional learning.

Keywords: Learning models, inquiry guided, self-confidence, the ability of understanding of mathematics.

1. INTRODUCTION

1.1 Background Problem

Learning mathematics is essentially a process of understanding the facts and relationships, so the task is not just a math teacher delivering materials and concepts, but how to train the capability of understanding the intellectual soul, then stimulate motivation to learn, giving rise to a good *self confidence* in students. This could happen if the teacher can condition students to experience meaningful learning. The process can occur when students are actively processing knowledge through which they hear, see, feel and do or natural.

1.2 Formulation of the Problem

Based on the background of the problems described above, then the problem in this research are as follows:

- 1) Does that influence the ability to understanding the math students who had inquiry- guided learning significantly better than students who received conventional learning?
- 2) Do students get a inquiry- guided learning *self confidence* has significantly better than students who received conventional learning?
- 3) Whether there is a significant positive relationship between the ability of mathematical understanding and *self-confidence* of students.

1.3 Research Purposes

Based on the formulation of the problem above, the purpose of this study are as follows:

- 1) To see whether the increased capability of understanding math students who get a inquiry- guided learning better than students who received conventional learning.
- 2) To see whether the increase in *self-confidence* of students who get a inquiry- guided learning better than those getting conventional learning.
- 3) To see if there is a significant positive relationship between students' understanding of mathematics ability to *self-confidence* of students.

1.4 Benefits of Research

The benefits of this research are as follows:

1. Teacher

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- a. Expand knowledge of mathematics teachers on instructional strategies to increase student learning achievement
 - b. Improving the creativity of teachers create learning interesting
2. Student
- a. Learning to develop the ability of understanding and communication of mathematics.
 - b. Examining the lack or excess of students in solving mathematical understanding and communication and efforts to improve it.
 - c. Provide new experiences on inquiry- guided learning.
3. Maybe contributions to the researcher inquiry- guided approach to learning with the next

2. PREVIOUS RESEARCH

Reference [1] in her research done on all students of MTs in the city of Cimahi declared that learning mathematics a through inquiry- guided approach was found to increase the ability of mathematical communication between students.

3. RESEARCH METHODS

3.1 Methods and Research Design

The method used was experimental design with pretest and posttest control group involving the two groups. Making class was randomly class. Chart experimental design is as follows (Adopted from reference [2]):

Table 1. Research Design Patterns

Group	Measurement	Treatment	Measurement
E	O ₁	X	O ₂
K	O ₁	-	O ₂

Information:

E	=	The experimental group
K	=	The control group
O ₁	=	Pretest (initial test)
O ₂	=	Posttes (final test)
X	=	Treatment using inquiry- guided learning model.

In this design each given a pretest (O₁) and posttest (O₂) regarding the level of understanding of mathematics as well as *self confidence* measure students will be given *the scale of self confidence* of students at the end of the lesson. This is done to determine the effect of inquiry- guided on the ability of understanding of mathematics as well as *self confidence* students.

The population in this study are all students of SMP Negeri 1 Mesuji Ogan Komeriing Ilir. The samples were carried out on two class VII namely VII.3 class as a class experiment that uses inquiry-guided learning and classroom VII.1 is a control class that uses the conventional learning. As for the method of calculating the final score is by comparing the scores obtained with a maximum value is then multiplied by 100, or by the formula:

$$N = \frac{\text{earned value}}{\text{max imum}} \times 100$$

With *N* as the final value. The final value of mathematical understanding students can qualified by the following table 2 (Adapted from reference [2]):

Table 2. Qualification Students Mathematical Understanding

Score	Qualifications math comprehension abilities
81 -100	Very high
61 to 80.99	High
41 to 60.99	Enough
21 to 40.99	Low
0 to 20.99	Very low

4. RESULTS AND DISCUSSION

This research was conducted as much as 6 meetings, where researchers act as teachers and materials Learning is a circle. Implementation of learning in the classroom experiment includes material preparation, manufacture of lesson plans, worksheets, initial tests, and tests in end of the lesson. preparation of learning in grade control using the learning Conventional methods lectures, question and answer, discussion and assignments with prepare teaching materials, plan implementation of learning and practice questions. The problem of evaluation used in the same control class with questions used in the classroom experiment. In this study for determining the ability to start and the ability of the student's final differences Significant differences were then tested first conducted a preliminary test. The data obtained is the value of the ability initial experimental class students and classes control and value the ability of the student's final experimental class and control class. Value prior knowledge and ability to end experimental class and control class known normal distribution and graders experimental and control classes derived from populations having variances the same or both classes homogeneous. Once known distribution data normal and homogeneous sample variance, then do the different test. The different test results for the value of the ability of end graders experiments and classes can be seen control detailed in the following table:

Test different hypothesis are as follows:

H_0 : There is no difference significant between the average ability of students mathematical understanding using model inquiry- guided with using conventional learning.

H_a : There are significant differences between the average students mathematical understanding ability using model inquiry-guided learning and using conventional learning.

Hypothesis:

H_0 acceptable if the value of Sig. (2-tailed) on test $t > 0.05$.

H_0 rejected if the value of Sig. (2-tailed) in the t test < 0.05 .

Table 3. Output of different test results of students mathematical understanding ability

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	mean Difference	Std. error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Postes	Equal variances assumed	.287	.594	8217	62	.000	10 859	1,322	8,218	13 501
	Equal variances not assumed			8217	61 039	.000	10 859	1,327	8217	13 502

The Table 3 shows that the average value of the experimental group was higher than the control group. Value t_{hit} 8.217 with a significance (2-tailed) of 0.000. This shows that t_{hit} (8.217) $>$ t_{table} (1,670) with 62 degrees of freedom (df 62). Having regard to the testing criteria, namely probability $<$ 0.05, it can be concluded that H_0 is rejected, while H_a accepted. In other words, there is a significant difference student mathematical understanding ability taught using a model of inquiry-guided with the students taught using conventional learning. Thus the mathematical understanding abilities students learn to use inquiry-guided learning model higher than students who learning with conventional learning. Based on the above can be known that the inquiry learning model Guided can be used as one of the models which can be applied in teaching mathematics to improve students' mathematical understanding. Meanwhile, based on the data processing shortly about relationship *self confidence* and students mathematical understanding in the experimental class showed that there is a positive relationship between *self-confidence* and the level of mathematical understanding. This can be seen from the correlation values for a grade control positive value of 0.123 and correlation values for an experimental class at 0.255.

Based on the description as a whole, learning mathematics by using inquiry-guided learning can further improve students' mathematical understanding compared with conventional learning.

5. CONCLUSION

5.1 Conclusion

Results of research and analysis conducted on increased mathematical understanding ability and students *self confidence* at SMP Negeri 1 Mesuji Ogan Komering Ilir through inquiry-guided learning on the analysis of

data and the findings in this study, can concluded that the average students mathematical understanding ability in the inquiry-guided guided learning model and conventional learning is significantly different. Level the development of average ability students learn mathematical understanding the inquiry-guided learning model higher than the students learn by teaching Conventional.

5.2 Suggestion

Some suggestions or recommendations can be put forward:

- a. Inquiry-guided learning model can be an alternative learning in the classroom because inquiry-guided learning to provide a learning environment interactive.
- b. For further research when it will implement inquiry-guided learning should pay more attention time, because inquiry-guided learning longer than the models conventional learning.

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Career Readiness to Be Islamic Teachers on University Students towards ASEAN Economic Community (AEC)

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Abstract

This paper aims to criticize university students' career readiness to be Islamic teachers in order to face ASEAN Economic Community (AEC). It will be explore in more detail by using relevant literature. The enactment of AEC has begun since the end of 2015. The main issue which currently becomes the major concern is the opening of domestic labor market for foreign workers regulated by ASEAN Movement of Natural Agreement (ASEAN MNP). Although teacher, particularly Islamic teacher, is a profession that is excluded in the mutual recognition arrangement in ASEAN MNP, but this profession can be included anytime according to the commitment of ASEAN countries. Therefore, Islamic teachers must prepare themselves as they have a vital role to educate and prepare students to be competitive human resources. Readiness to undertake this role can be obtained since prospective teacher is studying in universities.

Keywords: career readiness, readiness, teacher, Islamic teacher, ASEAN economic community

1. INTRODUCTION

The new era of the economic integration in ASEAN countries has begun. The ASEAN Economic Community (AEC) was proposed at the Bali Summit in October 2003 as the goal of regional economic integration to be achieved by 2020. AEC is initiated by 10 countries, the member of ASEAN, and has begun since the end of 2015. The main issue which currently becomes the major concern is the opening of domestic labor market for foreign workers which is facilitated by ASEAN Movement of Natural Agreement (ASEAN MNP). The ASEAN MNP which is signed by the ASEAN Economic Ministers is expected to contribute to both the free flow of services and the free flow of skilled labor.

One of the objective of ASEAN MNP agreement as written on the agreement article 1 point b is to facilitate the movement of natural persons engaged in the conduct of trade in goods, trade in services and investment between Member States. It means that The ASEAN MNP apply limited by limiting the categories that could use this agreement as stated on article 2, paragraph 1 point a, b, c, d, and paragraph 2. The article stated that the agreement applies limited to business visitors, intra-corporate transferee, contractual service suppliers, and other categories which will be arranged by each ASEAN countries.

Today, the ASEAN countries member agrees that the use of MNP ASEAN agreement is limited to 7 professions which own mutual recognition arrangement. Those professions are professional engineer, nurse, architect, surveyor, medical practitioner, dentist, and accountant. Therefore, the agreement will not apply to professions which do not mention in the agreement. However, other professions will be applied according to the commitment of every ASEAN countries in the schedule of commitment of each country.

According to Weiss, Muslim in Asia represents 18% of the world Muslim population. In Southeast Asia, the population of Muslim is 36, 77%. Indonesia has the largest Muslim population followed by Malaysia, Brunei, and other countries; such as, Thailand, Phillipine, and Myanmar.

Competitive students should be prepared to overcome the challenges which emerge after the enactment of AEC. As a result, the need of competent Islamic teachers is urgent in order to prepare competitive students. Although teacher is one of the professions which are not mentioned in the MNP ASEAN agreement, it might be agreed to apply this profession in the agreement as the demand of Islamic teachers in Southeast Asia region increase.

As a consequence, Islamic teachers should improve their capacity so that they not only able to teach Islamic subject but also able to cultivate good values to the students. Those are essential things that future Islamic teachers should prepare before they graduate from University and be an Islamic teacher. In short, future Islamic teachers should improve their readiness as Islamic teachers to overcome the challenges in AEC era since they are University students.

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2. LITERATURE REVIEW

2.1 Overview of Career readiness

University students are in the stage of early adulthood with the range of age between 18-25 years. In this stage of life, choosing an occupation, establishing a career, developing in a career and earning a living are the important themes. Super's Career Stage as cited by Hartung stated that individual between those range of ages are included in exploration career stage. According to Hartung successful movement through exploration yields plan-fullness, curiosity to explore work roles, and knowledge about career decision making principles and the occupational world.

A career is a pattern of work-related experiences that span the course of person's life and it consists of a sequence of work-related positions occupied by a person during the course of lifetime. While readiness is the point at which an individual can be said to have matured sufficiently to benefit from a particular learning experience. Readiness is the ability to cope with developmental tasks of life stage, to make socially required decisions such as career decisions.

Readiness of each individual are varied. Some aspects which influence the state of individual's readiness are psychological state, information about some occupations and skill that is needed by certain job. Moreover, readiness for career decision making reflects an individual's state of preparation, for engaging in the learning processes necessary to explore and decide among various occupational, educational, training and employment options. Readiness for career decision making is not static state, as changes within individuals or their circumstances can enhance or detract from readiness. Some factors contributing to lack of readiness are the existence of disabling family, social, economic, and organizational variable.

Thus, career readiness is the point of an individual mastering all of the information, knowledge and skill of certain profession and they have a passion to apply all those aspects by working in that certain profession in a long length of time. In fact, Sari found in this research that only 17, 14% students have high category of career readiness as an Islamic teachers, while more than a half of students have an average category of career readiness as an Islamic teachers or about 68, 57%, and the rest of students have low category of career readiness as an Islamic teachers. It could be said that most of students who are studying in Islamic Department do not have passion in applying their knowledge as an Islamic teachers. Hence, University has the essential role as an institution to prepare students pursuing their career readiness by giving knowledge, skill, and information that students need to work in particular profession.

2.2 Career readiness to be Islamic teachers on University students towards AEC: what and how to do more

Since there is a big challenge towards AEC, University particularly Department of Islamic Education holds the main role to create competitive future Islamic teachers, by creating supportive environment, preparing adequate learning and skill subject, also providing sufficient information about teacher's occupational world. Improving their career readiness will be easier for students if the University in particular the Department provide those essential materials.

3. RESULT AND DISCUSSION

3.1 Enhancing students' locus of control and self esteem

Psychological state of an individual has a great role in individual's performance. Good performance is usually caused by good psychological state. Two essential psychological concepts which lead to high career readiness are locus of control and self esteem.

Locus of control is the power that an individual think is responsible for his or her misfortunes and successes. It is the expectancy of an individual to control the circumstances that happened around them. Locus of control consists of 2 kinds, internal and external locus of control (I-E LoC). In Rotter's social learning theory of I-E LoC is regarded as a characteristic attitude towards the world, referred to as generalized expectancy. Furthermore, individual's position on the I-E LoC dimension will influence the way that person perceives most situations and will partially determine how that person will behave.

Based on Lefcourt, individual with an internal locus of control have greater success in managing their environments, are higher academic achievers, use information more productively, are less manipulated or coerced, and generally are better prepared to improve their situation through active striving than those who have an external locus of control. In addition, people who are relatively internal believe that they are responsible for their destiny, whereas people who are relatively external believe that the good and bad things that happen to them are determined by luck, chance or powerful others. Hence, internal locus of control is necessary for successful individual. It is very essential for students' career readiness because students with internal locus of control will be actively and seriously in improving their competent as a future Islamic teachers by learning educational knowledge and skill and finding out information related teacher occupation consciously without coercion.

Self esteem is often in relation to several things such as being mentally healthy, successful, living effectively, and living a good life. Some researches indicate that there is a relationship between self esteem and happiness, initiative, and openness. Super stated that those individuals who have high score on self-esteem have more lucid conceptions of themselves relative to career interests and career decision-making than students scoring low on self-esteem. People with high self esteem typically exhibit a positive degree both competence and worthiness. People, who are also high in competence, would also be likely to have the skills that are necessary to succeed in life.

In contrast, low self esteem is associated with such things as depression, anxiety, lack of initiative, learning problems, lack of competence and lack of worthiness. Thus, people who are in low self esteem related with failure.

Students with high score on self esteem will have high career readiness as Islamic teachers as cited by Patton **Error! Bookmark not defined.** that they appear better equipped to manage the adaptation process of developing career interests and making career related decisions. Indeed, high self esteem students will be able to adapt even though they face unpleasant situation as they have a clear concept related to their future career.

Future competitive Islamic teachers who have internal locus of control and high self esteem are needed towards the challenging era of AEC. Therefore, university as the center of formal learning institution should arrange university based program to enhance both students' internal locus of control and self esteem. Mentoring could be applied to enhance those both psychological factors. As stated by King Et.al that mentoring program can enhance students' self-esteem by focusing on academic achievement and institution, peer, and family connectedness[18]. Also, it could be one alternative to improve students' internal locus of control. This mentoring program could be designed by the Department of Islamic Education by appointing the lecturers to be the mentors and or involving psychologists.

3.2 Improving students' Social and Pedagogical Competence

Teacher is the key of successful education so that the quality of future teachers should be improved since they are in the university. In this case, the Islamic Department has to make sure that the knowledge and skills that students have gained in university degree are adequate to meet the demands of the labor market. Based on Badan Standar Nasional Pendidikan (BSNP) or National Education Standard Board, there are four main competences that should be mastered by teachers; pedagogical competence, personality competence, social competence, and professional competence. Those four competences should be integrated with teacher's daily job.

In BSNP is mentioned that personality competence is the ability of personalities which are (a) virtuous, (b) steady, stable, and mature, (c) wise and prudent, (d) leading, (e) evaluating their own performance, (f) self developing, and (g) religious [**Error! Bookmark not defined.**], while social competence is the ability of teachers or educators as part of the community to (a) communicate orally and written, (b) using information and communication technology functionally, (c) interact effectively with students, fellow teachers, staff, parents of students, and (d) interact politely with the surrounding community. Pedagogical competence as written in BSNP means the ability to manage students, includes: (a) an understanding of concept or foundation of education, (b) an understanding of the learners or students, (c) ability to develop the curriculum and syllabi, (d) ability to design the learning activities, (e) ability to implement the educational learning activities, (f) ability to evaluate the learning outcomes, and (g) ability to develop the students to actualize their potentials. Whereas professional competence is the mastery of learning subject broadly and deeply covering: (a) concept, structure, and methods of science / technology / coherent with the teaching subject, (b) teaching subject in the school curriculum, (c) the relationship of concept of inter-related subjects, (d) the implementation of the scientific concept in everyday life and (e) professional competition in a global context while preserving national values and culture.

Also, based on Muhaimin, Islamic teacher is someone who can apply the relevant and implicit value of Islam in their daily behavior [**Error! Bookmark not defined.**]. Islamic teachers must be the role models for their students not only as intellectual but also as pious and valued people. The successful Islamic teaching process depends on how they master personal-religious competence and professional-religious competence. Personal-religious competence means that teachers set Prophet Muhammad as their paragon of virtue and able to apply the prophet's virtue in their life, whereas professional-religious competence is the teachers' knowledge of Islam and ability to manage the class.

According to Imam Al Ghazali as cited by Muhaimin, personal-religious competence consists of loving the students as they are our own children, emulating Prophet Muhammad's virtue, being objective, being well-mannered and wise when facing the students, willing to apply their knowledge. Furthermore, Imam Al Ghazali also mention professional-religious competence are deliver the lesson according to students' ability and give global explanation instead of detailed information for less intelligent students.

It can be seen that Imam Al Ghazali's idea about teacher's competences is in line with teachers' competences which is mentioned in BSNP. The personal religious competence is identical with personality and social competences. Besides, the professional-religious competence is in line with pedagogical competence and professional competence.

All of the lecture subjects and programs should arrange to strengthen the students' pedagogical and professional competence so they are ready to make a career plan as Islamic teachers shortly before graduate from university. Therefore, University has to provide these materials in the curriculum. In addition, personality and social competence aspects could be mastered by the students while they are studying in bachelor degree, by joining organizational activities and extracurricular activities. Therefore, it is crucial for university to provide not only adequate lecture materials and programs, but also sufficient organizational and extracurricular activities so that students have supportive environment enhancing their competences.

3.2 Improving students' languages and culture competence

Language is one of essential aspect in teaching and learning activities. Communication between Islamic teachers and the students will be successful when the teacher communicate and explain the Islamic material in a language that the students could understand. ASEAN consists of 10 countries which have ethnicity diversity. One of the effects of this diversity is that there are numerous languages exist in ASEAN countries. However, English had been the de facto official working language of the ASEAN countries. Nowadays the position of English as the formal working language of ASEAN countries became formalized after the charter is agreed by the ASEAN members in 2009. It is important to recognize the role of English in learning and teaching Islamic studies, because the learning and teaching of Islamic studies in non-Muslim countries or minority is possible only through the medium of English.

Besides, Arabic is a pivotal language in Islam as we know that the obligatory five daily prayers can only be performed with this language. In addition, the call of prayers and the text of the Quran are all in the Arabic. Thus, Arabic in the teaching of Islamic subject is a basic need. Therefore, students of Islamic Department should possess proficiency in thorough knowledge of Arabic and English.

Successful communication is not only about using linguistic features but students also need to know about the cultures of the region. Since the population of South Eastern Asia countries consist of different religions and ethnicities so that we could find various different indigenous cultures in every country. It also consists of indigenous faith and tradition of local people that may contradict with Islamic law and value.

It is important for students to learn different faiths and cultures because Islamic teachers should be peacemaking agents who is teaching Islam without creating social segregation. Their understanding about these will lead to their state of mind in how to respect others.

Islamic Department should provide one year languages matriculation program in order to improve the students' languages proficiency, both Arabic and English. Besides, the Department must make a design of a curriculum which contains knowledge about different faith and cultures mainly in ASEAN countries.

4. CONCLUSION

The new era of the economic integration in ASEAN countries has begun. Competitive students should be prepared to overcome the challenges which emerge after the enactment of AEC. As a result, the need of competent Islamic teachers is urgent in order to prepare competitive students.

Future Islamic teachers should improve their readiness as Islamic teachers to overcome the challenges in AEC era since they are University students. University has the essential role as an institution to prepare students pursuing their career readiness by giving knowledge, skill, and information that students need to work in particular profession.

Psychological state of an individual has a great role in individual's performance. Good performance is usually caused by good psychological state. Two essential psychological concepts which lead to high career readiness are locus of control and self esteem. Therefore, university as the center of formal learning institution should arrange university based program to enhance both students' internal locus of control and self esteem. Mentoring could be applied to enhance those both psychological factors. Also, it could be one alternative to improve students' internal locus of control. This mentoring program could be designed by the Department of Islamic Education by appointing the lecturers to be the mentors and or involving psychologists.

Besides, the Islamic Department has to make sure that the knowledge and skills that students have gained in university degree are adequate to meet the demands of the labor market. Based on Badan Standar Nasional Pendidikan (BSNP) or National Education Standard Board, there are four main competences that should be mastered by teachers; pedagogical competence, personality competence, social competence, and professional competence. Those four competences should be integrated with teacher's daily job. Therefore, University and the Department have to provide these materials in the curriculum. In addition, personality and social competence aspects could be mastered by the students while they are studying in bachelor degree, by joining organizational activities and extracurricular activities. Therefore, it is crucial for university to provide not only adequate lecture

materials and programs, but also sufficient organizational and extracurricular activities so that students have supportive environment enhancing their competences.

Students of Islamic Department should possess proficiency in thorough knowledge of Arabic and English. It is also important for students to learn different faiths and cultures because Islamic teachers should be peacemaking agents who is teaching Islam without creating social segregation. Islamic Department should provide one year languages matriculation program in order to improve the students' languages proficiency, both Arabic and English. Besides, the Department must make a design of a curriculum which contains knowledge about different faith and cultures mainly in ASEAN countries.

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Caring for the Excellence of *Pesantren*; the Contribution of Islamic Education Curriculum in Globalization

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Abstract

This article aims to discuss the excellence of boarding school-know as *Pesantren*-in the modern era in managing curriculum. Some facts proven that during the 15th century, *pesantren* were still regarded as one of the best educational institutions to shape the character of the nation. This is supported by the material, strategy and traditional curriculum-which is precisely answer the challenges of modernization- which is still maintained today. The conclusions of this article are at least three, which makes boarding remained consistent. Firstly, values, system, and educational materials. Secondly, the dormitory system which is full with discipline, to create cohesion „the three centre” of education: formal, informal and non-formal. Thirdly, the material in schools combined the revealed knowledge and acquired knowledge. It is mean that *pesantren* was occurred the integration of science. In addition, the hidden curriculum adopted by schools produces highly qualified students.

Keywords: *Pesantren*, Islamic Education, Curriculum

1. INTRODUCTION

Pesantren is derived from the root of the word "students", which according to Johns derived from the Tamil language "satri" which means "tutor". Meanwhile, according to C. C. Berg, comes from India "Shastri", which means "holy books, religious books and science books". Meanwhile, according to Robson students comes from the Tamil language "sattiri" means people who live in a poor house or building in general.[1]

Boarding School-known as *Pesantren* on Muslim society- as an educational institution classics still survive today. Even labeling modernization of Islamic education[2] in the two last decade has not been able to produce a great education and be able to survive as happens in schools. So, what makes schools so strong up until now the public interest as never goes out? During the six centuries (beginning of the 15th century), *pesantren* still exist in Indonesian society, especially the lower middle class, because the institution is the only one that offers education to those who are illiterate. The contribution generated by *pesantren* was enormous in shaping society literacy and cultural literacy.[3] *Pesantren* as an educational institution discount long-term oriented course objectives, curriculum, mission and vision in forming a more civilized society. The objectives of education offered by schools is in accordance with Islamic norms and uphold *tafaqquh fi 'l-diin*. It all will be happened with great teacher who has capability in managing and guiding at all.

2. THE CONCEPT OF TEACHER

The concept of "teacher" in unofficial is a person who has in himself or be able to realize certain knowledge, a skill or confidence.[4] The teacher (men and women) are viewed as people who assume full professional responsibility on the education of children and teenagers who are studying in school.[4] Teachers do have an important role in the learning process, because without their teachers, students will be reluctant to learn in school or *pesantren*. Teaching and learning process has ideal goal is that the material learned can be controlled entirely by the students. It is called the "mastery learning" or learning through, meaning that full mastery. These objectives can be achieved if teachers are able to leave the normal curve as a benchmark of success of teaching,[5] as well as the teacher's task is to create an atmosphere and amenities as well as possible so that the learning process can be performed well. A teacher should be able to understand each student's behavior because it would be more memudahkan in the teaching process, but this time most teachers only pay attention to learning materials suitable to be given to students instead of thinking about how the delivery methods appropriate to the students. Competent teachers are teachers who are proficient in their respective fields. For now, that is needed is not the teachers who are certified lots or a scholar, but it would be nice if a teacher was aware of the profession as a teacher and really knows what he should do as a teacher in educating students is growing,[6] which where necessary experts who can see and understand the behavior of the student.

Parents are also referred to as teachers, even parents that to be more professional in educating, parents should be able to inculcate good in the child since the first birth to adolescence. As expressed by Bijau, "*Many child psychologists who say that the preschool years, about two to five years is one of the important stage*",[6]

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this means, before a child is brought to school the parents should first educate them in order to make the children are better educated. In boarding the role of parents is replaced by the caregivers because schools are dormitory.

3. THE CURRICULUM OF *PESANTREN*

The rapid development of *pesantren* can not be released from the grip of the education system and it's curriculum that was prepared very well. So no wonder, *pesantren* had been the only one who still retains its curriculum since was establishment until now. Not bound by government curriculum that was constantly changing. Omar Hamalik expressed the need for innovative thinking in aspects of the curriculum [7], given the behavior of society is always changing and dynamic, the curriculum also must be able to follow. According to his understanding, the curriculum can be seen as a traditional curriculum and modern curriculum [8]. Because *pesantren* are able to exist until now, certainly it has its own advantages in processing the curriculum. Further this institution had the hidden curriculum, as the effort to optimize the educational process.

The Education in Indonesia has been interpreted as "conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self-control, personality, intelligence, character and skills needed him, society, nation and country".[9] But the fact is, education is less in touching universal human values in steps of educating the nation's high quality. This result makes the accessibility of students to the high quality education is very low, while, the quality of education in general, are not increasing because the welfare of the teachers did not last better, but the most important thing of it all is how it is done by an educational institution in taking a more 3 adequate level of education such as enhancing the way curriculum development properly.

4. THE DEVELOPMENT OF ISLAMIC EDUCATION CURRICULUM

In terms of Islamic education, curriculum known as „*manhaj*“ that mean a street light or road traversed by humans in various areas of their lives. The term was later used for a number of subjects (courses) that must be taken to achieve a degree in education awards known as ‘diploma’,[8] as has been widely known by the general public. The curriculum is a set of plans and educational components and systematic teaching.[10] The thinkers of education has a range in determining the amount of these components, as Soetopo and Soemanto [11] dividing the components of the curriculum in five components: objectives, content and structure of the program, organization and strategy, means and evaluation, which is used as a implementation guidelines for the teaching and learning activities (KBM) at school to achieve specific educational objectives. Islamic education curriculum derived from Islamic educational purposes.[12] The purpose of Islamic education has a fundamental difference with other educational purposes, such as education goals Pragmatism notion, which is focuses on the use of human life in the world, which has become the standard size is relative to depends on a culture or civilization. Besides, understand pragmatism also emphasizes on improving the job prospects of religious ethics.

Education in Indonesia has a curriculum design is used as a reference to set national education (national curriculum).[5] The national curriculum prepared in accordance with education levels each with always pay attention: The increase of faith and piety, Improved noble spirit, Increased potential, intelligence, and interests of learners, national unity and national values, and the dynamics of global development. In the context of curriculum development, it must be maintain and develop human character and human resources, aimed in form of the whole person in accordance with the guidance of *Ilahiyah* values. There are some principles that need to be considered in curriculum development, namely:

1. Flexibility program, meaning that in making the program should consider the condition of the child from any aspect.
2. Oriented goals to be achieved, the learning objectives of Islamic education is to get closer to Allah SWT.
3. Continuity, in the manufacture of the curriculum should be sustainable, ie, mutual link between knowledge with each other.

The curriculum not only includes all the planned activities only, but also the actions that occur without prior planning called "the hidden curriculum". The curriculum is not planned but had a great influence in the formation of a private person, in this case the institution of public schools, especially in Indonesia is not really paid much attention, because the face to face meetings between teachers and students was limited to learning in class A, which in turn is not the responsibility of a teacher again.

5. HIDDEN CURRICULUM

‘The hidden curriculum’ is a curriculum that is not planned.[8] Hilda Taba said that the "curriculum is a plan for learning", means the activities and experiences of children in school should be planned in order to become the curriculum. According to Nasution curriculum covers planned experience but also unplanned called by "hidden curriculum", such as the way how child answered, cheating, attitudes toward teacher, discipline in learning, fostering selfmental, and many other things. In terms of further curriculum can be seen as "ideal / real"

curriculum, "potential / actual", and also called the hidden curriculum.[5] Among the kinds of educational curriculum is the curriculum of formal, informal and non-formal. The formal curriculum includes activities in the classroom and was premeditated, non-formal curriculum consists of the activities are also planned but not directly related to academic subjects in class, and where the curriculum is seen as a complement (supplement) the formal curriculum. Beside the curricula, there is also a hidden curriculum (hidden curriculum), as mentioned above. This curriculum which include unwritten rules among students. Seddan (1983) in the Print (1995: 10), as quoted Abdullah Idi said [8]: "...the hidden curriculum refers to the outcomes, which are not explicitly intended by educators. These outcomes are generally not explicitly intended because they are not stated by teachers in their oral or written list of objectives, nor are they included in educational statement of intent such as syllabus, school policy documents or curriculum projects....". This suggests that the hidden curriculum is not planned by the school in implementing its various programs as well as not written and discussed by educators (teachers). The curriculum is pure business students (students / pupils) in developing the potential in him either positive or negative connotation. In this case the student role as planners and perpetrators are entitled to a future that he wants, in other words the student as a determinant of success in life.

The hidden curriculum can be defined as a future-oriented curriculum. Because if it is related to the curriculum of Islamic education there are similarities in terms of objectives, as expressed by Abdullah Idi that the curriculum of Islamic education is not an activity planned activities. So everything that is experienced by students with their planning in advance and can be influential to him it was called with the curriculum.[5] In the context of hidden curriculum there is one institution that has indirectly done so since the beginning of its establishment in the Islamic institution that is Pesantren. As the only Islamic institution of a genuine / original belongs to Indonesia that promote religious education is still able to survive in the midst of globalization and modernization of education. In the world there are schools that prioritize the methodology of the formation of the scholars of the future. Pesantren is the education system that grows and is born of Indonesian culture that is indigenous.[3] At the beginning of pesantren shaped recitals are held at home where clerics are hereinafter called the pesantren salafiah, along with the development of world civilization in the end there was a change into a modern boarding.

6. THE EXCELLENCES OF MODERN PESANTREN

In the last decade have seen a trend of Islamization and re-Islamization among Muslims in Indonesia. The term is more popular to describe the trend is "santrinisasi" is derived from the word "santrization" English-shape from Javanese term "students" which means "those who came from boarding", or collectively, they are observant of Islam.

Now, schools are still touted as a warehouse book *Al-Dirasah Al-Islamiyah*, and are also often referred to as the center of Islamic studies, as well as a base propaganda and Islamic education. In addition, educational institutions that exist today, both schools were founded by the Dutch and the boarding school itself, crippled in teaching materials. Which on the one hand the material concerned with the religion material and on the other hand concerned with general material. In the end will happen, who graduated from public schools do not know the science of religion and the schools in pesanten not know about general knowledge, hence the need for integration pengetahuan so that no bias. Some countries like Egypt and India, has been cultivating the spirit of modernization of educational institutions that are considered no longer able to respond to changing times. Modernization of Islamic education can be traced its roots in the idea of thinking and institutional modernization of Islam as a whole. This idea rests on the fact that the rise of Islam in the modern era requires the modernization of Islamic education, namely in order to empower Muslim society to face the challenges of the modern world in all fields of life. Modernization of traditional Islamic education in Indonesia was born along with political ethics by the colonial. The Policy of colonial education was actually inspired by the UK when it was launched education "sons of the earth" in the earths occupation, such as India, and Egypt. The declaration of political ethics in the field of education is to produce a modern educational system that became the base of the education system "common" among us today, namely, the education system under the national education department. One Indonesian modernist is often perform the way of "shock therapy".[13] The surprise is in the form of teaching action spontaneously performed by an educational institution, teaching modern boarding dipondok using classical system, as applied in the public schools or madrassas. By leaving the system 'sorogan' -traditional Islamic style-, modern schools using chalk and blackboard, the teacher was teaching with tie and shoes. This is called a characteristically of modernisation.

Similarly, the use of language in learning modern pesantren, which is very important to use to understand the different types of books in foreign languages (Arabic and English) is not only the classical books (*kitab kuning*). Next, the English lessons taught by Berlitz method, in a modern boarding school the students were taught how to be able to actively speak in English in addition to reading and writing.

7. THE CURRICULUM OF MODERN ISLAMIC BOARDING SCHOOL

“Education is the best means of creating a new generation of young men and woman who will not lose touch with their own tradition but who will not at the same time become intellectually retarded or educationally backward or unaware of developments in any branch of human knowledge. Unfortunately such a system of education is not yet prevalent in any of the muslim countries.” The goal is the key of the success, in addition to other factors, namely: the educators, learners, educational tools, and environmental education. Hiroko Horokhosi, which saw pesantren then formulated on the formation of interest in terms of autonomy, the schools aim to train the students to be independent, in contrast to Manfred Ziemek who formulated that the purpose of schools is to form a personality, strengthen character and equip it with knowledge.

Quoting from the expression of Imam Zarkasyi, pesantren was a seed to galvanize the people. This happened since 1000 years ago, both in Indonesia and outside Indonesia, therefore, a place of education young people who form this cottage has been in Indonesia before their schools Western-style, for the education in the cottage that is actually called with National education, genuine or pure national. One of the advantages possessed by a boarding institution is in terms of the application of the hostel system. The hostel provides a range of benefits, among others: the interaction between students and teachers can run intensive, facilitate control of student activities, friction fellow students who have the same interest in the search for knowledge, raises stimulus learning and provide opportunities in habituation.

8. THE CONTENTS OF CURRICULUM

The curriculum is divided into several areas of study, namely: Arabic, *Diratsah Islamiyah*, English, Mathematics, and Natural Sciences - Social Sciences. Not many educational institutions are implementing the curriculum as mentioned above. In addition there were widespread education curriculum only take half religious and half a common curriculum then applied in schools that can eventually lead to the disintegration of education. As for the view of education in other institutions such as the mostly implemented at this stage are:[14] 1) Madrasah curriculum schools with 70% + 30% of the public school curriculum, and 2) Islamic Educational curriculum schools with 30% + 70% of the public school curriculum.

The strategy in applying curriculum was including methods, rules, evaluation, and supervision in teaching. First, the method is a method used by the teacher in delivering such lessons, lectures, exercises, questions and answers, assignments, and practices. Second, the rule of learning curriculum, which is giving the material to be started from material that is easy and simple. Third, measures of teaching, which includes before and was teaching. Fifth, evaluation that used as a means of improving and correction for the better.

9. APPLICATION OF PROFESSIONALISM IN MODERN PESANTREN

To improve the quality of education requires at least two conditions should not be not met, first, mastery of modern educational theory, the theory that Islamic and in accordance with the times. Second, the availability of sufficient funds.[12] Pesantren, an institution recognized educational curriculum must be controlled and also able to apply the theory of education in educating students.

One form of Islamic theory is the professionalism of a teacher is the ability of teachers in applying a curriculum that has been arranged. Generally, the profession is defined as a job that requires advanced education in science and technology that is used as the basis to be implemented in various forms of activities that are beneficial, in its application concerning the aspects that are more mental than it is manual work. A professional person is a person who has a profession. While the profession itself is a vocation and expertise, as claimed by Waterink. The professional teachers are they who has aware will be educator and has a major base, namely, "Rouping" or a matter of conscience. An area called the profession if it has the characteristics of "dedication" and "expertise". Someone called a profession if he meets the following criteria: 1) have the expertise, 2) feel that it is a live call and lived full-time, 3) is ready to serve to the community not for ourselves, 4) have a protégé clear, namely people who need the service. From the above criteria is clear that the professionalism of teachers can not be underestimated in the process of improving the quality of education.

10. CONCLUSION

From the description above can be concluded, that there are three things that make the boarding school remained constancy and consistency. Firstly, value, system, and educational materials boarding school. Secondly, the dormitory system which is full with discipline to create cohesion ‘the three centre’ of education: formal, informal and non-formal. Thirdly, the material in pesantren is to present the existing curriculum, which is combine between revealed knowledge and acquired knowledge). It is mean that pesantren has occurred the integration of science. In addition, the hidden curriculum adopted by schools produces highly qualified students.

To sum up, in the process of developing education, schools emphasizes education towards the ultimate goal of education schools, namely “*Tafaqquh Fi ad-Diin*”, highlighting *uswatun hasanah*, mental education, attitude and discipline, in order to create the Moslem scholar and community leaders to implement a system of learning that is effective and efficient in facing modern era.

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Analysis of Originality First Tafsir in Nusantara (Studies of *Turjuman Al-Mustafid* of 'Abd Al-Ra'uf Singkel)

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Abstract

Turjuman al-Mustafid 'considered' as the first tafsir book written in full 30 Juzz in the Malay Nusantara. Researchers who have conducted a study of this book gives a different opinion about the source of the writing of the book. This article is an attempt to trace back the originality of Kitab Turjuman al-Mustafid and determining the position of 'Abd al-Ra'uf Singkel and Daud al-Rumi in the the writing of the book of al-Mustafid Turjuman. Step of this research consists of two parts. First, compare the information from Daud al-Rumi in the colophon of the book with the systematic and method of exegesis. Second, conduct a study on the status of women in the book of al-Mustafid Turjuman with comparative method, ie comparison with the book of al-Baidhawi and al-Jalalayn is alleged to be a referral source of this tafsir. After the assessment, the authors concluded that al-Mustafid Turjuman's book is the work of adaptation (tarjamah tafsiriyyah) 'Abd al-Ra'uf of Tafseer al-Jalalayn, while other parts are contain of benefit and narration/Qisshah as an addition of David al-Rumi.

Keywords: 'Abd al-Ra'uf, Daud al-Rumi, *Tafsir Turjuman al-Mustafid*, *Tafsir Jalalain*, *Tafsir al-Baidhawi*

1. INTRODUCTION

Tafsir of Nusantara's history began in the 16th century with the discovery of manuscript tafsir of Surah al-Kahf in Aceh. A century later appeared complete Tafsir of 30 chapters authored by Abd al-Ra'uf Singkel by the name *Turjuman al-Mustafid*. Tafsir is believed to be the first Tafsir in Malay language written in Arabic-Malay (pegon) complete 30 chapters. This work attracted much attention among researchers, both from Nusantara, as well as from the West, including from the orientalist. As Snouck, D.A. Rinkes, P. Voorhoeve, Riddle, and others. These researchers give different conclusions about the referral source Tafsir Turjuman al-Mustafid. Snouck stated that this tafsir was a translation of *Tafsir Baidhawii*. Peter Riddell, followed by Martin Van Bruenessen states that the book is a translation of a book from Tafsir Jalalain accompanied by additional of several books of other Tafsir. Another orientalist conclude that this work is the work that is drawn from a wide variety of Tafsir Arabic books. Various different opinion is certainly motivated by different viewpoints. However, that does not mean there is no better conclusion than what already exists, so the opportunity to rediscover a more appropriate conclusion or at least closer, still very open to reveal the originality of Tafsir Turjuman al-Mustafid.

Authors interested in doing an internal critique of *Turjuman al-Mustafid* books, with due regard to the colophon and writing style of the book. This is based on the discovery of the colophon which contains an explanation of the status of the book wrote by his student, Daud al-Rumi. Thus, it will be tracked as far as the role and involvement of Daud al-Rumi in writing this work. Then, the external criticism also elaborate to see the influence of social conditions from author of the book to his interpretation, using basic assumption of pre-understanding theory by Hans Gadamer in hermeneutics. Therefore, the authors want to elaborate (1) Who was the author of *Turjuman al-Mustafid*?? (2) What is the position of David al-Rumi in writing of the book of *Turjuman al-Mustafid*? (3) how the interpretation of 'Abd al-Ra'uf Singkel regarding women position in society?

2. RESEARCH METHODOLOGY

This study used a comparative method between Tafsir *Turjuman al-Mustafid* with some tafsir regarded as a source of its writing. Moreover, the authors also uses historical method to see if the interpretation of the book of Turjuman by 'Abd al-Ra'uf Singkel influenced by the social conditions in the time when Aceh was led by a *sulthanah* for four decades. The technique done by elaborate some related references, both primary (Tafsir

3. SETTING SOCIAL-INTELECTUAL OF 'ABD AL-RA'UF SINGKEL

'Abd al-Ra'uf bin' Ali al-Jawi al-Fanshuri al-Sinkili, renowned Nusantara scholars from Fansur, born about 1615 M / 1024 H. 'Abd al-Ra'uf went to Mecca around the year 1643 (1064 H / around 28 years), when the

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sultanate of Aceh led by Sultanah Safiyatuddin. 'Abd al-Ra'uf studying for more than 16 or 19 years in a variety of places, from Dhuha (Doha), Yemen, Jeddah, Makkah and Madinah. 'Abd al-Ra'uf has 17 teachers and met with 25 and 15 Sufi clerics. The most influential teacher was Ahmad al-Qusyasyi (d.1661 M/ 1082 H) and Ibrahim al-Kurani, the two main teachers' of Abd al-Ra'uf has *Isnad* tafsir *Jalalain* until Imam Jalaluddin al-Mahalli and Jalaluddin al-Suyuti.

'Abd al-Ra'uf back to Nusantara around 1661 AD. At that time, the reins of leadership in the hands of the sultanate of Aceh Sultanah Safiyat al-Din who succeeded her husband Iskandar Thani. She ruled from 1641 until 1675. Later, replaced by Sultanah Nur al-'A'lam Naqiyat al-Din (1675-1678). Then, replaced by Zakiyyat al-Din (1678 - 1688), and the Sultanah Kamalat al-Din (1688 - 1699) which derived from his throne after coming delegation from Makkah to the Aceh Palace which explains that a woman is not allowed to become the leader of an empire.

'Abd al-Ra'uf taught at Kuala Sungai, Banda Aceh until his death in 1693 M/ 1105 H and was buried there. In addition to teaching, he was also appointed as *mufti Kesultanan Aceh*. If the terms of his return to Aceh until his death at the age of about 78 years, then in terms of government policy, 'Abd al-Ra'uf become a mufti for four Sulatanah Sultanate of Aceh. During his career in Aceh, 'Abd al-Ra'uf has written 21 books. 1 Tafsir, 3 works on the hadith, 3 works in the field of jurisprudence/ *Fiqh*, and the rest of *Tasawuf* or *Tarekat*. Tafsir that mentioned was *Turjuman al-Mustafid*. According to the dissertation Peter Riddell this work is a translation of a book of Tafsir Jalalain.

Some students who had studied to Syaikh 'Abd al-Ra'uf was Tuanku Ulakan from West Sumatra, 'Abd al-Muhyi 'from West Java,' Abdul Malik ibn 'Abdullah, and the student who most merit in writing of *Turjuman* (Baba Daud al-Jawi al-Fanshuri bin Ismail bin Agha Agha Mustafa bin Ali al-Rumi).

4. GLANCE OF TAFSIR *TURJUMAN AL-MUSTAFID*

To view the work of Nusantara scholars from Aceh, the author makes the Mushaf Al-Quran al-Karim accompanied by Hamisy Tafsir *Turjuman al-Mustafid* by Ahmadabad Printing, Mumbai 1370 H/ 1951AD as a guidance and the main reference. The book consists of 612 pages divided into two parts, the first part consists of Surah al-Fatihah to Surah al-Isra 'while the second part consists of Surah al-Isra' to Surah al-Nas. On the front cover of the book bylined namely: 'Abd al-Rauf bin' Ali al-Fansyuri al-Jawi. However, when we read by the end of the book, it will be found a very important statement presented by David al-Rumi as student of Abd al-Ra'uf, as seen clearly in the following sentence:

... (ويزيد عليه أصغر تلاميذه و أحقر خدامه باب داود الجاوي ابن اسماعيل ابن اغا مصطفى ابن اغا على الرومي غفر الله لهم قصصه المأخوذ أكثرها من الخازن و بعض روايته في القرآن بأمره) دان منمباهي اتست اوليه سكجيل 2 مریدت دان سپین 2 خادمث ایت یائیت داود جاوی انق اسماعیل انق اغا مصطفى انق اغا علی الرومی دامفون الله تعالی جو کیراث سکلین مریکثیت اکن قصهن بغ دامیل کیباکنث درفد خازن دان ستغة روايتت فد خلاف قرأة دغن سورهنث (ولله الحمد و المنة و صلى الله على سيدنا محمد وآله وصحبه أجمعين) دان بك الله تعالی جو سکل فوج دان نکرها دان رحمة الله دان سجهتراث اتس فغهول کیت نبی محمد دان اتس سکل کلورکاث دان سکل صحابثت سکلین آمین.

This final note gives some very important information, including:

First, this book is not only written by 'Abd al-Rauf, but also by his student David al-Rumi by the direction or dictation of 'Abd al-Ra'uf. This conclusion certainly with reason;

- 1) Explanation that, this work is translated by 'Abd al-Ra'uf accompanied by a picture of how great he is, shows that of David al-Rumi as student wrote a final note, a side of *tawaddhu'* for Rumi himself and give very high respect for 'Abd al-Ra'uf.
- 2) Consistency ى capitalization at the end of the word, not the letter ي, at the end of this note and also on the content of the book, indicating that the author of the content part and endnotes of this paper is the same person.
- 3) Consistency use number 2 to indicate repeated letters also contained in the contents of the book and the final note book
- 4) This was strengthened by the information conveyed by Azyumardi Azra that writing ability of Malay 'Abd al-Ra'uf al-Sinkili not as good as Arabic language.

The author concludes that this work was the intellectual thought 'Abd al-Ra'uf Singkel which is written by his student David al-Rumi. Daud al-Rumi does not directly explain the source of the referenced 'Abd al-Ra'uf. However, he explained that there were several additions which he Dab at the behest of his teacher, that is on the stories mostly taken from the Tafsir al-Khazin and also *ikhhtilaf qiraat*. By doing so, I will explore the source of Tafsir *Turjuman* by compare inter textual and exclude additional form of stories and qiraat difference, because both of these are in addition to al-Rumi David behest of his teacher. But there is no explanation of what it was doing, in front of 'Abd al-Ra'uf or after' Abd al-Ra'uf died. So then, Tafsir al-Mustafid turjuman prepared based on the notion of 'Abd al-Ra'uf al-Sinkili to "throw" the story as well as existing *ikhhtilaf qiraat*.

Systematic of the book is written in full thirty chapters, a little introduction about the surah and its advantage, interpret globally, to include an additional form of *qisshah* referred to the Tafsir al-Khazin and Tafsir al-Baidhawi, featuring ikhtilaf of three *qari' qiraah* (marked with the word *faidah* bounded by parentheses) as well as in some parts also shown *qisshah* containing *sabab al-Nuzul*. As the author mentioned that variety *qiraat* and stories which contained in this work is an addition of David's al-Rumi.

5. SOURCES AND CONTENT OF TARJUMAN AL-MUSTAFID

Azyumardi Azra explained that, among Orientalists disagree about the source of this Tafsir. Snouck said that this Tafsir is a rough translation of the book al-Baidhawi. Snouck student, Rinke as well as other Dutch scholars, namely Voorhoeve stated that the book is a translation of Tafsir al-Baidhawi and partly from Tafsir al-Jalalayn. Riddell stated that this book is a direct translation of Tafsir al-Jalalayn and additional information taken from other books. Various opinions have showed that researchers still disagree about the source of Tafsir Turjuman.

6. TURJUMAN AL-MUSTAFID'S REFERENCES

Turjuman al-Mustafid often 'accused of' as a Malay translation of the book by Anwar al-Tanzil wa Asrar al-Ta'wil works of Priest Nasiruddin al-Baidhawi who died in 685 H. The accusation is with some reasons, there are at least three reasons can deliver a researcher who does not recite in detail to assert that Turjuman is a translation from Baidhawi.

- 1) On the cover of the book is written *Turjuman al-Mustafid wa huwa al-Tarjamatu al-Jawiyah li Tafsir al-Musamma Anwar al-Tanzil wa Asrar al-Ta'wil*.
- 2) At the end of *Turjuman*, occur an introduction from editors which explaining that the book is a translation of the book *al-Baidhawi*. The proofreaders teams are Ahmad al-Fatthani, Daud al-Fatthani, and Idris Kelantani.
- 3) Lots of number of inter-textual references to this work, in the form of benefit/ *fadhilah surah* description and explanation.

Although this opinion is strong enough relied upon, however, if we read carefully, there are many differences between the book of Turjuman with al-Baidhawi even from the first page. Having regard to the pattern of the same work, but with a different way of citation book. As alluded to that, inter textual book of al-Baidhawi as an addition from David al-Rumi. The second book was referenced in Turjuman is the book of al-Ta'wil Lubab fi Ma'ani Alauddin al-Tanzil work of Abu al-Hasan Ali bin Muhammad bin Ibrahim bin 'Umar ibn Khalil al-Bagdadi al-Shaff'i al-Shufi. He died in the year 741 H. This Tafsir known as the Tafsir al-Khazin. Daud al-Rumi explained that many additional *qisshah* (story) which he took from *tafsir al-Khazin*.

Other book was referenced in Turjuman is *Ma'alim al-Tanzil fi Tafsir al-Quran* by Abu Muhammad al-Husain ibn Mas'ud ibn Muhammad ibn Farra 'al-Baghawi al-Shaff'i (d510H). This book is famous as the Tafsir al-Baghawi. The author found, only one time mention of Tafsir al-Baghawi as a reference. This book can be found in the introduction surah al-Fatihah and surah al-Nur. In addition, there are several books that are also mentioned in al-Ts'alabi Turjuman, and Nihayah. It is interesting to be disclosed that, the books that mention as a reference of 'Abd al-Ra'uf, but according to the analysis of the author its is not. Some of the book is the material referred to by David al-Rumi in providing additional and or explanation of the work of his lecturer. Indication that shows it is any mention to every book as the source inter textual separated from the discussion or verses tafsir with the words *faidah or qisshah*. This differs from the interpretation of verses unsourced, on the other hand more references in accordance with this tafsir is *Tafsir Jalalain*.

Jalalain only once mentioned in Turjuman, but if examined closely, will find similarities between the two Tafsir books. The similarity is evident in many ways:

- 1) The existence of common *Sabab al-Nuzul* between Turjuman al-Mustafid on page 84 with Jalalain on page 106. Although there are similarities between the two, was not mentioned direct reference to Jalalain.
- 2) Similarity of explanation *Nasikh-Mansukh*, in the book Turjuman page 30 with Jalalain on page 39. These two parts are not mentioned in the verse, but in the middle of the verse.
- 3) If the hypothesis of the authors on the use of inter textual references, written by David al-Rumi to be believed, then the tafsir by 'Abd al-Ra'uf very similar to Jalalain. But the study of language (nahwu) which contained in Jalalain discarded or not translated.
- 4) Abd al-Ra'uf been studied to al-Qusyasyi and Ibrahim al-Kurani which has Isnad that up to the author of Jalalain.

Thus Turjuman al-Mustafid book is a translation of 'Abd al-Ra'uf, once selected and discarded parts that are not in accordance with the condition of the people of Aceh at the time. Portions were dumped by 'Abd al-Ra'uf is that many discussions nahwu included in Jalalain. Here are some examples of interpretation Abd al-Ra'uf

Singkel about the position of women and compare it with the book of al-Baidhawi and al-Jalalayn.

7. EXPLANATION ABOUT FIRST SURAH AND ITS FADHILAH

Before explaining about the interpretation of a Surah, previously Daud al-Rumi add a brief introduction about the Surah. For example, when explaining Surah al-Fatihah, he will first explain in Malay “*surat al-Fatihah terdiri dari tujuh ayat, yang dibangsakan ia kepada Makkah yakni yang turun di Makkah maka tersebut di dalam Baidhawi bahwa fatimah itu penawar bagi tiap-tiap penyakit dan seterusnya ...*” Daud al-Rumi quote Baidhawi and Manafi'ul Quran in Surah al-Fatihah (1) to al-Nur (24), while Surah al-Furqan (25) to Surah al-Nas (114) cited only Baidhawi him self. There is an exception to the Surah al-Ra'd (13) its only mentioned Baidhawi. The other exception is the Surah Yasin (36) which quote *Tafsir Baidhawi and al-Khazin by Rumi*.

8. FAIDAH AND QISSHAH

In addition to providing a brief overview about Surah, Daud al-Rumi also add this work by using two keywords, namely *faidah* and *Qisshah*. Both are marked by brackets. *Faidah* function in this book is an explanation about *Ikhtilaf Qiraat*. [Differences or similarities on *mufassir* opinion and discussion on *nasikh and mansukh*. The function of *Qisshah* in this book is to explain the reports relating to verses or sabab al-Nuzul. Excerpts of the story referred to a lot of interpretation of al-Khazin, “*tersebut di dalam Khazin*”, partly citing Baidhawi, as well as al-Baghawi. There are also some reports mentioned without explaining the reference.

If the word *faidah* and *qisshah* placed at the end of a verse, it was the addition from Daud al-Rumi which referred from various books of Tafsir in Arabic Language. If *faidah* or *qisshah* located in the middle section (before the end of the verse), then it is a direct interpretation of 'Abd al-Ra'uf Singkel to *Tafsir Jalalain*. Similarly, an explanation of *nasikh and mansukh* located in the middle of the verse is a translation from *Tafsir Jalalain*.

9. IKHTILAF QIRAAT

On the second page of the *Tafsir Turjuman* there is the explanation given by David al-Rumi about *qira'at sab'ah*:

(Faidah) Pada menyatakan ikhtilaf antara segala Qari' yang tiga pada membaca maliki maka Abu 'Amr dan Nafi' ittifaq keduanya atas membaca maliki dengan tiada alif dan Hafsh dengan alif maka adalah maknanya taikala dibaca dengan alif Tuhan yang mempunyai segala pekerjaan hari kiamat (bermula) jikalau tersebut pada yang lagi akan datang bacaan al-Duri maka yaitu baca murid Nafi' dan Abu 'Amr karena segala imam Qari' yang masyhur itu tujuh jua, maka tiap-tiap seorang dari pada mereka itu dua murid yang masyhur (pertama) dari pada yang tujuh itu Nafi' namanya maka muridnya yang masyhur Qalun dan Warsy (kedua) Ibn Katsir namanya maka muridnya Bazzi dan Qunbul (ketiga) Abu 'Amr namanya muridnya Duri dan Susi (keempat) Abu 'Amir namanya maka muridnya Hisyam dan Ibn Zakwan (kelima) 'Ashim namanya maka muridnya Abu Bakr dan Hafsh (ke-enam) Hamzah namanya maka muridnya Khalaf dan Khalad (ketujuh) Kisai namanya maka muridnya Abu Harits dan Duri maka dinamai Duri ini Duuri Kisa'i dan yang dahulu itu Duuri Abu 'Amr, Wallahu A'lam.

In the next section, an explanation about the seven priests *Qiraat* no longer found because its only shown the difference between *Qiraat* and three *Qari* namely: Abu 'Amr (a history of al-Duuri), Nafi' (Qalun history), and the history of Hafsh from priest 'Ashim. It could be, the reason to mention of two names of priests *Qiraat* because the general public more familiar with the name of the priests (Abu 'Amr and Nafi') rather than the narrator (Qalun and al-Duuri), while Rawi Hafsh more famous than priests Ashim. In the next section the authors will describe some examples of interpretations of 'Abd al-Ra'uf, especially in issue of women's status, because during his career in Aceh under the leadership of four Sultanah. The aim was to determine the effect on the socio-historical the author towards the contents of his book.

10. STATUS OF WOMEN ACCORDING TO 'ABD AL-RA'UF SINGKEL

To see a thought or understanding of 'Abd al-Ra'uf Singkel to the position and status of women, the authors conducted an analysis of some of the book of al-Mustafid Turjuman, by collecting some Qur'anic verses related to the position and status of women, such as Qs, al-Nisa': 1, 32, 34, 124, and Qs, al-Nahl / 16: 97. In addition to presenting the thematic logic, the authors also presented a comparison of the sources of interpretation from *Tafsir Baidhawi* and *Tafsir Jalalain*, to see whether the interpretation of 'Abd al-Ra'uf to various verses were his own *ijtihad/ efforts* or adaptations from Arabic language books.

Qs, al-Nisa' / 4: 1.

'Abd al-Ra'uf Singkel interpret first verse of surah al-Nisa' as follows :
Hai Ahli Makkah! Ketakuti oleh kamu syiksa Tuhan kamu yang menjadikan kamu daripada diri seorang yaitu Adam dan yang menjadikan dari padanya isterinya jua dan yang menceraikan daripada keduanya segala

laki-laki dan segala perempuan yang amat banyak. Dan ketakuti oleh kamu akan Allah ta'ala yang berpintapintan yang antara kamu dengan menyebut-nyebut namaNya itu dan ketakuti oleh kamu daripada memutuskan segala arham itu. Bahwasanya Allah ta'ala adalah ia atas kamu memeliharakan bagi segala amal kamu dibalas kamu dengannya.

In this verse, Abd al-Ra'uf Singkel states that Eve was created from Adam. There is no further explanation of how the process of creation and the material which was used as the substance of creation. In comparison with other manuscripts that became the source of the writing of this book, the author displays tafsir al-Baidhawi and al-Jalalayn of this verse. (Surah al-Nisa: 1) According to Baidhawi, call (*nida*: *Ya ayyuha al-Nas*) generally accepted to every child of Prophet Adam. People are summoned to fear Allah who has created Adam, and his wife created from his rib cage. Baidhawi also explained 'i'rab side of sentences that are *mahdzuf*. In addition, the Priest al-Baidhawi also explain how to read Priest Ashim, Hamza, and Kisai to word *tasa'aluna* which originally was *tatasa'aluna*. This explanation is an end with a history:

وعنه عليه الصلاة والسلام «الرحم معلقة بالعرش تقول ألا من وصلني وصله الله ومن قطعني قطعته الله

in contrast to the Imam al-Baidhawi, Jalaluddin al-Mahalli using *ijmali* method of interpreting this verse; (*Wahai manusia*) yaitu penduduk Makkah (*Takutlah pada Tuhanmu*) yaitu pada *adzabNya* dengan cara mentaatinya (*yang telah menciptakan kamu dari jiwa yang satu*) Adam (*dan telah menciptakan darinya pasangannya*) Hawwa dengan madd dari tulang rusuk Adam bagian kiri (*dan memperkembang-biakkan mencerai-beraikan, menyebarkan (dari keduanya) dari Adam dan Hawwa (laki-laki dan perempuan yang banyak) banyak. (Dan bertakwalah kepada Allah Swt yang dengan Nya kalian saling meminta satu sama lain) pada kata tersebut terdapat idgham huruf ta asalnya kepada huruf sin yang dibaca dengan takhfif dengan cara membuangnya yaitu tatasa'aluna...*

In the above verse, visible differences in interpretation between the three scholars. 'Abd al-Ra'uf interpret this verse in brief, at first glance looks like a translation of a *Tafsir Jalalain*, but there are some details that are not written down. Eg. The substance of the creation of Adam, the explanation 'i'rab or *nahwu* against *tasa'aluna* word. Explanation of how to read qiraat priest *Ashim, Hamzah, and Kisai* also not mentioned. In addition, 'Abd al-Rauf al-Singkili also not quote hadith presented by priest al-Baidhawi.

In this section it appears some parts of *Tafsir Jalalain* not quoted by 'Abd al-Ra'uf that explanation 'i'rab and Eve creation from Adam's rib. In addition, 'Abd al-Ra'uf quoted the entire description contained in *Jalalain*.

Qs, al-Nisa'/4: 32

"Dan jangan kamu cita-citakan barang yang telah nugerahkan Allah ta'ala dengan dia akan setengah kamu atas setengah kamu daripada fihak dunia atau agama, supaya jangan yang demikian itu membawa kepada berangkai-dengki antara kamu. Bagi segala laki-laki itu suatu padala daripada yang telah dikerjakan mereka itu daripada perang dan lainnya dan bagi segala perempuan itu suatu pahala daripada yang telah dikerjakan mereka itu pada perbuat baqti suami dan memelihara akan faraj dari pada haram".

(Kisah) Bahwa adalah turun ayat ini tatkala dikata oleh salmah: Hai kiranya kami jadi laki-laki maka perang kami dan adalah bagi kamu seperti yang bagi laki-laki daripada pahala. Dan (فهنبن) oleh kamu kepada Allah Ta'ala daripada nugerahnya barang yang berkehendak kamu kepadanya niscaya dinugerahi akan kami bahwasanya Allah ta'ala adalah ia akan tiap-tiap suatu yang amat tahu.

According to al-Baidhawi, *tamanni* which prohibited in this verse is wishful thinking on worldly matters. Therefore, every man and woman to get something from the results of their efforts are earnest/ of his hard work each (*Iktasaba*). Al-Baidhawi also explain another interpretation of this verse, that men and women would take part each in inheritance issues. Al-Baidhawi also cite a history of *sabab al-Nuzul* this verse, namely;

روي (أن أم سلمة قالت: يا رسول الله يغزو الرجال ولا تغزو وإنما لنا نصف الميراث ليتنا كنا رجالا) فنزل .

While al-Mahalli interpret this verse, that banned *tamanni* it in terms of temporal and religious issues, because of the nature of *tamanni* this will lead to envy and jealousy. For men there is reward for the war/ jihad that they have done, while for women there is reward for their obedience to her husband and their devotion in maintaining gender. This clause has been dropped because of Ummu Salamah said: "If we women will jihad and get a reward like that earned the men". Al-Mahalli added *was'alu* readings could use *hamzah* or not.

In this verse again seen closeness between tafsir *Turjuman al-Mustafid* with *Tafsir Jalalain*. However, 'Abd al-Ra'uf did not include discussion of *nahwu* in his tafsir. Their quotations *sabab al-Nuzul* in mid of verse without mentioning the source of his tafsir increasingly provide an explanation that *Turjuman* is a translation from *Jalalain*-adjusted by their translators. Regarding the position and the work of women, according to 'Abd al-Ra'uf is her service to her husband and her obedience in keeping *faraj*. While a man rewarded for jihad, or go to

war. If viewed through the perspective of gender and feminism, then the work done by women at the domestic space while the work of a man is in the public domain.

Qs, al-Nisa'/4: 34

Bermula segala laki-laki itu dikeraskan mereka itu atas segala perempuan dengan sebab melebihi segala laki-laki itu atas segala perempuan dengan ilmu dan akal dan wilayah dan dengan sebab dibanyakkan mereka itu atas mereka itu daripada segala (ارت / arti - urat) mereka itu.

Maka segala perempuan yang shalih itu berbuat bakti mereka itu atas segala suami mereka itu lagi memelihara mereka itu bagi segala faraj mereka itu pada ketika gaib segala suami mereka itu dengan sebab dipelihara akan Allah ta'ala mereka itu.

Dan segala perempuan yang kamu ketakuti akan durhaka mereka itu bagi kamu maka pertakuti oleh kamu mereka itu akan Allah Ta'ala dan hilang / halang (هلع) oleh kamu mereka itu daripada segala ketiduran dan pukul oleh kamu mereka itu dengan pukul yang tiada memberi cidera apabila tiada mereka itu kembali kembali kepada thaat dengan hilang/halang itu.

Maka jika thaat mereka itu akan kamu pada barang yang kamu kehendaki daripada mereka itu maka jangan dituntut atas mereka itu jalan kepada memukul pada hal kamu aniaya. Bahwasanya Allah Ta'ala adalah ia yang amat tinggi lagi yang besar maka ketakutilah oleh kamu akan Dia.

In the above verse, the author gives emphasis to the three Arabic-language vocabulary, especially in the word *wilayah*. The author has not been able to find reasons for the use of this word in the Arabic language of the 17th century in Nusantara. It may be that these words have been widely recognized in the community or sultanate family of Aceh, or it is no intention of the author of its own so it does not translate the word into the Malay language.

According to al-Baidhawi, superiority of male over female is perfectly reasonable, good learning (*husn al-tadbir*), increasing strength in the work and obedience, therefore they devoted to occupy the prophetic leadership (imamah), the region, and establish the entire sharia law, recognition in court, obligation on Friday and jihad, as well as over the amount of inheritance. The advantages of a man over a woman according to al-Mahalli are in the matter of science, reason, and other regions. As for the wife who *nusyudz* then let advised to fear Allah, separate bunk and hit with a punch that does not hurt if it does not return obedient after marital separation.

In this section can be understood that the man has some advantages, namely in terms of science, reason, and region. Moreover, against a wife who *nusyudz* there are three steps that must be done is to advise, separate beds (not separated house or separate rooms), and hit with punches that do not injure.

From this, it appears that 'Abd al-Ra'uf not translate word *wilayah* into Malay. There is some analysis that can be applied to see this fact. First, it could be said the word *wilayah* has been widespread in the community so that the empire has become a loan word Malay. Second, this word deliberately not translated as prudence 'Abd al-Ra'uf, because if the word can be translated happen havoc in communities about Sultanah leadership. This fact strengthens the hypothesis that the beginning writer Tafsir Turjuman al-Mustafid is a translation of Tafsir Jalalain which has been adapted by 'Abd al-Ra'uf Singkel with the Acehese social conditions of the time.

Qs, al-Nisa'/4 : 124

Dan barang siapa yang mengerjakan suatu dari pada segala amal yang shalih dari pada segala laki-laki atau perempuan, padahal ia mukmin, maka mereka itulah yang masuk ke dalam syurga dan tiada dianiyai (دانىائى) mereka itu dengan sekira-kira lubang biji jarum jua pun. (Faidah) Pada menyatakan Ikhtilaf antara segala Qari' yang tiga pada membaca "yadkhuluna" maka Nafi' dan Hafsh ittifaq keduanya atas membaca dia dengan fathah ya-nya serta dhummah kha-nya dan Abu 'Amr membaca dia dengan dhummah ya-nya serta fathah kha-nya adalah maknanya tatkala itu yang dimasukkan mereka itu ke dalam syurga.

Al-Baidhawi interprets the verse as follows:

مِنْ ذَكَرٍ أَوْ أَنْتَى فِي مَوْضِعِ الْحَالِ مِنَ الْمَسْتَكِنِ فِي وَمَنْ يَعْمَلُ مِنَ الصَّالِحَاتِ بَعْضُهَا أَوْ شَيْئًا مِنْهَا فَإِنْ كَلَّ أَحَدٌ لَا يَتِمُّنُ مِنْ كَلِّهَا وَلَا يَتِمُّنُ مِنْهَا بِهَا وَمَنْ لِلْبَيَانِ أَوْ مِنَ الصَّالِحَاتِ أَيْ كَانَتْ مِنْ ذَكَرٍ أَوْ أَنْتَى وَمِنْ لِلابْتِدَاءِ. وَهُوَ مُؤْمِنٌ حَالٌ شَرْطُ اقْتِرَانِ الْعَمَلِ بِهَا فِي اسْتِدْعَاءِ الثَّوَابِ الْمَذْكُورِ يَعْمَلُ وَتَنْبِيْهُ عَلَى أَنَّهُ لَا اعْتِدَادَ بِهِ دُونَهُ فِيهِ. فَأَوْلَيْكَ بِدُخُولِ الْجَنَّةِ وَلَا يُظَلِّمُونَ نَقِيْرًا يَنْقُصُ شَيْءٌ مِنَ الثَّوَابِ وَإِذَا لَمْ يَنْقُصْ ثَوَابُ الْمُطِيعِ فَبِالْحَرِيِّ أَنْ لَا وَلِذَلِكَ اقْتَصَرَ عَلَى ذِكْرِهِ عَقِيْبَ الثَّوَابِ. وَقَرَأَ ابْنُ كَثِيْرٍ وَأَبُو عَمْرٍو وَأَبُو بَكْرٍ بِدُخُولِ الْجَنَّةِ هُنَا . لِأَنَّ الْمَجَازِي أَرْحَمَ الرَّاحِمِيْنَ يَزَادُ عِقَابَ الْعَاصِي فِي «عَافِرٍ» وَ «مَرِيْمٍ» بِضَمِّ الْيَاءِ وَفَتْحِ الْخَاءِ وَالْبَاقُونَ يَفْتَحُ الْيَاءَ وَضَمَّ الْخَاءَ.

While priest al-Mahalli explain this verse as following :

{ وَمَنْ يَعْمَلُ } شَيْئًا { مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَأَوْلَيْكَ بِدُخُولِ } بِالْبَيَانِ لِلْمَفْعُولِ وَالْفَاعِلِ { الْجَنَّةِ وَلَا يُظَلِّمُونَ نَقِيْرًا } قَدْرَ نَقْرَةِ النُّوَاةِ

Tafsir described by 'Abd Ra'uf closer to interpretation of al-Mahalli. However, their "*faidah*" which specifically separated by parentheses explaining how to read *lafadz Yadkhuluna* difference is not exist in Jalalain. Information on this case is contained in al-Baidhawi, but different from three Qari mentioned. In

Turjuman mentioned that Qari are Nafi', Hafsh and Abu Amr. While Qari mentioned in al-Baidhawi are Ibn 'Amr, Abu Bakr, and Ibn Kathir.

Qs, al-Nahl/18: 97

Barangsiapa yang mengerjakan amal yang shalih daripada laki-laki atau perempuan padahal ia percaya akan Allah ta'ala, maka lagi akan kami hidupkan akan dia dengan hidup yang baik, yaitu hidup di dalam syurga dan lagi kami balas akan mereka itu dengan yang terbaik daripada segala amal mereka itu.

According to al-Baidhawi, a good deeds and religous whether male or female, will be given a good life in the world. There is another opinion which states that life will be in the Hereafter. However, this opinion poorly supported by al-Baidhawi so he just put it out as additional information with *shighat qiila*.

Meanwhile, according to al-Suyuti, the interpretation of this verse is as follows:

{مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّاهُ حَيَاةً طَيِّبَةً} قِيلَ هِيَ حَيَاةُ الْجَنَّةِ وَقِيلَ فِي الدُّنْيَا بِالْقَنَاعَةِ أَوْ الرِّزْقِ الْحَلَالِ {وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ}

In this verse and the previous verse, 'Abd Ra'uf revealed that every man who is faithful, both men and women and do good deeds, then they will get a reply in the form of a good life in the hereafter. In this section there is any modifications made by 'Abd al-Ra'uf, do not translate other opinions about the good life which is life in the world with enough flavor or with *halal rizki*. If concluded, the 'Abd al-Ra'uf looked at the status of women as follows: Eve was created from Adam, Women have a duty to obey her husband or that are in the domestic space, while a man or husband has several advantages, namely science, reason, and region, A woman who nusyudz be faced with three ways, namely, (1) advised, (2) is separated from his bed, and (3) was hit with punches that do not injure. 'Abd al-Ra'uf also considers that a man and woman have the same potential to earn a good livelihood in the Hereafter.

11. ORIGINALITY OF TAFSIR TURJUMAN AL-MUSTAFID

From the examples above, it appears that 'Abd al-Ra'uf aplenty refer to Tafsir Jalalain, after selecting the parts that do not conform to the local community, such as the discussion of grammar or *nahwu*. This work can not considered as translation (*tarjamah lafdziyyah*) in general, because there remains the creative interpretation of 'Abd al-Ra'uf Singkel. On the contrary, this work also can not be considered as an original work by the thought of 'Abd al-Ra'uf, because most of it is the assessment contained in the Tafsir Jalalain. Thus, this work is an adaptation *tarjemah tafsiriyyah* Jalalain. This means that 'Abd al-Ra'uf not fully translate, but selecting a few parts that deserves to be presented to the people of Aceh at the time. As for aplenty of additional aplenty mentioned in this book is a great addition Daud al-Rumi as a student and also the "*katib*" / scribes of Tafsir Turjuman. According to the authors, the differences in Tafsir 'Abd al-Ra'uf and Daud al-Rumi lies on the mention of the source text. If sources or references mentioned, then it is an addition from David al-Rumi.

12. CONCLUSION

Tafsir Turjuman al-Mustafid is handwritten work by David al-Rumi by the Tafsir Abd al-Ra'uf al-Sinkili towards Tafsir Jalalain which has been adapted to the social conditions in which they both lived. Daud al-Rumi explains that, he was at the behest of his teacher, has made several additions, in the form of the difference qiraat and stories associated with the referral intertextual which many taken from al-Khazin. There are no discussions related to the social conditions in this book, especially in matters of women's leadership. Because as long as the book was arranged, 'Abd al-Ra'uf under the leadership of *sultanah*. Assuming that the pre-understanding initiated by Gadamer, it can be said that this book is not an original work of 'Abd al-Ra'uf but as *tarjamah tafsiriyyah* of Tafsir Jalalain by adding a few parts and discard the other parts which are not required by the people of Aceh at the time.

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Towards Ecological Spirituality: A Sustainable Development Model from Tradisional Shrimp Farmers in Sidoarjo City

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Abstract

In the contemporary study of ecology, there seems to be an exaggeration of the distinction between ecology and spirituality, science and religion, spirituality and religiosity, not only to the point of separation, but gives rise to a value judgment between ecology and spirituality. Could this be a sign of the persisting Western hegemony to the differentiation between science and religion? This article suggests that the understanding of ecological spirituality and its relevance to sustainable development as disparate entities may be necessary in some societies, but not sufficient for a global perspective. Could be an integrative model for an inclusive exchange in ecological spirituality? Basing itself particularly within the ecological crisis in several embankments of shrimp farmers in Sidoarjo city, East Java, this article develops an Islamic model of ecological spirituality that attempt to be, at the same time, parsimonious and comprehensive, which includes critical construct like Islamic eco-theological principles. Ecological spirituality is suggested to be similar to Al-'Amiri's concept of the virtues of Islam, having a fourth dimensional movement marked by ideological, worship, transactional and legal dimension.

Keywords: ecospirituality, ecotheology, sustainable development, Islamic ecology, religious dimension

1. INTRODUCTION

The environmental crisis has a spiritual and religious dimension and is the result of the forgetting of certain perennial truth which understanding humanity always had looking at the world nature as a sacred presence [1].

Insistence resolves of ecological crisis in various parts of the world still not be resolved properly. Several experts in ecological field collaborated to formulate ecological friendly in natural ecosystem still leaving many concern [2]. Various researches, scientific studies and discussions about the causes and how to resolve the ecological crisis still concern about a species or a population changes [3]. Although, there is various environmental organizations like WALHI, IPCC, WWF and Green Peace try to change public awareness to conduct environmental conservation seriously.

The phenomenon of ecological crises is seen as moral and spiritual crisis, a result of modern issues, globalization meanings and values, human manifestation of mind and spirit as much as forming the basis for human actions [4]. And looking to the kind of crisis of human mind and spirit, just concerned with the kind of creatures we are, and the big questions is what must become in order to survive. In this sense, with its diversity of worldviews, its recognition of and encounter with the ecology and spirituality issues, science and religion, spirituality and religiosity, can be useful in addressing environmental issues, and stimulating the wisdom of ecological values as a form of ecological imagination awareness from world's religious traditions [5].

In realizing the goal of eco-spirituality, the effort to regrow spiritual meaning can described from human experiences with all of their sacred in the ecology. This awareness could form self-dimension to behave ecological friendly, to think about sustainable development resources, and to stimulate a new environmental consciousness. In this sense, it has been argued that spirituality, with its diversity of worldviews look about and recognize of ecological imagination to the nature and humankind with harmony, wisdom, unity, interdependence, sanctity, and kind relationship with the nature in a theological perspective of world religions

A number of ecological scientist describes spiritual fact extensively in different meaning of culture, nations and religious groups, but the awareness to solve a problem from ecological crisis to sustainable one still have not found a way out. As well as known the reality of ecological crisis in embankment of Sidoarjo, East Java, actually is not resource problem, but rather attitude problem [6]. Even religion – beliefs, communities, ethics, institution, rituals, symbols, texts – is seen to offer reservoir of commitment, imagination and wisdom, but just in ecological issues. Actually, ethico-judicial principles of Islam as the foundational religio-ethical precepts explains clearly and directly about how Muslim have to interact to nature, as well as famous termed by *mu'amalah 'alam al-tabi'ah*. And as mentioned in *fiqh al-mu'amalah* with idealized and proposed to governing the right transactions between humans and all of creations, as the concept of *laa darar wa laa dirar* as understood as no harming and no reciprocating harm [6].

In other case, the systematically axiology of *fiqh*, if relating to Divine Law (*al-Maqashid as-Syari'ah*), encapsulates the application of techno-scientific interaction of the environment. Although the ecological modernization theory occupies a strange intellectual land, where scientific epistemology is not useful for understanding ecological crises, but the techno-science industry can help it [7]. This is the real problem, as founded in traditional shrimp farmers, when several of them changed business orientation from economical oriented to sustainable one, the techno-science dominated to solve ecological crises than the principles of religious spirituality [8]. The important role of Qur'anic principle appear the universal dimension ethical guidance of ethico-religious of humankind to nature, because since mankind is part of nature and nature is part of humankind [9]. But in reality, the principles of economical foundations always become the goal of modern shrimp farmers since 1990, not Islamic economic who incorporate with humankind [10].

After the failure of the Industrial Revolution, since beginning in nineteenth century, the spreading of new technology and philosophical science are developed in every growing, and leading to several disaster cause of using the chemical, bio-technological, feed factory, chemical fertilizers, antibiotic, which attacking almost of embankment in Sidoarjo. As a result, a number of embankments damaged, because of damaging of soil structure, balancing loss, breaking of food chain and extinction of mangrove ecosystems. This problems need to solve by placing a sustainable development model by traditional idea of shrimp farmers. Regarding that, the researcher try to formulate sustainable development model in Al-'Amiri's concept of the virtues of Islam, having a fourth dimensional movement marked by ideological, worship, transactional and legal dimension.

2. RESEARCH METHOD

2.1 Phenomenological Approach and Building a Method of Understanding

This research use the semi-structured in depth interviews. By a set of in depth interviews and conversations, it was expected to discuss easily about the information about ecological crisis and its relevance to sustainable development idea. As well as choose descriptive data of speech, writing, and the behavior of people observed. I have been conducting the phenomenological research by describing the 'live experience', and attempts to understand people's perceptions, perspectives and understandings of a particular situation (or phenomenon). And the purpose of the phenomenological approach is to illuminate the specific, to identify phenomena through how they are perceived by the actors in a situation [11]. In the human sphere this normally translates into gathering 'deep' information and perceptions through the experience of shrimp farmers, religious knowledge, and the action to response the ecological crisis. And this research ends with several actions to change their understanding of shrimp farmer's experiences, critical, and the implication to sustainable development ideas in Islamic model.

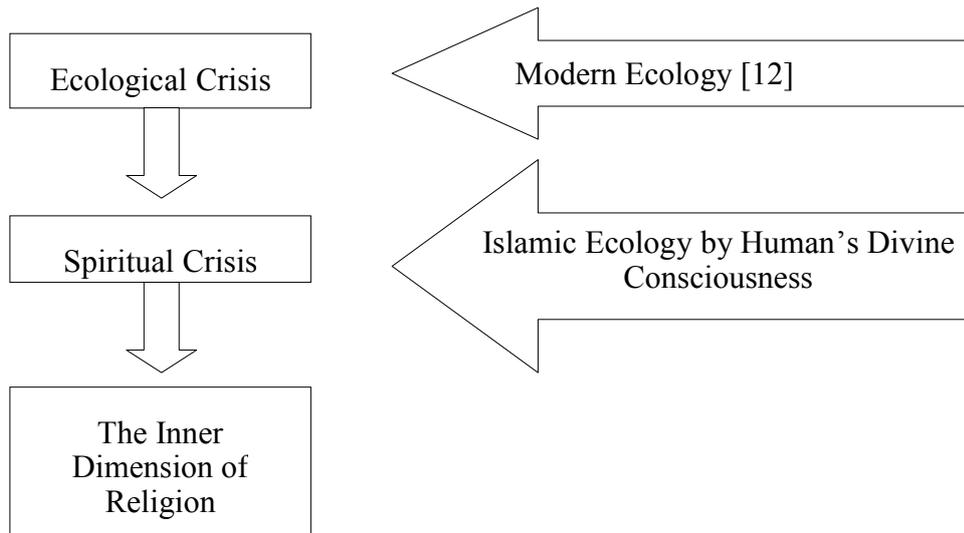


Figure 1. The Construction of Ecological Crisis and the Inner Dimension of Religion.

This study points out that ecological crisis has already happened to the concept of sustainable development as a traditional instrument of shrimp farming business. The concept of sustainable development is deconstructed, and the result is Islamic Model of Sustainable Development. By using the same process, ecological crisis is deconstructed to generate spiritual crisis by awakening Human's Divine Consciousness (see Figure 1).

The Inner Dimension of Religion, as a result of construction on ecological crisis, has contributed to lessen negative effects of concentrating farming to only profit, like destruction on shrimp farming in natural environment and society. This concept may sustain our life by awakening human's consciousness to our planet and our society. And this concept also transforms the traditional shrimp farmers mindset of profit towards a broader concept in Divine will. In other words, this concept emancipates a mindset that surrenders to the will of profit by destruction on natural and society. To some critical and postmodernist environment researches, the issue of ecological crisis is not alien. They even make use of a religious or theological approach in Islamic ecological sensibility that is *tawhidic* [13] to emancipate, for example, to the deprived and the oppressed people for a better life and a better society in education, ethic, social, culture, and politic [14].

In this context, the inner dimension of religion can be viewed as an endeavor to emancipate the shrimp farmers from the hegemony of a profit-oriented and consumptive mindset. It opens a broader awareness to all environmentalists by giving an insight that in doing business, the farmers have not only appreciated profit, but also the planet and people for sustainable environment and society. These works hint a new movement in ecological perspective, especially in ecological improvement of shrimp farmers that basically transcends the irreligious and secular affair. So, this study is expected to generate a concept of religious performance that supports the movement.

2.2 Eco-spirituality Construction Process: Religious Dimension as a Concept of Sustainable Development

To know the principle model of sustainable development in traditional shrimp farmers, which relating to the meaning of ecological spirituality, the researcher observe the farmer's consciousness about the sacred of all creation in relating to ecological crisis and sustainable concept. And this spiritual intelligence is awoken to find the meaning and the value of sustain model of eco-spirituality.

Eco-spirituality has been related as the manifestation of the spiritual interconnection between human beings and the environment [15]. It incorporates an intuitive and embodied awareness of shrimp farmer's cultivation of all farming kinds and engages a relational view of ecological crisis, as well as created by modern practitioners and scholars to free from a consumeristic and materialistic society. As an idea of modern ecological crisis, it has been influenced by deep ecological idea [16], and it has been characterized by recognition of the inherent value of all living beings and the use of this view in shaping environmental policies [17]. And all of these works refers to the intertwining of intuition and bodily awareness pertaining to a relational view between human beings and the planet [15].

If the main goal of modern eco-spirituality process is profit, planet and people as the center. Through eco-spirituality construction, the center is coupled with the others, Prophet and God, so the result of construction is profit, planet, people, Prophet and God. In essence, the concept is concerned with the achievement of the

ultimate prosperity of human being by awaking human consciousness to be united with God that consequently abides by His will [18]. In fact, this study indicates that religious dimension is a spiritual state, in which an individual's inner consciousness has a capacity to work according to God's *amr*, or commands, which everything being 'measured out' by giving its natural principle of being and its place in the larger cosmos although there is the diversity of deep ecological ethics and trace-formation one in spiritual and religious dimensions of global rave culture [19].

Consequently, there will be a better harmony in environmental and social relationship and human's civilization. Especially when the elements and indicators of religious dimension are the drivers that have strong capacities to transform the sustainability of ecology. In order to give an understanding to the reader, there is some key themes of the understanding of shrimp farmers about business practice which is sustain human life. Each of the result studies will be explained in a few points below:

a. Tawhid; Fulfilling Ideological Dimension in Human Ethic

The impact of modern industrialization and globalization has changed the worldview of most of Indonesian community in the grip of exploitation. Two types of rationality: instrumental rationality and communicative rationality [20]. In addition, he distinguishes the workings of the natural sciences and social sciences. Natural science devoted to happiness and particular success in exploiting nature for the sake of man, and therefore rationality used in the natural sciences is instrumental rationality which confirms the role of humans as the subject and nature as an object. In simple terms, it can be concluded that the real objectivity in the natural sciences and social sciences will never exist. Concepts and theories in the natural sciences during this time is a human construction that can utilize and exploit human nature. This impact occurred on shrimp farmers because of anthropocentrism worldview which is devaluing nature and overvaluing of human business which assess the nature as a resource without intrinsic-value (*al-qimah al-jauhariyyah*). As well as Islam religion as the 'primordial religion', *al-din al-hanif*, explaining the meaning of nature and humanity within it [21].

The concept of Islam here is seen as being to awaken human activity to holistic understanding of its relationship with God and Nature, mandating all of their activity as a form of worship, until a way to know of God. As the prophet (peace be upon him) said: "*He who knows himself already knows His Lord*". Since the shrimp farmers understand that the cultivation related closely with God's creature, which is the shrimp, so the treatment of cultivation must be in accordance with the Lord who has made life, which is Allah Swt. If the dependence live of shrimp depend on Allah Swt, so the media support of it must not conflict with God's law from *maqashid syariah*. This consciousness indicates that there is an available economic source, endowed by Allah, which possible use if the shrimp farmers want to relate their economic or business activity to the Islamic principle of *Tawhid*.

So, the ecological interpretation of shrimp farmers here stresses the importance of *Tawhid*, and thus stresses *Tawhid* as the heart of Islamic life. And the human responsible here is realization the principle meaning of *Tawhid* in the reality of business unity accordance with His will, that the will of God (*Iradatul-Lah*), which is to reach out and bring together in a wide range of multiplicity in the frame of unity. Thus it is seen as stressing its beauty, harmony and value, seeing the very meaning of reality, of God, manifested and clarified by nature, that is the cosmological evidence of God's existence.

b. Worship Dimension; Our Business Ethic Integration

Al-Quran has explained the ethic of Qur'an in three main foundations Islamic religion, namely *Iman*, *Islam*, and *Taqwa*. All of each one has an identical meaning in the Philosophy of human life. The term of *Iman* from a-m-n, it has a principal meaning of "security, freedom from danger, peaceful", while the roots of the word Islam from s-l-m, has a sense of safety and integral, protected from disintegration, destruction .

Basically, the concept of ethical integrity in religious ethic has existed in Qur'an to protect and develop the role of individual and collective integrity. As well as the specific rules of the Qur'an is related to all principles of the human rules in the law of human ethic and in eco-spirituality awareness of contemporary age. (Ouis, 1998) In this context, the shrimp farmers strongly influenced by the Qur'anic concept of sustainable values toward nature as religious values of the variety of their fields of life, such in a level of the individual, society, prosperous and happy, in the world and hereafter.

It is argued, that several attitude of spiritual consciousness on environmental movement, like Ali Ridho Group, with more than 6300 hectares of aquaculture, with belong to 600 farmers, tried to expand the spiritual awareness ecological imagination toward sustainable cultivation by re-conceptualize attitude to nature, existentially engage their local culture with it. Some of the shrimp farmers ideas expressed in their attitude to illustrate the meaning of balance of surah *Ar-Rahman* reflections, precisely in terms of "*allaa tathghau*", or do not exceed the limit, as a prohibition to not damage existing ecosystem. Because several attitude and initiative applied in traditional system from modern shrimp farmers creates environmental friendly, such *keruk caren*, *nggombeng*, *nglante*, *nglantak*, *nguklak*, etc, as well as the tradition and local culture inherited from their predecessors in the process of cultivation of embankment.

Some of shrimp farmers stressed the importance of business unity as a form of mandate of nature. As well as each of shrimp farmer is a *khalifah* of God which describes the status of Muslim leadership. It has been expressed that the basis of their business is *Tawhid*, which affects every component of Islam teaching of environmental ethic. Besides that, some of them effort to understand the interdependent of their business toward nature as well as all of it is created by God.

If associated with the economic, business unity should describe the understanding of shrimp farmers in the knowledge that is based on the original source of the Islamic religion. As the economic dimension of Islam is built upon the knowledge, that is coming from the basic sources of the religion of Islam which are *Quran* and *Sunnah*, considering the accumulated knowledge of Islamic jurisprudence generated by consensus (*ijma*), analogy (*qiyas*) and independent interpretation (*ijtihad*).

In this sense, it has been argued that some of shrimp farmers try to restore the values of eco-friendly in accordance with the nature of religious attitudes toward nature, both by maintaining the local culture and showing old their tradition. And if related to the business ethic and cultural economy or cultural authenticity, which means deep respect for belief and the local knowledge of their predecessors before farmers today, it would be describes a main factors which provide their richness and meaning of sustain business. At least, several attempts have been done by shrimp farmers today to avoid degradation of nature, describes the dynamic principle of social life of shrimp farmers, in the same principle, which particularly emphasized two kind of religious ethic [24] – *firstly* the optimal utilization of resources that God has endowed to man and his physical environment; and *secondly* their equitable use and distribution and the promotion of all human relationships on the basis of rights and justice – (*adl*).

c. Transactional Dimension; Unity in Brother / Sisterhood

The Java philosophy of *karepe Gusti Allah* becomes stimulus perfection on behavior of shrimp farmer, which based on the assessment of God. This totality is seen as defining humanity's relationship to nature and God, which based on the establishment of *Tawhid*, creating the right relationship on harmony, peace and justice with all its integration vision. The integrated idea of *Tawhid* cause to most of shrimp farmers in Sidoarjo conscious about sustainability and continuity of their embankment. An attitude of eco-spirituality embraces an ethic of non-violence, respect for life in all its manifestations, harmonious use of natural resources. Several efforts developed to increase their product, like: switch the system of cultivation to the traditional one, replacing of feeding by natural food, improving the quality of food, preserving the mangrove swamps with the aim of to offset carbon emissions and to improve green credentials, maintaining ecosystem of coastal areas by providing a gene bank for cultivating salt tolerant species of crops which could be human future resource, rehabilitating a neglected pond with counseling and socialization of traditional system, liberating dependence attitudes on feed mill and chemical feed, etc. All of it is sustainability attitudes, by meaning to not using up or depleting the resources available, and maintaining the diversity of ecosystems.

All of these, argued that the understanding about the success of business is not only from getting much money, but their understanding to human-being to the role of Islamic vision in cosmology, as a vice-regent (*khalifa*, its *amr*), to responsible the guarding nature in a servant-ship of Allah, bearing His trust for it (*amanah*). And the aim of this is to make an awakening and transformation of farmer's consciousness to make a garden of nature as this corresponds to God design and purpose for it. In this sense, awakening and transformation of consciousness from shrimp farmer's attitude towards developing new ways which relating to the planet that entail not just an ethic of domination, but one of partnership with nature. By reconsidering system of food shrimp, changing aquaculture system from semi-intensive or intensive to the traditional one, and utilizing natural ingredients around the aquaculture water, is an expression they called by 'back to nature'.

The shrimp farmers, then, have to be *muslehen*, correctors or reformers, rather than *mufsideen*, corruptors or spoilers. Such shrimp farmers realization of vice-regency, relates to *fitra* of creation of God, remove some of shrimp farmers to recognize the nature and consider it as evidence of God's existence. And this attitude show two deep meaning of their understanding of business unity perspective of Islamic ecology, they are: *firstly*, understanding of shrimp farmers about the existence and presence of God in all of His creation, *secondly*, responsible of shrimp farmers to have a good kindness, moral conscience, and responsibility as a form of being transcendence.

d. Legal Dimension; The Best Business Construction

From the dialectics of farming business and ethical spirituality of shrimp farmers toward the embankment cultivation, it can be concluded that the religion play the importance role for business construction perspective Islamic tradition. In this case, the Islamic religion is understood as unitary system, which provides a complete code of law and guidance. In line with this, the term of Islam is seen as deriving from *salam-silm*, meaning peace and wholeness. The unity is thus seen as an essence and impetus within Islam, based on the 'oneness of God', the 'All-encompassing (*al-Muhit*), who peacefully sustains life.

It's means that, the shrimp farmers should do business with the advantage of God promised. As well as this attitude implies the awareness of the unity of all-encompassing, that the *Tawhîd* has been constructed business system to follow what has been promised by Allah and obtain whatever was on the side of Allah. And in its development, the farmers were faced with a number of embankment degradation which is inflecting huge losses to the failure of shrimp cultivation. In ethical business, the ability of farmers to change people's awareness is main priority on business. It is intended to reconstruct an understanding to the importance of business, and at the same time as the media implements an ethical business. Ethical in the meaning of the values of the business on the one side, and does not conflict with the values of evil, destruction, injustice in other side of business.

In axiological basis, what shrimp farmers has been done strengthen the role of charitable responsibility for what is done, and giving deep understanding for what shrimp business was developed. Although the farmers have the freedom of business, but in other side, they have a responsibility for the mandating of God which must be relevance with the religious values of destination what followed. The construct of business unity in this scheme, following to the blessing of Allah, whole the goal is not profit, but also the satisfaction of customer. As well as the farmers always intense to develop the relationship between the religion as a source of spiritual values and the religion as a source of human cognitive. They try to provide valuable lessons based on their faith in new consciousness of their business with related to their understanding of ecological spirituality awareness.

3. CONCLUSION

Based on the explanation above, it can concluded that combining efforts in business unity and ecological spirituality or otherwise, it's mean the imposing Islamic norms in the world of business, putting code of professional conduct of business in Divine unity frame, revising the legal system and economy by improving business management skills. Then, eco-spiritual ethic of shrimp farmers just a treatment to develop the ethical of eco-friendly to nature, precisely to shrimp farming in Islamic or Qur'anic basis. The view as above should be reviewed and trusted around the shrimp farmers to solve the environmental crisis as a result of disorientation on global understanding, denying the existence of nature as evidence of the existence of God.

But at least, the view of eco-spirituality in theocentric perspective as has been described expresses an equitable ecological imagination, which respect, and responsibility in the interaction and association with man and nature. While environmental awareness has been expressed in business unity on religious ethical awareness, which focuses on change a new consciousness of human ethic.

These views are indispensable for shrimp farmers today for their sustainable farming and help them to answer moral scandal from diversity of harmless cultivation today. And the study conducted is to '*Islamicisation*' the ecological spirituality model with the Islamic values and its indicators. This model proposed emphasize on the correlation of *Tawheedic* paradigm, which care to *khalifah* concept by understanding the existence of God in perspective of business activity, and ethics application as business construction which based on business unity in Islamic perspective. Each all of this result constructs a foundation of environmental concept in theological perspective, which is impact to build the key dimension in the local environment, economic growth and social equity, especially in community of shrimp farmers in Sidoarjo city, Indonesia.

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Build Social Integration through Islamic Education on the Globalization Era

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Abstract

The journey in the social life of human life to follow the development of science, technology, logic and pragmatism. The human figure that has been satisfied with the achievements so brightly in every field it secretly experiencing the nonsense in the meaning of life, even almost nothing is left in the life of those who have still not been reached and integrated in the social life and boosts the trans quality and inner peace. The main problem is how to integrate the social aspects through Islamic education in the era of globalization to create the order of life that more established and based on religious character? This paper seeks to analyze about social integration through Islamic education in the era of globalization by using religious social approach.

Keywords: Social integration, education characters, social religious, globalization

1. INTRODUCTION

In Indonesia the population census showed that of the total population of about 268 million, 88% are Muslims, the rest are Christians and Hindu-Buddhists. In Indonesiaia the latest population census showed that out of a total population of about 24 million, Muslims are 60%, Buddhists 19%, Christians 9%, Hindus 6.3%, Confucians and traditional Chinese religious believers 4.5%, and the rest 0.2% were either practitioners of tribal religions, sans religion or unknown religions. In Brunei too more than 90% of the population is Muslims.

These statistics clearly show that this region which is traditionally known as the Indonesia Archipelago or the Indonesia World is still largely populated by Muslims and thus if one travels throughout this regions of about ¼ billion people (250 million), one can clearly see that it is largely colored by an Islamic cultural hue (*sibghatullah*) with mosques littering practically every few kilometers of the land, most people are attired in Islamic dresses (head scarves and long dress for ladies and caps for men), almost all restaurants (with the exception of the Chinese and Hindu restaurants) serve halal foods, and Islamic religious schools and madrsahs are found everywhere with children learning Islamic studies and the Qur'an everyday.

However, underneath that mainstream Islamic coloring and characteristics, there still exists in marginal form, some primitive animistic practices and also Hindu-Buddhist elements especially in traditional Indonesia rituals of healing, pacification, offerings, cleansing, etc. and also in the installation ceremonies of kings, the shadow-play performances, and in marriage and rites-de-passage ceremonies.

2. RESULT AND DISCUSSION

2.1 Islamic Education, Modernity, and Science in Era of Globalization

The development of science in the end of 16th century had created different perception for western society than on its first era pioneered by Greek. Because, if science is "son" of philosophy, so the science tradition in modern western society was a continuation of ancient Greek tradition.

Thus, according to Wibisono, science which is identical with philosophy, still had the color of myth in its first era. Then, in the times of pre-Socrates philosophers, philosophy was demythologized and then "science" was being born. From here until Aristotle, eventhough philosophy developed into a practical teaching, at the times of Augustinus and Thomas Aquinas philosophy had been developed to be alongside with religion.

The meet of philosophy and religion found its strong foundation when it was held by moslem philosophers in 9-13th century. On that era, many fields of science were being born, such as: astronomy, medic, psychology, biology, algebra, geometry, art, architecture, etc. This development was not only because of the dynamic character in Helenism tradition, but it was because moslems on that era had scientific spirit and behavior which was inherited from the teaching of their religion. Such as: the spirit to honour logical thinking and searching of truth, and also the spirit to honour empiric evidence which was inherited from Prophet Ibrahim As., and Prophet Muhammad Saw.

The spirit of science from the moslem on that era, according to Bakar, actually was born from their awareness of tawhid. To moslems, the awareness of God's oneness is the most fundamental awareness of religion. Thus, every activities (religious or cultural) in their lives are breathed by that monotheism principle.

Because of this spirit of tauhid, there is an opinion in Islam that every objective reality of this universe is a one whole unity. Cosmos, which consists of physic and non-physic reality, is understood to be related every¹ one and another, and form a united network through cosmic laws, as a manifestation of oneness of source and metaphysical origin, Allah SWT. In Islam, the unity of cosmos is an obvious evidence of Allah's SWT oneness.

Thus, spirit of science in searching of truth is not something that goes against the teaching of Islam, because it is the unseparated part of the spirit of tauhid. With this spirit, science becomes one of many instruments that take human to Oneness of Transcendence Reality itself. On the other hand, tauhid consciousness is a source of science spirit in every fields of muslim's science.

We can see that the relationship between religion and science in Islam is like two-sided coins, different but unseparated. The utilizing of ratio and science can not be separated from faith in Allah The Transcendence, from the teachings, rules, values, and general principles which were told to humans by revelations. Aside from that, science in Islam is also developed by inheriting whole human's culture after distinguishing right and wrong, good and bad, or haq and bathil. In other words, science in Islam gives great attention to religion, *visa versa*. Because science is the way to understand the unity of cosmos which was told by religion.

That spirit of tauhid and scientific exploration made Islam grew as world civilization power which was able to bridge and related local civilization fields to become a worldwide civilization. This was what as said by Nurcholish, that muslim society was the first humans that changed science from its first characteristics of parochialistic, nationalistic, and restricted only for certain regions or nations, to become cosmopolitans and universal. This was proved by the reality that there were many world-class scholars came from Islamic world, and their works influenced and incited the birth of western modern civilization. Because of that reason, we can understand Komaruddin statement that said that Greek philosophers and rational-empiric discourses developed in western society is no other than intellectual muslim's important contribution that is admitted in science world.

Nevertheless, due to many complex reasons (which are impossible to be discussed here) Islamic civilization can not be preserved by muslim society on mid-century. Science's spirit and ethos of this generation slowly degrade. Even, in the same time this degradation got worse and science tradition then moved from east to west.

Philosophy as an activity that can be counted as logic, which by Aristotle was poetic science, practical science (in normative meaning like ethics and politic), and theoretic science, began to reduced.

It is indeed that theoretic science was viewed as the most significant which by the founding father of empirism was divide into physics, mathematics, and first philosophy (metaphysic). But, muslim scholars on that time gave attention only for metaphysics. Even on this field, muslims was facing a great polemics. They became tired and absolutely left this field.

On the other hand, in west, pioneered by Renaissance (15th century) and aufklarung (18th century) greek philosophy learnt by western scholars from muslim philosophers entered a new phase, got progressive, and modern. In the "touch" of Copernicus, Galilei Galileo, Kepler, Descartes, Kant, etc philosophy had given broad and deep influence for the development of western civilization.

As what was happened to Islamic world, Greek philosophic thought had helped the west to find the meaning of freedom in humanity. With that freedom, especially in thinking, the west that was far from civilization in 10th century, began to experienced the important process of humanization. However, because of traumatic experience towards church, that did not give rooms for logical thinking outside bible, western people aimed this freedom toward secularism. According to Koento, that was a life of human freedom from colony and sub colony of religion and church.

This kind of philosophy that moved toward secularism, not only cause the religion to be abandoned, but also, on its radical consequences, even doubted the existence of God. In this context, an obvious indication can be seen on Friederich Nietzsche's statement that said, "God is dead". When the time comes, this phenomenon will create a world without God, or without religion. Or at least religion will be regarded as personal matter.

Because of this reason, it is not a surprise if philosophy and religion stand on their own, each one develop based on its own fundament and direction of thinking. This differentiate process, then, continued with the banishment of philosophy from branches of science, each with their own methodology develop their own speciality intensively.

Started with the detachment of physics and mathematics pioneered by Copernicus (1473-1543), Versalinus (1514-1564) and Isaac Newton (1642-1727), science was ripped from its roots of philosophy. This development especially reached its definitive form when Auguste Comte (1798-1857) with his grand theory, said that human's mind development and society will reach their peak in positive phase, after they pass teologic and metaphysic phase. The meaning of positive here is the truth must be concrete, exact, accurate, and has function.

With this kind of development, science in western world move remotely from every knowledge that in their opinion are not concrete, inmeasureable, and speculative. With this point of view, not only philosophy became

uninteresting in western science, but religion was also viewed out-of-date even unhistoric and neglected. At this point, science development then created a new different western perception from when the paradigm was first planted by its pioneers.

Up to 20th century, western science “revolution” was still happening. Many inventions rearranged previous established theories, but this development still can not move differentiation and de-religion-ism of science which became the characteristic of the so-called modern era.. On one side, western’s opinion and ethics has grew optimism toward science to rise life vitality, but on the other side, pesimism of its negative impact was getting real. This pesimism was not only haunting the consumers, but also the western society as the main producer.

But in the last half of 20th century, science ethics with its point of view began to face a new trend that gave more attention to spiritual world. John Naisbitt and Patricia Aburdence, in Megatrend 2000 mentioned this phenomena with term : New Age. An era that try to convince many people that the best way of solving social and personal problems--which has become parts of Western’s culture crissis that pushed the birth of New Age--is only when there are lots of people that have reach The Higher Consciousness. By that mean, according to Amin Abdullah, modernism with its tight differentiation character on every fields of life will be out-of-date.

2.2 The Establishment of the Indonesia Civilization and its Cultural Fusion

There are three external influences that affected the culture of the Indonesia, namely the Indians, the Muslims and the Western cultures. However before the arrivals of those external influences, the Indonesia were already in possession of their own local culture some of which still survive to this day.

a. *The Indigenous Indonesia Beliefs*

Before the coming of the Indians, the Indonesia were practicing animism that is the indigenous belief that in every object whether living or non-living, there exists a soul or *semangat*, and that soul has the vital energy to affect man’s life either adversely or positively, for example the soul of animals, big trees and stones, rivers and seas, and also the malignant souls of murdered human beings, women died of child birth, etc.

However, in the modern Indonesia society these practices are dying out mainly due to the influence of Islam which considered those practices as *khurafat* and un-Islamic, though sometimes some marginal Indonesia Muslims still resort to them for certain unholy reasons such as to charm or “discharm” a women, to defeat and bring calamities to the enemies, to enhance one’s physical or spiritual powers and other dreadful purposes.

b. *The Indian Influence on Indonesia Culture*

The coming of the Indians into this region around the 1st Century C. E. brought the Indian cultural influence into the Indonesia society and the formation of several Indonesia kingdoms heavily colored by the Indian cultural, religious and political systems. The first major centre of civilization was the Indonesia-Buddhist Srivijaya kingdom flourished in the Island of Sumatra between 7th – 11th Century C. E., followed by the Javanese-Hindu Majapahit kingdom flourished in the island of Java between 12th – 15th Century C.E., and several other smaller kingdoms. The Indonesia civilization then was very much influenced by the Hindu-Buddhist culture of the Indians especially among the ruling elites.

c. *Islamic Influence on Indonesia Culture*

Islam came to the Indonesia world around the 2nd Century Hijriah (H.) or 9th Century Miladiah (M) and beginning in the northern island of Sumatra Indonesia-Islamic Kingdoms were established, the first was Perlak in 840 C. E, then Samudera-Pasai in 976 C. E. Two renowned world travelers, Marco Polo visited Perlak in 1292 and found Islam was established in the kingdom, and Ibn Batutah visited Pasai in 1345 and found it to be a flourishing city-state governed by a pious Sultan.

Islam, indeed, brought many great transformations into the Indonesia society, culture and civilization. Three central elements in Indonesia culture and civilization can be identified to have been transformed tremendously, namely:

- 1) The worldview of the Indonesia which also motivates the transformation of values, norms, belief and other cultural elements,
- 2) The Indonesia language which was transformed into an Islamic language, in similar fashion as the Arabic, Persian, Urdu and Swahili languages; an adapted Arabic script called Jawi was used replacing the Indian script, Islamic religious and cultural terminologies were abundantly assimilated discarding many Hindu-Buddhist words, and Indonesia became the language of Islamic medium of instruction and dissemination throughout Southeast Asian region for nearly 1000 years before the ascendancy of the colonial languages during Western colonization.
- 3) The dynamism of the Indonesia transforming them from a regional nation within the Indonesia world to an international nation of the universal pan-Islamic ummah, connecting the Indonesia world and society to the Muslim civilization of North Africa, Middle East, Turkey, Persia and India. Indonesia

trading ships plied the Indian Ocean, the Arabian Ocean, the South China Sea, besides the Java sea, the Sunda sea, and etc., participating in lucrative global international trades.

d. The Worldview of the Indonesia based on Islam

Worldview or in German *weltanschauung*, is the way and manner how an individual or a community conceive and view the worlds of existence or the universe that surround him; their nature, origin, creation, purpose and also the place and destiny of mankind within them.

With the coming of Islam, the worldview of the Indonesia transformed from the view that all objects have spirits e.g. trees, plants, hills, forest, stones, rivers, seas, etc. and that those spirits can affect mankind adversely or positively as found in animism of the primitive Indonesia, and from the belief of the Hindu-Buddhist cosmology that the world including mankind are governed and controlled by Gods and demigods in the heaven, to that of the worldview of Islam, which can be summarized as below:

- 1) Firstly, the view on the nature of the universe, which is regarded as the creation of God, and comprising the spiritual world (*alam arwah*), the present physical world (*alam dunia*) and also the world of the Hereafter (*alam akhirat*). The Hereafter is man's final destiny, which forms the final outcome of his lifelong endeavor in this world. His success in this worldly life is measured by his ability to believe, obey and submit to the revealed law and Divinity of Allah as the Creator and the Administrator of the universe, while success in the Hereafter is his final salvation in paradise. This world and all its contents are a trust from God to be used for the benefit of mankind per se, and not man's absolute right of ownership and disposal.
- 2) Islam as the true religion is the guidance from God, consisting of rules to regulate all manner of activities of man be it for the individual or for the society at large, for the purpose of achieving ultimate success in this worldly life as well as in the Hereafter. Hence, acquisition of knowledge of Islam is obligatory for each and every individual Muslim so that he can practice Islam fully and thus be able elevate himself from the status of an ordinary Muslim to the status of a true believer (*Muslim*) and even higher to the status of a pious, virtuous and godly person (*Muhsin*). The religion of Islam encompasses all the dimensions of life namely faith (*iman*), worship (*ibadah*), ethics and morality (*akhlaq*), social interaction (*mu`asharah*), cultural, political and economic interaction (*mu`amalah*), crimes and punishment (*hudud*), marriage, divorce and family life (*munakahah*) and the inner realm of sincerity and purity of intention (*ikhlas*).
- 3) Total conviction in the existence and reliance in the power of Allah as the Lord of the Universe who will give reward for all the good deeds one has done in this world, and vice versa punishment for the transgression that one has committed. Reward in this world is a blessed life living in complete accord with the requisite of God's revealed law, and reward of the life of the hereafter is admission into Paradise. Whatever calamities or difficulties that befall a Muslim in this world are regarded as means of forgiveness from God for sins committed, or for the purpose of elevating one's status through forbearance.
- 4) Islamic jurisprudence is the pivot of all vision, mission, objective, intention, action and operation in all fields of activities and endeavor of all Muslims. It is to be followed and adhered to without compromise, manipulation and rejection in all levels of its injunction namely the obligatory (*wajib*), the praiseworthy (*sunat*), the permissible (*harus*), the highly discouraged (*makruh*), and the forbidden (*haram*). The obligatory and the forbidden acts are both very distinct. Social norms are affixed upon the law, and the law is affixed upon the Islamic jurisprudence (*shara`*), and the jurisprudence is affixed upon the Qur'an. In Indonesia this is expressed in an axiom, thus:
 - a) Customs are based on law.
 - b) Law are based on syara` (Islamic legal code)
 - c) Syara` are based on the Book of God (Qur'an).
- 5) Value of the highest order is related to anything or everything that assist a Muslim to perform good deeds, acquiring admirable moral and ethical conduct which benefits himself and others. "The most perfect faith of a Muslim is one who is most admirable in his conduct" (the Prophet's tradition). A Muslim also is to honor another human being because each individual has the potential to achieve perfection. This positive attitude will have the effect of instilling humility and respect towards others and avoid the negative attitude of pride, vainglory, haughtiness and discrimination towards others based on race, lineage, status, wealth and the like.
- 6) The middle path or the moderate way of life and a balance between the physical, the intellectual and the spiritual, is the mode of living of the Muslims. The infra-structure, science, technology, knowledge and information are all know-how, tools and instruments that must be acquired as a collective obligation (*fardhu kifayah*) to serve the need of individuals and the society at large but for

the ultimate purpose of augmenting them to become practicing Muslims, true believers (*Mu'min*) and ultimately to achieve the status of a virtuous, pious and godly person (*Muhsin*).

This Indonesia-Islamic worldview, which is actually based on the teaching of the Qur'an and the Hadith, becomes the pivot or the core values that influence the whole living activities of the Muslim Indonesia which are translated into six levels of operations, namely:

- a) the level of belief and faith or the *aqa'id* and *iman*
- b) the level of formalized ritual acts of devotion or *ibadah*, namely verbal solemnization of the *Kalimah shahadah*, prayer, fasting, almsgiving, and pilgrimage to Mecca,
- c) the level of social interaction and relationships with families, neighbors, communities, nations and whole mankind or the *mu'asharah*
- d) the level of transactions, dealings, contracts, agreements, loans, trusts, etc. in economic, administrative, legislative, judicial, and politics, etc.
- e) the level of ethics and morality or the *akhlaq* which bring about upright and noble characters in mankind that dispense goodness and benefits to others.
- f) the level of intention or purpose or *niat* whether all actions and activities are for sole pleasure of Allah (*ikhlas*) or for shows and worldly benefits.

However in their practical application in those six levels of operations, one will find that among the Indonesia, as in any other Muslim societies everywhere, different shades and grades of qualities, from the very pious few (*Muhsin*) to the ordinary Muslims who make up the majority, and also to the nominal Muslims who adhere partially to the teaching of Islam.

3. CONCLUSION

From the discussion above and from the various quotations of the Qur'an, it is abundantly clear that Islam is indeed a religion, a way of life that acknowledges and accepts religious diversity in a society, and censures religious discord and conflict. Though it advocates propagation and dissemination of Islam, the manner to do it must be peaceful and with the highest wisdom and beautiful preaching, so that truth will prevail over falsehood voluntarily without force or coercion. The failure to do so lies wholly on the part of the propagators themselves, not on those who have been invited, and much less the message itself.

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Mechano Clock Learning Media Design in Discussion of Angle and Time Measurement

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Abstract

Material and time angle measurements are generally difficult for some students because it is abstract. While students more easily learn from something that is concrete. Therefore, in designing learning angle measurements made learning media. The method of research used is the design research is consisting of three stages: preliminary design, design of experiment, and retrospective analysis. This study develops instructional media used on the subject of measurement of the angle and time through a series of activities, procedures, and strategies for students in the training of creative thinking ability mathematically. The results of this research are mathematics learning media in the form of mechano clock and learning trajectory for each activity, consist of three activities. First activity, students were able to measure kinds of angle with mechano. Second activity, the students were able to recognize the kinds of angles with hand shape game. Third activity, students were able to understand the relationship between measurement angle and time with mechano clock. Overall activity aimed to develop students' mathematical ability of creative thinking in solving various problems associated with the subject and time of angle measurement.

Keywords: design research, jam mekano, hand shape game, arranging the time and clock arms (angle)

1. INTRODUCTION

Angle measurement is part of the geometry. The underlying theory of the angle is the van Hiele theory was developed by a Dutch couple named Pierre Marie Hiele and his wife named Dina van Hiele-Geldof. This theory describes the development of students' thinking in teaching geometry consists of five phases. Phase think [1] as in Table 1. Learning about the measurement of the angle and time is a material that is difficult for students. [2]; [3], said that many students believe that the size of the angle depends on the length of its sides and they also experience difficulties when trying to understand the size of the angle, and [4].

Also have a concept that is less about measuring angles [5] In addition, the material of angle measurement because it tends to be abstract. Meanwhile, the students think of concrete things to abstract things. In addition, during an interview to the mathematics teacher of angle measurement, it is known that the students still have trouble using the measuring tool in the form of a protractor and run. We see the limitations of the protractor, where protractor only to 180° and props for measuring time and angles available separately in the form of a protractor and angle unit to measure angles and an analog clock to measure time.

Based on these problems, it is necessary to bridge so that students are able to think abstractly about mathematics is to design a learning media in the form of props that mechano clock. Through the use of props, students can understand the math happily so that interest in studying mathematics becomes greater. Mechano clock are designed so as to use the concept and the angle between the time. Mechano clock is a combination of two arcs so that becomes a large an angle of 360° is equipped with a time (in the form of an analog clock), which consists of long and short clock arms (please see Figure 1). Through the use of mechano hour is expected to help students learn about the measurement of angles and time, ranging from measuring and drawing angle, define the various types of angles, and the relationship between the angle and time.

There are several studies related to the design of media-mechano clock on the measurement of the angle and time for elementary students Class IV include: 1) Research conducted by Novita Sari and Bustang (2012), which uses an analog clock as one of the media angle measurements, the design will be implemented in class VB SD Negeri 98 Palembang; 2) Research conducted by Sari, Pramitha, et al (2015), entitled " Understanding The Concept of Angle Measurement Using Measurement Unit". So, Novita Sari and Bustang emphasize on media in the form of an analog clock and Sari, Pramitha, et al emphasize material by using a PMRI approach of angle measurement. Differences in our study with previous research is that we create learning media in the form of

props blends are bows and time (hours) which we call the mechano clock. So we are interested in doing a study entitled "Mechano Clock Learning Media Design in Discussion of Angle and Time Measurement".

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The purpose of this research is to produce learning trajectory consists of three activities with different purposes (Table 2). When the research progresses, applied some of the techniques of data collection in the form of video record, interviews, observation, documentation, and field notes to correct the HLT. The study consists of three activities that are developed in the HLT consists of: 1) Mechano clock; 2) Hand shape game; 3) Arranging the time and clock arms (angle).

2. RESEARCH METHOD

This study is a research design that is developing a series of activities. Design research is the development of research/ development research [6]. In addition, the research design is defined as an approach that aims to create a new theory, tools, useful practices and potentially have an impact on teaching and learning in a natural setting.

Design research is developed by Realistic Mathematic Education Approach. Realistic Mathematics Education (RME) is a teaching and learning theory in mathematics education that was first introduced and developed by the Freudenthal Institute in the Netherlands. This theory has been adopted by a large number of countries all over the world such as England, Germany, Denmark, Spain, Portugal, South Africa, Brazil, USA, Japan, and Malaysia [7]. The present form of RME is mostly determined by Freudenthal's view on mathematics [8]. Two of his important points of views are mathematics must be connected to reality and mathematics as human activity. First, mathematics must be close to children and be relevant to everyday life situations. However, the word 'realistic', refers not just to the connection with the real-world, but also refers to problem situations which are real in students' minds. For the problems to be presented to the students this means that the context can be a real-world context but this is not always necessary. [7] stated that problem situations can also be seen as applications or modeling (Figure 4 and Table 3).

Prior to the three activities is carried out after the pretest and posttest third this activity which aims to determine the ability of creative thinking in the students' mathematical understanding of the measurement of the angle and time. In the implementation of the research design [9], there are three phases. The first phase: preparing for the experiment / preliminary design. At this stage, a literature review related to the material that is the measurement of the angle and time. After that, designing Hypothetical Learning Trajectory (HLT) as in Figure 1. In this HLT developed a series of activities that can help the learning process (Figure 1). The second stage: the design experiment consisting of a preliminary experiment teaching (pilot experiment) and the teaching experiment. Pilot experiment aims to pilot HLT has been designed and collect the data and revise the HLT that will be used at the phase of experiment teaching. The pilot experiment consisted of six people with different abilities as teachers and researchers. Furthermore, the HLT that have been tested and refined in the pilot experiment, tested on experimental teaching that class that is the subject of research. Where, as a math teacher and model teacher researchers conducted observations on the activity of learning and creative thinking abilities mathematically. As for the indicator of the ability to think creatively in this study were [10], namely: 1) fluency; 2) flexibility; 3) Originality; 4) elaboration; 5) risk-taking; 6) complexity; 7) curiosity; 8) imagination. The third phase: a retrospective analysis, which at this stage the data obtained from the teaching experiment were analyzed and the results are used to plan activities and develop a plan of activities on future learning. The purpose of retrospective analysis is to develop a local instructional theory (LIT). To develop local instructional theory (LIT) required a series of cycles as shown in Figure 5.

3. RESULT AND DISCUSSION

This study begins with a pretest on a pilot class experiments, and the results obtained at the same pretest math teacher IVA info from the obtained data that Leroy and Mikaela represent highly capable students, Bertrand and Pricillia including students who are capable of being, and Vincent and Rachel including low-ability students.

Followed by a series of learning activities. A series of activities designed to look at the role of mechano clock to creative thinking abilities of students in each of the activities in the materials angle and time measurement. Mechano clock is designed a modification of props that mechano. Mechano is a model game used to understand the concept of angle, either an acute angle or an obtuse angle, and the angle at elementary school students [11]. Mechano clock also be used as a context in this study. The first activity aims to determine the angles and draw angles using mechano clock we design. In the early stages of this activity, the teacher introduces the learning media that mechano clock and use. Teachers provide the angle to the students and explain how to measure angles and draw angles using mechano clock (please see Figure 6). Furthermore, students do worksheets 1 relating to the determination of the angles by using the pieces of angle. Then, the teacher asked several students to determine the angle of some of the pieces angle are provided and paste it on Worksheet 1 (Figure 7). After doing the first activity, some students are still not too big difficulty in determining the angle by using mechano because of lack of proper angle on the time when they put the pieces of mechano provided.

Followed by a second activity, activities of hand shape game designed by us (Figure 3). Before doing this activity, the teacher gives instructions to students games. The purpose of the game is to know various types of angle makes learning about the angle that was abstract becomes concrete and this is in line with the approach PMRI. This is evident from the student's ability creation of different types of angles by using their wrists. Furthermore, students do this game in pairs with friend in front of the class (Figure 8). Through this game appear a variety of creativity in forming various types of angles followed by working The third activity is called arranging the time and clock arms (angle), where this activity in the form of a combine with an additional means of mechano and clock arms so-called mechano clock. The purpose of this activity is to determine the relationship between the angle and the time by pairing the angle and time. This activity, starting with the initial explanation of the teachers time by providing the image clockwise and angles and determine the basic concepts of the largest and the smallest angle. The teacher asks the students to move forward one by one using a simple analog clock. Furthermore, teacher use a mechano clock and teach students determine the angle of the teachers desired time. After that, the students do Student Activity Worksheet 3 to determine the ability of students in the relation between the angle and the time. Here we can see the conjecture think students in the third activity is the link between the angle and the time. After that, student do posttest to measure students' progress after the learning process takes place. Overall activity aims to develop students' mathematical ability to think creatively and look at the potential effects of instructional media design. In a pilot experiment students perform activities of individuals while in the teaching experiment, the students were divided into 14 groups with each group consisting of 2 people. Here is an transcripts of discussion groups (teaching experiment) is about an hour mechano (transcripts)

- 1) *Jansen: Madam, how do I do about this?*
- 2) *Researchers: Take the pieces of angle freely, and then place it on mechano clock.*
- 3) *Jansen: Like this? (While putting pieces of angle on mechano clock)*
- 4) *Researcher: Yes. (While watching how Jansen)*
- 5) *Nathan: How madam, I'm confused to put it on the mechano clock?*
- 6) *Researcher: Just put right angle of the center (mechano clock holding and directing Nathan)*
- 7) *Clara: How about the clouds?*
- 8) *Researcher: You make conclusions.*
- 9) *Nathan: Oh yes, I can made the conclusions?*
- 10) *Clara: Yes . Thanks*

From the transcript of the conversation appears that students have difficulty using mechano clock and fill out worksheets 1 Once the researchers (teacher) explained the purpose of the question, a new student can answer. Examples of the results obtained by the students answer can be seen in Figure 9.

3.1 Tables and Figures

Followed by activity 1 to activity 3 and ending with retrospective analysis. In the retrospective analysis stage, be revised learning trajectory alleged that the pilot experiment, some learning activities including worksheets need to be revised in order to obtain optimal results.

The results of this design research is the learning trajectory and mechano clock instructional media used on the subject of the measurement of the angle and time. In addition, students understand more about the measurement of angles and time and can develop students' mathematical creative thinking abilities through a series of activities undertaken (Table 2 and Table 3).

4. CONCLUSION

Based on the results and discussion, we can conclude that the necessary role of the media in the form of learning and approach PMRI mechano hours to produce a trajectory learn about measuring angles and time

Figure 1 Hypothetical Learning Trajectory

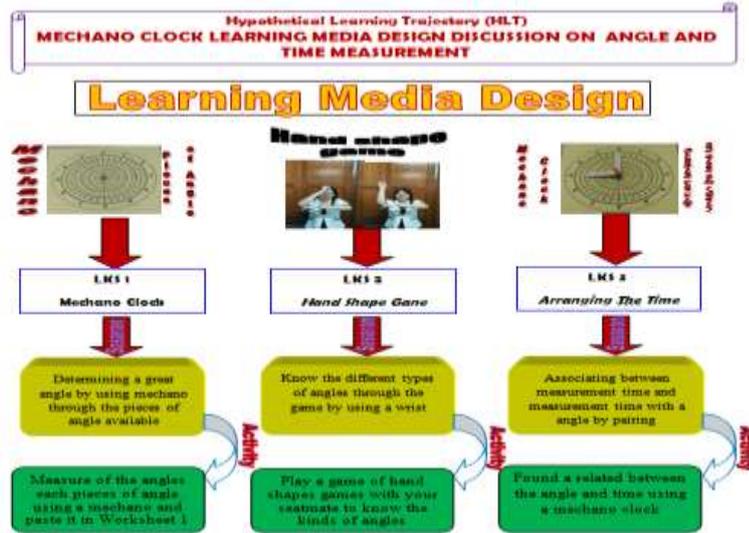


Figure 1 Hypothetical Learning Trajectory

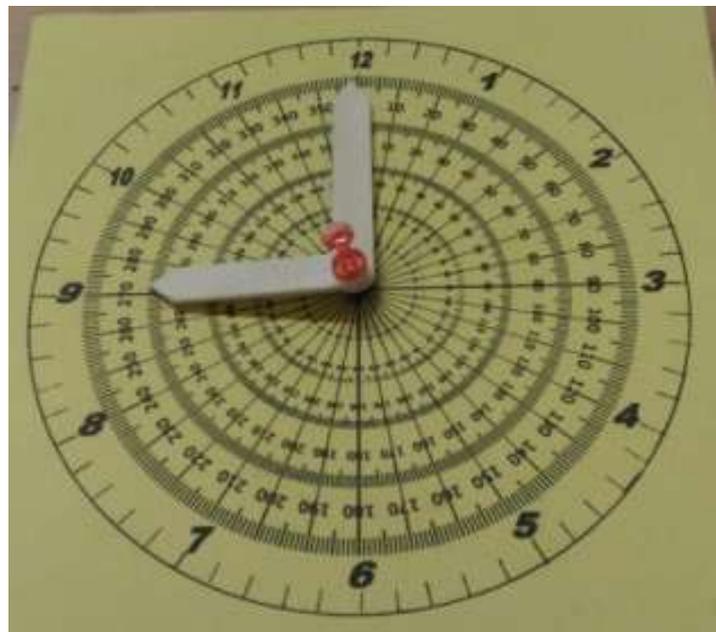


Figure 2 Mechano Clock



Figure 3 Hand Shape Game

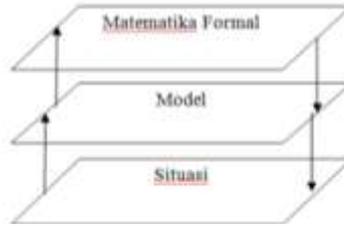


Figure 4 Development Model [7]

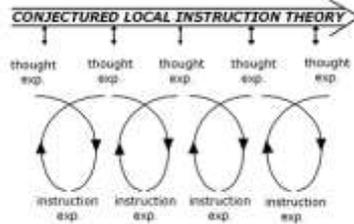


Figure 5 Diagram Implementation Cycle Trials / Experiments (Gravemeijer & Cobb, 2006):



Figure 6 Interaction between teacher/researcher and students (Pilot Experiment)



Figure 7 Students are working student activity worksheet (Pilot Experiment)

Figure 7 Students are working student activity worksheet (Pilot Experiment)



Figure 8 Students are playing hand shape game (Pilot and Teaching Experiment)



Figure 9 How to Respond Group of 14 (Jensen and Bella) on the left and Group 2 (Nathan and Justin) on the right

Table 2.1 Stage Level Thinking van Hiele

Level thinking van Hiele	Object thinking
Visualization	Form and factions form
Analysis	The properties form
Informal deduction	The relationship between the properties
Formal deduction	Systems deduction and its properties
Appropriateness/rigor	Analysis of deductive systems

Table 2 Description of tools used in Learning Activities

Tools	Target	Application	Concept	Mathematical Creative Thinking Indicator
Mechano clock	Draw and determine the angle	Using tools mechano clock, mica, pencils and markers	Understand the technique of draw angle Determine the angle using mechano	<i>Flexibility</i> <i>Originality</i> <i>Elaboration</i>
Hand shape game	Training the ability to know the acute angle, right angle, and an obtuse angle	Using the wrist in an angle	Distinguish different types of angles	<i>Risk tasking</i> <i>Imagination</i> <i>Fluency</i>
Arranging the time and clock arms (angle0)	Understanding concerning the measurement of time (hours, minutes, and seconds) and determine the relationship between measurement angle and time	Using a mechano clock fitted with clock arms from ice cream sticks	Understanding the concept of time measurement and counting techniques of the angles in the measurement of time	<i>Complexity</i> <i>Curiosity</i>

Table 3 Activities Students

Characteristics of PMRI	Student's Activity
Characteristics of real contexts of use (real context)	<ol style="list-style-type: none"> 1) Students use the experience of playing in early learning 2) Students find answers varied strategies of contextual issues 3) Students use props in learning 4) Students express or write the results of his thinking in solving a given contextual issues
Characteristics of the use of the instrument vertically (charts, models, schemes)	<ol style="list-style-type: none"> 1) Students pay attention to the mathematical model used in the learning process 2) Students are actively looking for material that supports the lesson of what was learned 3) Students expressed his activity during the learning process in writing 4) Students can find formal knowledge itself after informal activities in the learning process

Characteristics of the use of the results of the students' work and construction	<ol style="list-style-type: none"> 1) Students express results of his thinking in classroom discussions voice heard by all students in the classroom 2) Students listen to the opinions or the work of his friend 3) Students find solutions varied ways 4) Students dare to present their work 5) The students write the answers in front of the class 6) Students dare to ask or respond to her friend, who presented the results of his work 7) Students appreciate his opinion 8) Students dare to defend his idea
Characteristics of interactivity	<ol style="list-style-type: none"> 1) Students liked the cooperation with the group and discuss 2) Students are able to work with the group 3) Students play an active role in the learning process and his group 4) Students raised the issue faced by asking her other ' 5) Students do the work with the classroom atmosphere conducive

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Improving Science Students Learning Result of PGSD through Problem Solving Method towards Force Course in Esa Unggul University

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Abstract

Sains learning outcomes are any changes that occur on student ability with regard to science subjects as a result of following the process of learning science. The achievement of student learning outcomes include changes in ability in terms of mastery of science concepts, process mastery and mastery Science attitude. In particular science learning outcomes in this study is limited to the control of products and processes Science. Method of problem solving is a way of presenting the material to make the subject matter as a starting point for the discussion analyzed and synthesized in an attempt to find solutions or answers by student. Goal this study was to obtain empirical data on learning outcomes Science held at the University Esa Unggul the material "Force". This research method that emphasizes action research to learning science by using the method of problem solving (problem solving). The subjects were students PGSD Semester 2 academic years 2015-2016 which amounted to 32 people. Another participant is the principal investigator and one observer from the elements colleague on the same campus. Data collection techniques used in this research is through tests and observations. This study provides results that the achievement of a minimum completeness criteria on learning (mastery learning) takes place on the second cycle of 87.5%. This study concluded: 1) methods of problem solving can improve learning outcomes Science to the basic competence "Force", and 2) There is a relationship between learning success with the operational steps of learning, which are designed in the classroom action research conducted by researchers.

Keywords: method of problem solving, learning outcomes of science, force

1. INTRODUCTION

IPA provides knowledge about the natural environment, to develop skills, knowledge, as an important means for the mastery of science and technology and the cultivation of values and attitudes in respect of nature in relation to human life, so has awareness of technology in relation to the use for everyday life. Therefore, in learning science, professors should teach by involving students actively in the learning process.

Physics is a part of science or science, then advanced to this stage we can make the perception that the essence of physics are the same as the essence of science or science, the essence of physics is as a product ("a body of knowledge"), physics as an attitude ("a way of thinking"), and physics as the process ("a way of Investigating").

One of the methods applied in actively involving students, to support the smooth process of learning is to use problem-solving methods. In this method is expected to provoke the activity of students in the learning process. In the success of the learning process in addition to the task of lecturers, the students participated decisive role in achieving educational goals. Because of how well a lecturer presentation of subject matter, but students do not have a concern in terms of what is expected to learn the hard achieved.

The results of this study are expected to be useful for education in general and basic education in particular, especially in terms of cognitive development in students PGSD. Specifically this study are expected to be useful for: (1) For the lecturers in the field so as to apply learning to problem-solving methods (problem solving) in educational institutions, especially in primary education, (2) As an alternative way of learning so that it can provide the experience and insight lecturers. (3) For students can foster learning environment fun and educating.

2. RESEARCH METHOD

Research classroom action research in this study, hereinafter referred to as action research is part of a research term action. According to [1], action research is a lecturer of the measures taken to improve himself or his associates in order to test the assumptions of educational theory in practice, or have a meaning as an evaluation, and implementation of the overall priorities of the school. Put simply, action research is learning by doing where a group of people identify problems, assess the success of their efforts, and if it does not satisfy them trying to do the troubleshooting back. At each cycle of action research design includes four stages: (1) formulate problems and plan of action (plan); (2) implement actions and observations (act & Observe); (3) reflection observations (reflect), and (4) changes or revisions of planning for future development (revised plan).

Action Research methods used in this study was developed by Kemmis & Taggart, such as: (1) Planning (Planning), (2) Implementation (Acting), (3) Observation (Observing), (4) Reflection (Reflecting).

The context of this study, the four stages of action research above is structured into learning activities starting from the first cycle to the second cycle. The achievement of learning outcomes cycle I have not met the minimum completeness criteria (KKM) with a score of 70 that applied then proceed to the second cycle of learning, so that the study results obtained in accordance with KKM expected. The learning process of each cycle includes: planning, action, reflection, and revision of the action.

2.1 Draft Actions

a. Action Planning (Planning)

Researchers create lesson plans to be used in the learning process. Learning plan (RP) created linking subjects in accordance with the focus of this study and using troubleshooting methods (problem solving), in order to improve learning outcomes IPA.

b. Implementation Measures (Acting)

Implementation of the actions performed in several cycles following the allocation of study time according to the schedule created by the program of study. On the implementation of structured learning intervention plan to keep the action more easily done and well planned.

c. Reflection Action (reflecting)

At this stage, the researcher and observer held a discussion on the observation of the learning process that has been carried out by students and professors. Lecturer gaining input or advice from amounted to 28 students. The learning result obtained after a process of learning (mastery learning) in Cycle II amounted to 87.50 means you've reached the KKM is set at 80%.

From this data it can be interpreted that the results of student learning compared to before treatment, experienced a big improvement. Similarly, from the aspect of the achievement of KKM. In the condition prior to the action, students who receive value equal to or greater than the new KKM reached 75%. This fact can be interpreted that the results of student learning compared to before treatment, increased. Even an increase in Cycle II KKM has exceeded the target of classical KKM expected.

Overall with that achievement of the KKM and the first cycle in the amount of 65.25% to be 87.50% in Cycle II. With this result, I looked at the learning cycle II, has successfully achieved the objectives as outlined in the Lesson Plan.

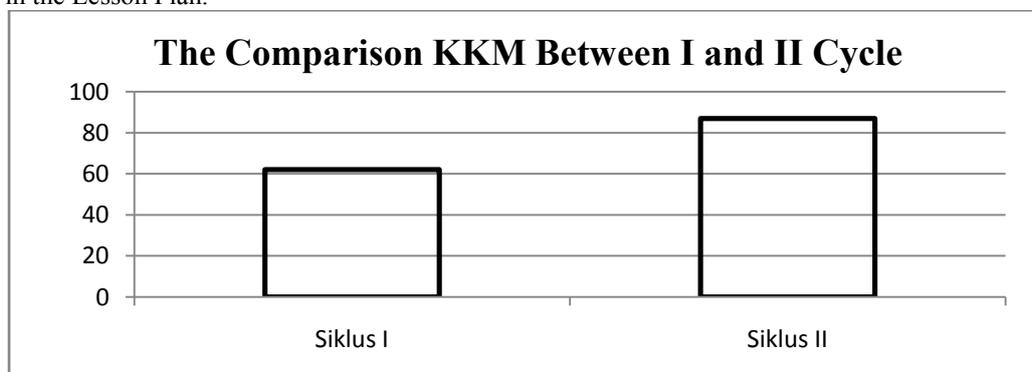


Figure 1: Comparison of Results Learning Cycle I and Cycle II

a. Science Learning Outcomes Data Analysis In Cycle I and Cycle II

The analyzed data is data in the form of quantitative, such as the value of the evaluation results obtained in a cycle of learning outcomes IPA I. After the implementation of the first cycle, the evaluation is done to see the extent to which the increase in student learning outcomes IPA. After the data values in Cycle I students learn science the results processed on the material force, showed the most gains in grades 66-75 are 14 students (43.75%).

Furthermore, it can be described that the students who have not completed scored less than 70 as many as 14 students (43.75%). While as many as 18 students (56.25%) were categorized been completed. Although it showed an increase with an average grade of 68, but this achievement has not reached the minimum standard of 80% of all students who achieve KKM. To get an idea visually especially with regard to the value of learning outcomes IPA in the first cycle, can also be presented in the form of a diagram the distribution of values in table 2 below.

b. Science Learning Outcomes Data Analysis In Cycle I and Cycle II

The analyzed data is data in the form of quantitative, such as the value of the evaluation results obtained in a cycle of learning outcomes IPA I. After the implementation of the first cycle, the evaluation is done to see the extent to which the increase in student learning outcomes IPA. After the data values in Cycle I students learn

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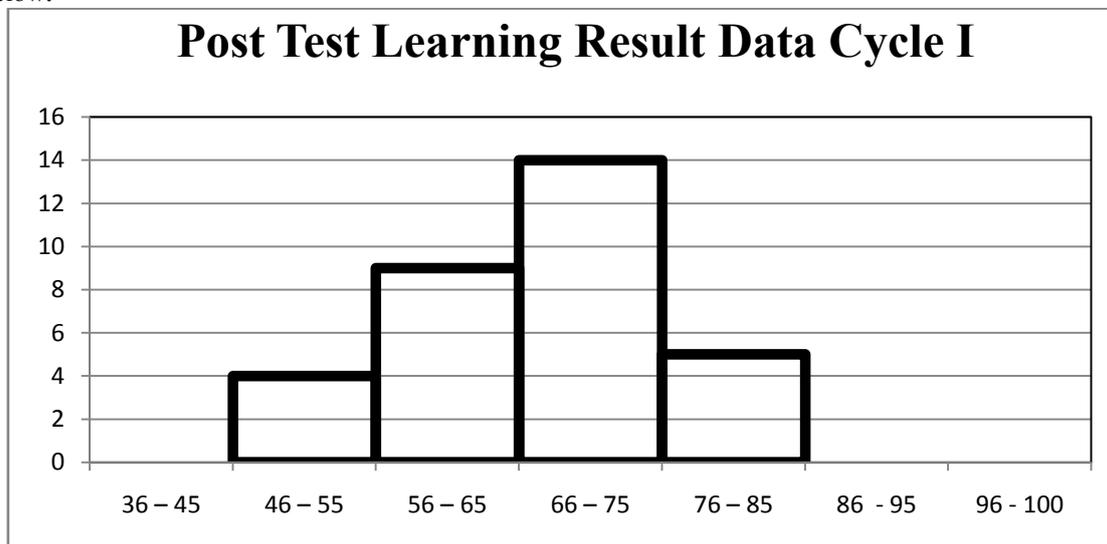


Figure 2: Diagram Learning Outcomes Post Test Cycle I

Table 2: Distribution of Science Learning Outcomes In Cycle I and Cycle II

Class Interval	Lower Limit Class	Upper Limit Class	The Number of Students					
			Cycle I			Cycle II		
			Frequency	Relative (%)	Cumulative (%)	Frequency	Relative (%)	Cumulative (%)
36 - 45	35.5	45.5	0	0	0	0	0	0
46 - 55	45.5	55.5	4	12.50	12.50	0	0	0
56 - 65	55.5	65.5	9	28.12	40.62	5	15,62	15,62
66 - 75	65.5	75.5	14	43,75	84.37	11	34,37	49,99
76 - 85	75.5	85.5	5	15,62	100.00	9	28,12	78,11
86 - 95	0	0	0	0	0	5	15,62	93,73
96 - 100	0	0	0	0	0	2	6,25	100
Amount			32	100		32	100	

The analyzed data is data in the form of quantitative, such as the value of the evaluation results obtained learning outcomes IPA in Cycle II. After the implementation of the second cycle, the evaluation. This is done to see the extent to which the increase in student learning outcomes IPA. After the data value of students in the second cycle is processed (can be seen in appendix), then the distribution of values presented in the table 4:13

In accordance with the table 4:13, then the learning outcomes Style IPA on the material, showing gains most in grades 66-75 as many as 14 students (43.75%). Furthermore, it can be described that students who have not completed scored less than 70 by 5 students (15.62%). While as many as 16 students (50%) were categorized been completed. Although it showed an increase in the average grade 78.65, but this achievement has reached the minimum standard of 80% of all students who achieve KKM.

To get an idea visually especially with regard to the value of learning outcomes IPA / Physics in the second cycle, can also be presented in tabular form on the following distribution of value

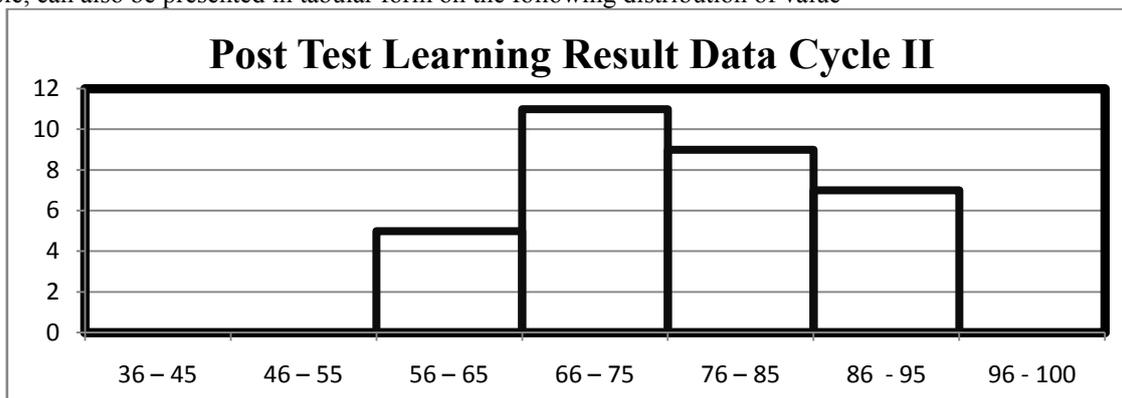


Figure 3: Diagram of Distribution Value IPA Student Learning Outcomes Cycle II

b. Observation Data Analysis of Teaching and Learning, the Method Using problem-solving (problem solving)

Data were analyzed in the form of quantitative and qualitative data relating to observation of the learning process through the method of problems solving, which includes data from observation instruments faculty and student activities, field notes, and documentation of the results obtained during the learning process cycle I.

In accordance with the results of observation and reflection on the implementation of the first cycle, it can be analyzed that with the discovery of the flaws that still do faculty and students during the learning process, by using the method of problem solving (problem solving), then the study has not yet reached the expected target.

In addition, based on the number of scores achieved in the observation sheet activities of faculty and students, has yet to reach the maximum score as targeted. It means the act of the 1st number of scores obtained only reached 86.66% for the faculty and the number of scores obtained new students reached 83.33%.

Table 3. Results of Observation Activities Lecturer and Student (Cycle I and II)

No	Data Source	Cycle 1		Cycle II	
		Score	percentage	Skor	percentage
1.	Lecturer activity observation sheet	26	86,66 %	30	100 %
2.	Student activity observation sheet	25	83,33 %	29	96,66 %
Total		30	100%	30	100%

Based on the results of the analysis of the implementation of the exposure of the first cycle of the above, it can be concluded that the action taken was not finished, so it is still the need for efforts to fix the existing deficiencies, and it was decided to continue in the second cycle, with revised accordingly. From the observation and reflection on pelaksanaan the second cycle, it can be analyzed that the overall implementation Merode learning through problem solving (problem solving), to improve learning outcomes IPA has been satisfactory and achieve the expected target.

On the implementation of measures to-1 based on observations, there is little criticism. But it can be solved faculty and students so that the overall learning process is already well underway. So that in cycle 2, the learning process has reached mastery learning.

Based on the scores achieved on the observation sheet activities of faculty and students, has shown significant progress. So that both the activity of faculty and student activity at the end of the second cycle it can be argued reached (mastery learning).

Based on the results of the analysis of the second cycle, it can be concluded that there has been an increase of students to learn science through the method of recitation. Learning actions undertaken have been completed to 100% (mastery learning), where weaknesses in the second cycle has been resolved. Therefore, no action will be continued in the next cycle.

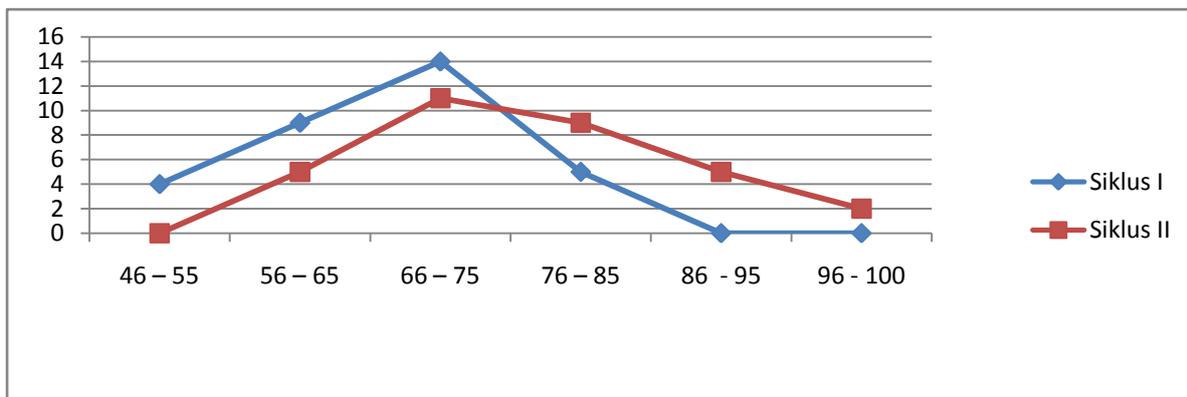
Data were analyzed in the form of quantitative and qualitative data relating to observation of the learning process through the method of solving problems (problem solving), which includes data from observation instruments faculty and student activities, field notes, and documentation of the results obtained during the learning process of the second cycle.

c. Interpretation of Results Analysis

Interpretation of the results of the analysis carried out after data analysis. Interpretation of the results of the analysis for the purpose of comparing the results of the analysis in the first cycle and the second cycle, look at the relationship between the two cycles during execution of the action, interpret the results of data analysis in the first cycle and the second cycle, and expand the analysis and implications of the results of research conducted. Comparison of the results of the data analysis, the students' data analysis adjusted for the first cycle and the second cycle are presented in the following diagram.

Interval	46 – 55	56 – 65	66 – 75	76 – 85	86 - 95	96 - 100
Cycle I	4	9	14	5	0	0
Cycle II	0	5	11	9	5	2

Figure 4: Comparison of Results Learning Cycle I and Cycle II



Based on the diagram in Figure 3, you can see a comparison of the acquisition value of science student learning outcomes in the first cycle and the second cycle. In the first cycle the number of students who scored low (below the 46-55 score as many as four students. Furthermore, the number of students who scored between 56-65 as many as 9 students. While the number of students who receive grades 66-75 as many as 14 students and at 76-85 interval value by 5 students

In contrast in the second cycle, students who scored 56-65 are only 5 students in grades 66-75, while there is a spike high enough that of just 11 students, so on, up to the value of 76-85, there are 9 students, in grades 86-95 as many as five students and the value of 96-100, 2 student.

The results of this study have increased learning outcomes, according to research conducted by [2], results showed that in the first cycle were completed individually of 36 students there are 22 students or 61.11%, while that a category is not completely contained 14 students or 38.89%. With the value of the average achievement test in the first cycle is 73.06. In the second cycle is completed individually of 36 students there are 23 people or 63.89%, and that a category is not finished, there were 13 students or 36.11%. With the value of the average achievement test on the second cycle is 76,11. Berdasarkan research results mentioned above, we can conclude Results Science learning physics class VIII-A SMP Negeri 3 Sungguminasa through a problem-solving model have increased and the results of research that has been done by [3], on improving learning outcomes IPA, visible results of the pre-action learning to cycle 1 and cycle 2. The results of the study proved that the students who completed the pre-action with a value of 75 is 13, 1%, while 78.3% of students did not complete. In the first cycle with the application of problem solving seen an increase learning outcomes that of 38 students with a grade of 75 is 31% students completed, while 60.4% did not complete, and in cycle 2 with a value of 75 is 10.5% of students do not complete and 86.9% of students complete. From classical completeness of student learning outcomes that the researchers want is > 75% of the number of students in a class is complete, but in its application to the end of the second cycle students who pass the class V SDN Tulusrejo 02 Malang is 86.9% complete. Learning outcome of the pre-action amounted to cycle 1 was 17.9%, while the pre-action to cycle 2 was 73.8%, of that increase can be quite big, then the application of the model of problem solving can improve student learning outcomes in class V SDN Tulusrejo 02 Malang and problem solving models already suitable to be applied in class V SDN Tulusrejo 02 Malang with the best materials simple.

While other studies conducted [4], results showed that: In siklus I student learning outcomes for the affective aspect gained an average of 72.5. In cycle II average meningkat menjadi 79.8. Psychomotor aspects in the first cycle earned an average of 73.4. In the second cycle increased to 82.8 and also improved cognitive aspect, in the first cycle an average of 71.2 cognitive value with the percentage of completeness 42%, increased in the second

cycle becomes 80.8%. Observations seen an increase in activity of students in the learning process. Therefore it can be concluded that the method of problem solving can improve learning outcomes in learning science in the fourth grade of SD Negeri 01 Bandar Buat Kota Padang. Based on these results the authors suggested that teachers can use problem solving methods to improve student learning outcomes, especially for science teaching.

From the comparison of student learning outcomes of the first cycle and the second cycle, it can be presented that the increase has occurred in the second cycle. It is drawn from the pattern of the increase in value of inter-cycle students who have increased and correlated.

Based on observations activity of lecturers from the first cycle and the second cycle, then for two cycles there are at least made a lecturer namely; Lecturer motivate students to actively questioning in response to an understanding of the material studied and lecturers give students an opportunity to provide advice with regard to the learning undertaken.

Based on observations of the student activity cycle I and cycle II in the table above, but at the end of the second cycle showed significant improvement. At the end of the first cycle, the observation of the presentation of new lecturers reached 86.66%, and the observation of students reached 83.33%. While at the end of the second cycle, the percentage of faculty activity observation result is 100%, and students alike magnitude that is 96.6%. It can be concluded that at the end of the cycle, the achievement of all the indicators in the instrument observation activities of faculty and students in the learning process by using the method of problem solving (problem solving) have been successful and complete.

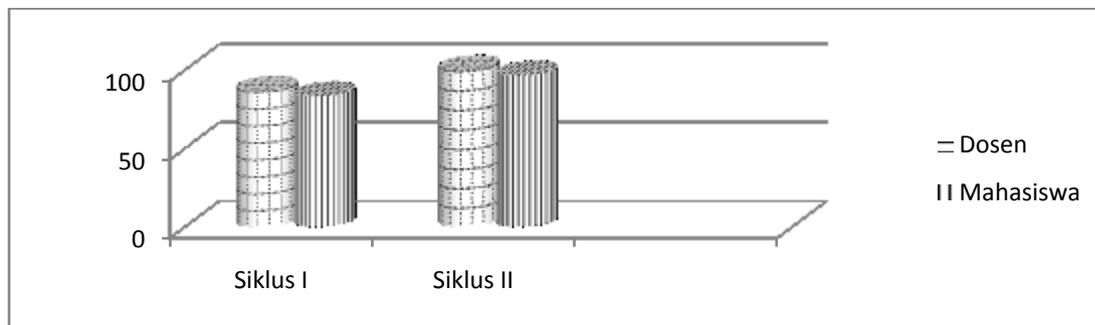


Figure 5: Comparison of the results of observations of the activities of faculty and students in the first cycle and the second cycle

Therefore, in accordance with the above data analysis and research experience in the learning process, as well as referring to the theory that the researchers studied, it can be interpreted that there has been an increase learning outcomes IPA. The experience of researchers supported by input from supervisors and observers during the study. Implementation can be attributed to the development of learning materials, emphasis on student learning outcomes as well as the improvement of the learning process that is designed to researchers, through the use of methods of problem solving (problem solving).

3. CONCLUSION

Based on the results of research and discussion that has been done, it can be concluded that the use of methods of problem solving (problem solving) can improve learning outcomes IPA especially the standard of competence "Understanding the relationship between force, motion, and energy, as well as its function".

Through the method of problem solving (problem solving) students are trained to think scientifically and students have applied skills IPA process, namely the long search of some types of activities on the material force. So it concluded that the problem solving problem-solving methods to improve learning outcomes of students in materials science "Styles".

The results of this study may have implications as follows:

1) Theoretically

Method of problem solving (problem solving) can stimulate students to think systematically exposes students to some of the problems are solved. Step-by-step method using problem-solving (problem solving) emphasized the activeness of students in the learning process, can make them think in a real and analyze, solve problems and then draw conclusions from the existing problems with steps or cycles 1) Identify the problem, 2) Finding the data to solve the problem, 3) Establish strategies and hypotheses or answer while, 4) Testing the truth of the hypothesis, 5) Make a conclusion, and 6) Try and implement the conclusions besides the use of methods of solving problems (problem solving) is useful for teachers in the development of innovative learning. PGSD learning science at Esa Unggul University, especially material about style using problem solving (problem solving), is one way to equip them the ability to achieve better learning ability.

2) Practical

The application of problem-solving methods (problem solving), has implications for the role of faculty and students. By applying this method to study the characteristics of the student faculty as a whole, it is because this method requires the activeness of students in learning. Besides lecturer can better focus on its role as facilitator who guides and directs the student in the learning process, and motivate lecturers to equip themselves with knowledge through learning to develop innovative and varied. Through this method, the benefits to students are among others; helping students to be active and independent learning in the learning process

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Salingtemas Approach (Science, Environment, Technology and Society) in Biology Learning

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Abstract

SALINGTEMAS approach is a combination of STS (Science, Technology and Society) and EE (Environmental Education). In abroad, the approach is known as SALINGTEMAS (Science, Education, Technology and Society) otherwise in Indonesia, it is known as SALINGTEMAS. The main characteristic of SALINGTEMAS is learning something based on the problems and the issues faced by students in everyday life that contains components of science and technology. SALINGTEMAS tries to provide an understanding of the role of the environment on science, technology and society, and the other way. There are four phases in learning using SALINGTEMAS approach, namely: invitation phase, exploration, suggest of explanations and solutions as well as take action. In the teaching biology process, this approach is associated with the elements of environment, technology and society integratively. There are so many topics or biological problems that can be solved using SALINGTEMAS approach.

Keywords: SALINGTEMAS, Learning, Biology

1. INTRODUCTION

Epoch developing and currently globalization, evoking emulation that admirably interracial and state. One of it can be seen and is measured from Human Resource quality (SDM) one that resultant. At globalization era required by man who can compete and has skill. One of effort which can be done which is via educational.

Education constitutes container to dig up potency and gets things square educative participant with skill. [1]“ Education is effort realize and planned to render studying atmosphere and that learning process alae educative participant active develop her potency to have spiritual keagamaan's force, continence, personality, intelligence, noble behavior, and needful skill her, society, nation and state”.

On science learning process, we just emphasize on science grasp just without link by other element which is technology, environmentally and also fused society deep SALINGTEMAS [2]

Frequent technological progress is not counterbalanced with care to environmentally so we often too meet developmental effect environment damage technological. Role learns to result scientists which can result technologies environmentally-friendly indispensable [3]

Biological subject do not despite biological material characteristic as knowledge, mengkaji's biological a variety problem which concerning with life phenomenon sort living thing on various level organisational life and interaction with environmental factor. Living thing as object of biological has alone characteristic to be appealed another science object. Biological concerning by looks for tofu and understand nature systematically. Expected biological education can be mode divide participant educating to study itself and its environment [4]

2. RESULT AND DISCUSSION

2.1 Main Idea

a. SALINGTEMAS Understanding

SALINGTEMAS approach is learning approach that have main characteristic studies to fill curriculum by gets starting point of issue and problem issue that faced by participant is taught or society in day-to-day life that contain saint's component and technology. Educative participant not only study science concept but also introduce technological aspect and how that technology gets role in society [5]

[6] science approaching, technology, and effloresce beginning society on decade 70 an. Emphasis dot of this pattern is developing relationship among participant scientific knowledge is taught empirically their daily. Learning with strategy is temas each other constitute conjugate of STS'S learning strategy (*Science, Technology, and Society*) and EE(*Environmental Education*)

b. SALINGTEMAS Concept and Aims

SALINGTEMAS approaching in effect will lead educative participant for thinks global and acting local and also global deep solve faced problem everyday. Problems those are on society were taken in to go to within class to be looked for its resolving utilize SALINGTEMAS approaching cohesively deep interrelationship among science elements, environmentally, technology, society [7]

Besides, science is used as constructive's activity points on day-to-day science. Therefore that idea scientific knowledge shall be not observable different of Gnostic everyday, well in form and its content, shall be emphasized [8]

Interrelationship correlation form among elements SALINGTEMAS can be seen on image 1 its following: (one that as attention focus is environmental).

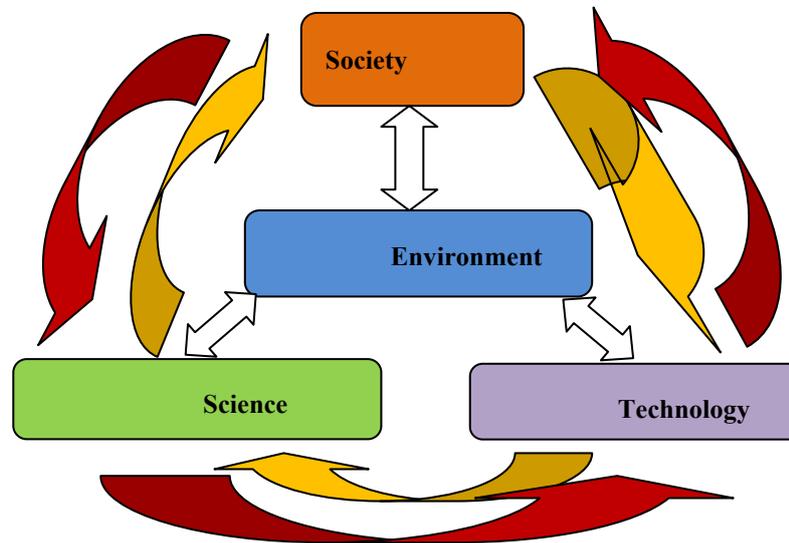


Image 1. Approaching Elements Interrelationship SALINGTEMAS

Element fourth on SALINGTEMAS Education interacts in works through a good education concept sins and also non science. For meeting participant behalf is taught needs to be created a program that corresponds to increase participant education is taught and also society citizen.

Teachers is expected more cautious in its teaching if insert concept or topic who will be worked through by SALINGTEMAS Education tech. That topic has current and according to subject which be studied by and of course it don't go against curriculum that is standardised. One thing most importantly, Education SALINGTEMAS shall get to take in each participant teaches to get role and deep learning activity [7]

To the effect Approaching SALINGTEMAS which is to develop knowledge and technology consciousness in its exploit for knockabout life, science teaching and learning process [9]

Despitefully, to the effect approaching SALINGTEMAS divides educative participant at schooled is activate educative participant in issue resolving activity/problem already being identified that educative participant:

- 1) can link what does they study with what do they find dealing in day-to-day life
- 2) can be tested based on science and technology developing found fact and see the relevation between technology benefit and science concepts
- 3) more a lot of asks and propose beyond belief question
- 4) identifying possible cause of what is observed and effect of thing something to what do be observed
- 5) perpetually have IDE / new idea
- 6) more hankering to what does be studied
- 7) more science tofu as world as physical
- 8) Positioning learners as a facilitator, not informer.
- 9) seating science as tool to solve faced problem included faced problem deep life everyday.
- 10) seating science process as skill applicable
- 11) seeing science process that shall be developed as requirement to face problems that faced
- 12) seeing science process as a need
- 13) seating science as a science required just for settles about problem are not easily forget what do they study.

c. SALINGTEMAS Characteristic

To amount to characteristic or SALINGTEMAS approaching characteristic is aim to give ala science contextual learning. Educative participant to be taken in to situation to utilize science concept goes to form technology the favor society [10]

Severally characteristic of SALINGTEMAS approaching [11] are:

- 1) Regular gives science teaching.
- 2) Educative participant to be taken in to situation to utilize science concept goes to form technology the favor society.
- 3) Requested educative participant for thinks about effect possible sort that happening deep transfer process science goes to form technology.
- 4) Requested educative participant to word relationship between elemental sciences which is talked by other elements in SALINGTEMAS who regard relevance among elemental that if is changed deep shaped technological relationship.
- 5) In the context konstruktivisme participant teaches to get is asked out gets to deliberate about SALINGTEMAS of a variety starting point kind depends proprietary basic science by participant is taught pertinent.

d. SALINGTEMAS Advantages and Disadvantages

Learning top with SALINGTEMAS approaching than another approaching which is about how to make educative participant can do enquiry for getting science, science, environmentally, technology, and society that mutually gets bearing, so is expected gets troubleshoot that presumed arise around its life [12]. Meanwhile its terminological lacks are as follows:

- 1) Needed time in enough learning process long time. Remember time the limited, severally experimental material and discussion is done not fully but utilizes examples and delegation.
- 2) In many learning material rather difficult to dig up social issue, technology, and its environment that according to student knockabout life.
- 3) This learning require tool facility and laboratory material that adequately fledged

e. SALINGTEMAS Approaching Implementation

[13] Interpose four activity stage braze that komprehensif's ala constitutes effort to develop student and performing grasp an associate Salingtemas project preservice learns. Stage fourth that learning is invitasi's phase or invitation or initiation, exploration, proposing explanation and solution, and taking action .

1) Invitation phase

Teacher does brainstorming and resulting severally topic possible for exploratory. Topic can get global character or local

2) Explores Phase

Teacher and student identifies about problem aught. Gathering data and information get to be gathered through questions or interview, and then analyze is that information.

3) Phase proposes explanation and solution

On this phase, student manages and synthesizes information that they have developed previously in enquiry.

4) Phase takes action

Base finding that is reported in drd phase (proposing explanation and solution), student applies their finding in a few social action forms.

SALINGTEMAS implement at within class sooth doesn't need concept or process even that over unique. But, there are several principle who shall be arisen deep SALINGTEMAS approaching terminological National Science Teachers Association which is as follows:

- 1) Participant educating to do identification to problem and impact that is evoked around its environment
- 2) Utilizing local resource to look for applicable information in problem working out
- 3) Focuss is learning on effect that evoked by science and technology for participant is taught
- 4) That view grasp to more science content costs than a only can work problem
- 5) Mark sense emphasis to applicable process skill participant is taught to solve its own problem
- 6) Mark sense emphasis on consciousness gets career, particularly career which is engaged science and technology
- 7) Giving chance to participant educating to get experience about applicable societal life order to solve problem already being identified

With see IPA'S characteristic SALINGTEMAS Biological and approaching as it were that is revealed at face, therefore gets to be seen that both have prospect that passably in order to increasing *life skills* educative participant. That SALINGTEMAS requires approaching educative participant can respond each developing at ala society *scientific* , it is meant that educative participant to be led to have *thinking skills* and at a swoop *academic skills* to be able to exist lives at society [14]

f. SALINGTEMAS Approaching application in Processes Biological Learning.

SALINGTEMAS approaching application in biological learning to be adjusted by participant education ladder is taught. In learning process by use of approaching SALINGTEMAS participant teaches to be asked for to link aught element squire on SALINGTEMAS.

Its explanation is as follows: correlatre educative participant among studied science concept with objects that related to the concept on other element in SALINGTEMAS, so enables participant educating to get clearer picture about that concept relevance with other element in SALINGTEMAS well in excess form and also its lack.

This following is one of approaching application example SALINGTEMAS in biological learning gets to be seen on image 2. appointed Topic which is gets bearing with adulterating environmental.



Image 2. Source Example study in SALINGTEMAS approach (Source: National Geographic in Indonesia)

Biological learning in effect is product, process, attitude and technology. On learning utilizes SALINGTEMAS approaching, requested educative participant fourth link SALINGTEMAS element with studied material, where is elements in inseparable SALINGTEMAS each other. Remembering relevance that really hand in glove among environment, technology, and society with science, therefore really been enabled to utilize relevance most conceive of our viewpoint or vision in see something. Upon same that viewpoint we put on as approaching in subject's learning science clump and also non science, notably Biological subject as a knowledge that gets direct bearing with element fourth SALINGTEMAS. Besides give opportunity to educative participant for learned kontekstual's ala, this approaching also give opportunity be developed *life skills* on self educative participant, so that sanagt will wheter regarding environmental approaching and SALINGTEMAS is applied in learning at schooled.

Base SALINGTEMAS approaching thinking we can build the rising generation that get knowledge towards increasing quality live each society member.

3. CONCLUSION**3.1 Conclusion**

Base description already being presented, can be concluded that: base study, SALINGTEMAS approach in biological learning is not hard to be applied. It because of topics in biological hand in glove bearing it with environmental, technology and society.

3.2 Recommendation

As educator ought to do fix strategy that is utilized, and gets effort to fix learning quality and develops skill participant is taught, which is with SALINGTEMAS approaching.

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Curriculum of Pesantren in South Kalimantan (Case Study of The Dynamics of Modern Salafi Towards Curriculum)

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Abstract

The author takes the focus of research on; 1) The form of curriculum applied to pesantren in South Kalimantan. 2) The rationale that triggers the presence of curriculum policy changes on pesantren in South Kalimantan. 3) The modern curriculum that has been implemented and 4) The impact of modern curriculum for pesantren in South Kalimantan.

This qualitative study using historical phenomenological approach of curriculum with an emphasis on the dynamic elements of the pesantren in South Kalimantan through a case study on Darussalam, Al-Falah, Darul Ilmi and Pesantren Ibn Amin Pamangkih.

This study found that there are dynamics of the curriculum in pesantren in South Kalimantan; 1) The form of curriculum applied to pesantren in South Kalimantan; that is khalafiah, salafiah and combination. 2) The rationale that triggers the presence of curriculum policy changes; can be seen on the ontological aspect, epistemological aspect and aksiological aspect. 3) The modern curriculum that has been applied to a pesantren in South Kalimantan; (a) curriculum of pesantren, (b) madrasah curriculum, (c) general Islamic curriculum, 4) In general, the curriculum has been enhanced then implemented in all classes and levels during the period of education. The learning methods used are talqin, discussions, assignments, guidance and drill. The impact of modern curricula for pesantren according to the writer has not proven significantly.

Keywords: Dynamics, Curriculum, Pesantren, Case Study.

1. INTRODUCTION

The issue of dynamics of the boarding school of the future cannot be separated from the process of modernization. The existence of the boarding school of the future largely determined by its ability to integrate culturally with the international system, which is manifested in the logical relationship, dynamic and competitive. Mastery of science and technology in this context is a difficult thing, but still avoided must be in accordance with the teachings of Islam, so that its negative impact was able to be minimized.

South Kalimantan is a province famous for its religious atmosphere. It is supported by the large number of boarding school that was heavily influenced by the cleric in general figure will determine the pattern of thought and direction of his studies. Educational curriculum development is something that is absolutely to do, including among the pesantren in South Kalimantan, in order not to lose relevance to the real demands facing Islamic education community in General. For the development of the boarding school and the ability to survive in the midst of change, does not automatically indicate the ability to compete in the boarding school for learners. One of the factors which led to the decline of the dominance of religious schools is "modern" jobs open for learners who get exercise and education in public schools. [1] This is a challenge for boarding schools to prepare graduates. While the quality of the graduates are a reflection of the implementation of the curriculum in effect at the boarding school. Therefore, researcher interested in researching the dynamics of curriculum at boarding school in South Kalimantan.

1.2 Research Focus

This research entitled Curriculum boarding schools in South Kalimantan (a case study of the dynamics of Modern Salafi Curriculum Towards). It will examine things related curriculum changes toward modern Salafi religious schools, by emphasizing the focus on research; First, the form of curriculum is applied to the boarding school in South Kalimantan. Second, the rationale that triggers the presence of curriculum policy changes on a boarding school in Kalimantan. Third, the form of the modern curriculum has been applied and the fourth, the impact of modern curriculum for each boarding School.

1.3 Operational Definitions

Minimizing ambiguous in interpreting the title of the research, then the author suggests the following operational definition.

1. The Dynamics

The dynamics of the word *Dynamis* comes from Greece, namely dynamic which means *power(tenaga)*. [2] The dynamics of motion is (from the inside); the personnel moves, the spirit. [3] Thus the intention of the

dynamics in this research is the spirit or spirit that triggers the presence of thought on changes curriculum from Salafi towards a modern curriculum in South Kalimantan.

2. The Curriculum

The curriculum in this study discusses the dynamics of curriculum in this research include changes through a written curriculum, curriculum ideas, the process of implementation of curriculum and curriculum implementation results, either in total or partial.

Modern curriculum has written major features and detail. The standard curriculum is applicable nationwide if the standard curriculum is set up in a government regulation. The main components of a modern curriculum there are five, namely: (1) objectives; (2) material; (3) learning strategies; (4) the Organization of the curriculum and (5) evaluation. The fifth component of the close coupled and cannot be separated.[4]

Generally it can be concluded that the boarding institution Salafiah marked by several characteristics,[5] namely: first, using the classic as the core of his education; Second, the curriculum consists of special teaching material of religion; third, the teaching system consists of individual teaching system (sorogan) and classical (halaqah). Whereas the characteristics of the Khalafiah is the first boarding school, the curriculum consists of religious studies and general lessons; Second, in a boarding environment developed madrasa or school type public; third, there are times when not teaching classic books.[6]

Boarding school referred to in this research is Darul Ilmi, Darussalam, Al-Falah and boarding Ibnul Amin Pamangkih located in South Kalimantan.

3. Boarding School

The word boarding derived from the word santri, with prefix and suffix pe, which means place of residence students. Derived from the word santri means anyway as someone who studied Islam, so thus, the boarding school has the meaning of place people gather to study Islam. Ziemek Manfret mentioned that the origin of the etymology of the boarding school is pesantrian which means "the place of the santri", students or pupils got a good lesson of kyai or ije. Lessons cover various fields of Islamic knowledge.[7]

1.4 Theoretical Framework

Responding to the problems above, at least the boarding school prepares four things,[8] *first*, the vision of a boarding school which now tend to be oriented on moral cultivation course, appropriately updated by giving balanced attention on mastery of science and technology. In general the assumption Seminary Salafiyah against the Qur'an as Scripture justifications for giving legitimacy to the personal desires and subjective mind, should have been not allowed anymore. Ideally, the seminary became a pioneer in changing public perception about the Qur'an, that the Qur'an is not just been aqidah, Shari'ah and moral/morals, but also is the formula of science and technology as well as professional employment, so that the Qur'an and the Hadith was supposed to be the paradigm for the development of science and technology.

Second, the existence of two patterns of the development of Islamic thought, that thought patterns are Salafi and rational. The dichotomy between public science and religion is the colonial heritage (political) who have been properly abandoned. Mindset is the inevitable plundering also coloring the mindset and the education system in pesantren. It is time the pesantren curriculum focus to subjects exact sciences, which was then balanced with religious studies. It's challenge is that boarding school should also be supported by the ranks of teachers competent in their field. In teaching science and technology not only take only a science on natural law, but also offset by the studies sourced from sunnatullah. This is in accordance with the opinion of Muhaimin Islamic thought that developing in the modern era can be observed through four models; tektualis Hameed, salafiyis mazhaby, modernist and neo-modernist, attempts to understand the teachings and the fundamental values embodied in the Qur'an and sunnah with cache memperimbangan classic as well as observing intellectual difficulty and ease offered by modern technology, by their motto, "*al-muhafadzah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah*.[9]

Third, the boarding school has to remain consistent in the view that the doors of ijthihad never closed. Because ijthihad is the basic principle and method to reconstruct Islamic thought. Through ijthihad also appreciation of religion do. As delivered by Arkoun that limited interpretation against the Qur'an as a text discussing facts and regulations, instead of value and meaning, apologetis attitude towards other streams, the education system is concerned with rote rather than a critical attitude, a common symptom among boarding schools.[10]

Fourth, the existence of a supply of funds from many quarters, both scholars, scientists, entrepreneurs or intellectuals who are accepted by the boarding school. Their involvement is an indicator that the boarding school was able to become a modern professional education institutions. Thus, the realized that managing an institution is not an easy job. Moreover, is not just a means to manage maintaining existing ones, but doing development systemically and systematically covering the ideological aspect (vision), institutional and operational measures and reflects the, changes and reform.[11]

The things needed by the world's boarding school in order to play a role in the era of globalization is actually to let the world help boarding school were able to escape from its limitations, knowing the possibilities that exist

on himself and realize what's going on outside their surroundings with the view that dotted the horizon of thought which defends wider and universal.

1. RESEARCH METHOD

2.1 Approach and The Types of Research

This is qualitative research [12] using historical phenomenological approaches. The historical approach used to create reconstructions of the past in a systematic and objective way of collecting and then evaluate, verify and mensintesisan evidence to uphold the facts and gain a strong conclusion. [13] Historical or history is a science in which covered various events with attention to the element of time, place, object, background and actors from these events.[14]

In this study the author tries to understand a reality in pure dynamics, related curriculum in pesantren in South Kalimantan, because of the tendency of the reality hidden by theories that have developed earlier. This is because the reality of it is always influenced by the sensorial experience that tends to be bound by space and time. Therefore, in order for the essence of reality that may be unreadable, then the phenomenology seeks to reveal the essence of reality without separating the essence of fenomenanya with how to let go of all thoughts and sensorial experience that affected it. This is in line with Kenneth Letter quoted in the book Noeng Muhadjir i.e. demands unity of the subject of researchers with subjects for research on objects, supporting the involvement of researchers in the subject field and live up to what is in the field. Noeng Muhadjir, if according to positivism emphasize objectivity following the methods of the natural sciences and value free (*value free*), then the phenomenology has the Foundation and oriented on values (value-bound) as humanity and justice. [15]

This type of research is a case study [16]. The research focused on a selected course phenomenon and understood deeply, ignoring other phenomena. One such phenomena could a school leader or leadership education, a group of students, a program, a process, one application of policy, or a concept which holistically supports the creation of the sustainability of an educational program that is documented in the form of curriculum. [17] The research focused on a selected course phenomenon and understood deeply, ignoring other phenomena. One such phenomena could a school leader or leadership education, a group of students, a program, a process, one application of policy, or a concept which holistically supports the creation of the sustainability of an educational program that is documented in the form of curriculum. So it can be inferred that the case studies conducted by researchers associated with this phenomenon in pesantren especially on the process of curriculum dynamics at Darussalam boarding school, Darul Ilmi boarding school, al-Falah boarding school and Pamangkih Ibnul Amin boarding school in South Kalimantan, from curriculum Salafiyah toward Modern.

Data and sources of Data Data is information or real materials that can be relied upon for research (analysis to conclusion).

2.2 Datum and Sources of Datum

Datum is information or real materials that can be relied upon for research (analysis to conclusion).[18] As for the main datum source in qualitative research is the words, and actions, the rest is additional data such as documents, photos and more. The author takes the main data on this form of research data from informants and boarding school along with leadership especially of the range, i.e. the leader of Darussalam, Darul Ilmi, al-Falah and Ibnul Amin Pamangkih or events which are observed. While the additional data is all kinds of forms of documents (written as curriculum documents), photographs or other forms of other documents that can be used as research material related to the theme of the dynamics of the curriculum of boarding schools.

Data collection techniques as for data or information into the raw materials are;

a. The main Data; data were obtained through a series of activities are as follows:

1) Observation

Observation is the ability of a person to use his observations through his eye senses work as well as assisted with other senses. In this study researchers using participatory observation in the sense that in this participatory observation of the researchers involved in the activities being observed or used as a source of research data. In other words the researchers held observations directly against yg symptoms under investigation.

2) Interview

Interview in General is the process of obtaining a description of research by way of questioning while face to face between the interviewer with the informant or the person who was interviewed. [18] To obtain sufficient data as a cross check, researchers also use interview techniques in depth with the subject involved in the object examined deemed knowledge, studying the situation and find out information to represent the institution of the place of research and to answer questions related to the focus of the research.

b) Additional Data

Additional data is data that is obtained through collection or processing of data which is the study of documentation (document analysis). Study documentation is the complement of the use of the methods of observation and interviews in qualitative research. The document could have shaped the writing, pictures, or the

monumental works from someone. Documents that shaped the writing of history, life, biography, rules and policies. [18]

Checking the validity of the Data to resolve the doubt against the results of this qualitative researchers build mechanism testing system the validity of research results, by using the method of triangulation.

2.3. Checking the validity of the Data

Resolving the doubt against the results of this qualitative researchers build mechanism testing system the validity of research results, by using the method of triangulation.[18] This method is done by examining the back of the use of methods of data collection, whether the information is created by the method of interview is the same with the method of observation, or observations in accordance with the information provided when an interview. Similarly, the technique is done to test the data source, if the data source when an interview and observed will provide information for the same or different then the researchers should be able to explain the difference, the goal is to find common ground data with different methods.[19]

2.4. Data analysis Technique

Data analysis is the process of finding and compiling systematic data obtained from field notes, interviews, and documentation, by way of organizing the data into categories, outlining to the units, do the synthesis, compiled into a pattern, choose which are important and which will be studied, and make conclusions.[19] If the data that can be collected repeatedly with the technique of triangulation, turns out to be accepted, then the conclusions developed into theory. In this study, the authors used the step Analysis Interactive Model refers to the Miles and Huberman. Both suggested that activity in the analysis of qualitative data is performed continuously until it has been completed, so that the data acquisition up to saturation. Activity in data analysis, namely data collection, *data reduction*, *data display*, and *conclusion drawing/verivication*. [12]

2. RESULT AND DISCUSSION

3.1 Curriculum that is Applied to the Boarding School in South Kalimantan

As a form of curriculum is applied to the boarding school in South Kalimantan is curriculum khalafiah, the salafiah and combinations. Curriculum khalafiah curriculum of General Islam, namely the curriculum that is applied through the development of educational programs which are General and local, with particular expertise in the areas of orientation boarding environment, such as STM, JUNIOR HIGH SCHOOL and the school of agriculture. Salafiah boarding school curriculum consists of Ubudiyah (Tartilul Qur'an), the practice of reading the "yellow book" (Fath Al Qarib), Nahwu (Ta'limul muta'alim), Sharaf, Fiqh, Usul Fiqh, Hadith, Tafsir, Tauhed, Sufism and Arabic. The material still has other branches of science. Learning methods applied; first bandongan/wetonan is learning methods by way of listening to a *kyai* (teachers) who are reading, translating, explaining a book which examined and his students with a circular position. Second, the sorogan, i.e. the system of learning that students usually with enough forward when students interested in the Koran (face to face).

The combination curriculum is to teach curriculum boarding charge Salafi and to khalafiyah curriculum taught through the curriculum specified by Kemenag, by applying the Division in time for the morning subjects boarding charge, while for subjects to the curriculum of Kemenag are taught during the day. Students who attended this provided with two abilities simultaneously, i.e. have the General knowledge and mastery of the science of religion. With the ability to read classic books (Yellow Book), students are expected to dig into the science of religion through the original source. (Darul Ilmi boarding school, Darussalam Tanjung Rema boarding school and al Falah boarding school).

3.2 Rationale That Triggers The Presence of Curriculum Policy Change

The rationale that triggers the presence of curriculum policy changes can be seen from the aspect of ontological, epistemological and aksiologis. Ontologically, the boarding school has two functions, namely, first, as a centre of excellence, which handles cadre cadres of religious thinkers. Secondly, as an agent of development who worked on construction of the would-be leaders of the community. On the epistemological aspects of the educational process, leading to the construction of balancing of life in the world and here after by applying the boarding system, i.e. *First*, as a centre of excellence, which handles prospective scholars. Secondly, as an agent of development who worked on construction of the would-be leaders of the community. On the epistemological aspects of the educational process, leading to the construction of the balance between life in the wordl and here after by applying a system of religious schools, namely *takhali* and *tahalli*. *Takhalli* means empty or dispose of properties that are dishonorable or bad traits, the nature of which is not commendable, as arrogant, envy, envy, envy, grumpy, glad to fight narcotics addicts, drinkers, and others. *Tahalli* means to adorn themselves with admirable traits, with good properties, such as honest, reliable, responsible, sincere in his work, defending the right, doing good against the parents and the community, respect to teachers, anxious, God-fearing, *qona'ah*, dare in truth.

Through two institutions organized by the Foundation, namely education *kepesantrenan* and the formal education curriculum to the charge of Kemenag. Boarding is not against globalization, but obliged to anticipate negative excesses of globalization. Boarding schools should provide a filter or filtering tools any misleading information the filter it is education. Boarding school graduates expected to potentially so professionally, experts in their field and stick to religious values. Religious values is the dimension of the aksiologis which is expected to be achieved through the learning process in boarding schools.

Curriculum salafiyah Dynamics occur in charge of lessons, for example by reducing the material because it is judged too burdensome students, or by renewing material (using *khulashah/maddah* overview written by *ustadz*). While the subjects of Islam based on the classic book that studied in pesantren salafiyah remain teachable and must not be reduced.

3.3 The Modern Curriculum That Has Been Applied to The Boarding School in South Kalimantan

The modern curriculum that has been applied to the boarding school in South Kalimantan was the first boarding school, curriculum, i.e., locally organized curriculum, curriculum refers to the direction of founder *ustadz* pesantren. Second, the madrasah's curriculum, namely curriculum organized using teaching methods of classical, with the charge of local curriculum and curriculum Kemenag. Although the curriculum are integrated, boarding schools seek to plant Islam as the Foundation of life into the students. Third, the general curriculum of Islam, i.e. the curriculum that is applied through the development of educational programs which are General and local, with particular expertise in the areas of orientation boarding environment, such as STM, Junior High School and the school of agriculture. In certain cases, the sciences are taught in religious schools may approach the contemporary (at the Al Falah boarding school) and gave the interpretation of the verse and Hadith, the *manhaj* or its methodology.

3.4 Implementation/impact of Modern Curriculum For Boarding Schools in South Kalimantan

In general curriculum implemented in the whole class and level during the period of education. Implementing the curriculum, attempted all of the educational resources available as listed in the design curriculum includes human resources (teachers/professors/instructors, counselors, staff and educational equipment, media and learning resources, fees, management and educational climate that is conducive. A method of learning that he is a *talqin*, discussions, assignments, guidance and drill.

The impact of modern curriculum for boarding schools according to the observations of the writer has not seen significantly. Orientation to achieve a diploma as a symbol of success and a pre-requisite fill jobs start track. Independent figures that characterize differentiator pesantren gradually shifted. Boarding school through the establishment of madrasah accreditation requires the Government as a form of recognition of the Government against the madrasa. Through the recognition of diplomas issued by the Government, the madrasa became " more worthy " in the competition looking for work. Along with the competition of the existing education system, in addition to the orientation of search of work among the alumni of the boarding school, the boarding school began to think the respond to projections of looking for work among the awarded.

3. CONCLUSION

Based on the discussion before, then the results of this research to find facts as follows:

- 1) Curriculum is applied to the boarding school in South Kalimantan is *khalafiah* curriculum, the *salafiah* curriculum and combinations curriculum. On the general *khalafiah* curriculum is Islamic curriculum. *Salafiah* curriculum consists of *Ubudiyah* (*Tartilul Qur'an*), the practice of Reading the yellow book (*Fath Al-Qarib*), Nahwu (*Ta'limul muta'alim*), Sharaf, Fiqh, Usul Fiqh, Hadith, Tafsir, Tawheed, Sufism and Arabic. The learning method that is applied is the method *bandongan/wetonan* and *sorogan*. The combination curriculum is to teach *salafiah* curriculum include in boarding school curriculum and *khalafiyah* curriculum taught through the curriculum specified by Kemenag, by applying part time division, for the morning subjects boarding school curriculum, while for subjects to the curriculum of Kemenag are taught during the day. (It is applied for Darul Ilmi, Darussalam Tanjung Rema and al Falah)
- 2) Rationale that triggers the presence of curriculum policy changes can be seen from the aspect of ontological, epistemological and aksiologis. Ontologically, the boarding school has two functions, namely, first, as a centre of excellence, which handles *kader-kader*. Secondly,. as an agent of development who worked on construction of the would-be leaders of the community. On the epistemological aspects of the educational process, leading to the construction of the balance between life and here after by applying system *takhali* and *tahalli*. Religious values is the dimension of the aksiologis which is expected to be achieved through the learning process in boarding schools.

Curriculum salafiyah Dynamics occur in charge of lessons, for example by reducing the material because it is judged too burdensome students, or by renewing material (using *khulashah/maddah* overview written by *ustadz*), while the subjects of Islam based on the classic book that studied in pesantren Salafi are fixed.

- 3) The modern curriculum that has been applied to the boarding school in South Kalimantan was the *first* boarding school curriculum, i.e., locally organized curriculum, curriculum refers to the direction of founder ustadz pesantren. Second, the madrasah's curriculum, namely curriculum organized using teaching methods of classical, with the charge of local curriculum and curriculum Kemenag. Although the curriculum are integrated, but boarding schools seek to plant Islam as the Foundation of life into the students. *Third*, the general curriculum of Islam, i.e. the curriculum that is applied through the development of educational programs which are General and local, with particular expertise in the areas of orientation boarding environment, such as STM, Junior High School and the school of agriculture. In certain cases, the sciences are taught in religious schools may approach the contemporary (Al Falah) and gave the interpretation of the verse and Hadith, the *manhaj* or its methodology.
- 4) mImplementation/impact of modern curriculum for boarding schools in South Kalimantan; in general the curriculum implemented in the whole class and level during the period of education. As for the impact of modern curriculum for religious schools according to the observations of the writer has not seen significantly.

The above conclusions confirmed the results of previous studies such as that done by Mastuhu in his dissertation the dynamics of the Pesantren education system a study On element and the value of the Pesantren education system (1989), and Husnul Yaqin in his dissertation entitled Pesantren education system in South Kalimantan (2008), and Azyumardi Azra in his book: "Islamic educational tradition and Modernization in the Middle of the III Millennium Challenge" (2012).

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Implementing POW+WWW, What=2, H=2 Strategy to Develop Paragraph Writing

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Abstract

Writing is important skill to acquire the language. Unfortunately, students face problems when they begin to write. POW+WWW, What=2, H=2 strategy can be used to help students enhance their knowledge about writing process. The purpose of this study was to prove whether or not there was a significant difference in writing paragraph between students who were taught by using POW+WWW, What=2, H=2 strategy and that of those were not. Quasi experimental method was applied. The sample was eight grade students which consisted of 82 students. Purposive sampling method was used to select the sample. Written test was used to collect the data. Content validity and inter-raters reliability were used. T-test was used to analyzed the data. Based on the calculation of independent samples t-test, it was found that the t-obtained (6.191) was higher than t-table (1.9901) and the $\hat{\alpha}_{value}$ (0.000) was lower than P_{value} (0.05), the null hypothesis (H_0) was rejected and alternative hypothesis (H_a) was accepted. It meant that there was a significant difference in writing paragraph between students who were taught by using POW+WWW, What=2, H=2 strategy and that of those were not. Thus, POW+WWW strategy could develop students' writing paragraph.

Key words: POW+WWW, What=2, H=2 strategy, Paragraph, Writing.

1. INTRODUCTION

Writing is important skill to acquire the language. Written language plays an equally important role in human communication and social activities as speaking, especially when achieving a high level of mastery of language and communication is considered [1]. Writing is the one of the most powerful for learning and for demonstrating what people know. It facilitates communication and connections with others, and promote self-expression, self-reflection and personal development [2].

To have good paragraph in writing, students need to follow the process of writing. Writing well comes from working through a process of writing which included explore ideas, prewrite, organize, write a first draft, revise the draft, and produce the final copy [3]. It supported that good writing involves thinking, planning, writing and revising. Be good writer by always using these four steps: prewrite to get ideas and organize them, write the first draft, edit: check and revise, and write the final copy [4].

Writing researchers, identified what good writers do: plan, monitor, evaluate, revise, and manage the writing process. Unfortunately, they also observed struggling writers who do not perform these same steps when writing and produce lower-quality writing [5]. Understanding how to construct a coherent, well-organized paragraph can be difficult for struggling writers. Paragraph writing requires the coordination of word- and sentence-level skills, along with a logical sequence of ideas organized around one main idea. Students with writing difficulties often produce disorganized paragraphs because of their inability to integrate multiple skills [6].

Moreover, some students considered that writing is complex and difficult activities. Writing is one of the complex literate activities in which children and adults engage [7]. Writing expression is difficult to teach because it is the most complex form of communication; however, it is critical because it is a common mode of communication [8]. Some of students get difficult to begin writing because they lack of vocabulary and need to manage the activities process such as brainstorm and organize the idea, make a draft, write, edit and revise [9]. Moreover, disable students have problem with planning, organization, self-regulation, and some such students have difficulties with sentence level skill. They did not know to categorize, arrange, and schedule the information. They had difficulty determining the major ideas and explaining the idea relationship among ideas [10].

In addition, during the teaching and learning process, students seemed unmotivated and had difficulty in composing their own writing. The difficulties were due to a number of factors including students' low interest in English, particularly writing skill, the monotonous teaching strategy, the students' limited vocabulary and grammar mastery, and the absence of instructional media. Among those factors, the teaching strategy was considered the most crucial problem since teaching writing requires the implementation of a certain approach which involves a number of stages that guide the students in producing a sound composition [11]. The most obvious reason that our students do not write well is that they receive a limited amount of instruction in writing

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and they do not write very much [12]. Effective teaching of writing takes time: time for practice, time to share writing, time to complete pieces of writing, and time to respond and to evaluate all of that writing. Many teachers dread teaching writing precisely because it takes lots of time, in class and out [13]. Hence, writing becomes difficult skill because it comes from both students and teacher. To solve that problems, POW+WWW, What=2, H=2 strategy can be implemented to develop paragraph writing.

WWW, W=2, H=2 acrostic questions with the Plan, Organize, and Write (POW) mnemonic strategy, in which participants only used notes and text- as means to plan and produce a story [14]. POW +WWW, What=2, H=2, in which the letters in POW represents steps: P= Pick my idea; O= Organize my notes; W=Write and say more. The WWW= **W**ho is the main character? **W**hen does the story take place, **W**here does the story take place? **W**hat= **W**hat does the main character do? And **W**hat happens then? H= **H**ow does the story end? And how does the main character feel.

Futhermore, students' practice with the WWW, W=2, H=2 acrostic questions, resulted in more elaborate content in their stories [15]. Offering students a step-by-step format and the opportunity to practice managing their own writing process can help struggling writers improve in composing elaborate text and this strategy may prompt teachers to reflect on their own writing-skills pedagogy and how they could help promote students' improvement with the often challenging task of becoming better writers [16]. Students can get benefit from the teacher providing of a mnemonic strategy, modeling examples of how and when to use it, and providing guided practice during initial application [17].

In addition, POW+WWW, What=2, H=2 strategy is one the mnemonic strategy of self-regulated strategy development (SRSD). Reseachers have done treatment by using SRSD. Cuenca-Carlino and Mustian reported that students increased in the number of words written, essays parts, paragraphs, transition words, and overall holistic quality of writing [18].Based on the result of study by Ennis, Jolivette, Terry, Fredrick and Alberto, classwide teacher implemantation 2 days per week of SRSD for persuasive writing can be used to improve writing achievement [19]. Students stated that they enjoyed working together to do writing task with one another and with the teacher, memorizing the strategy, and graphing their essays to evaluate their progress [20]. In short, self-regulated strategy can be impletemented to improve students' writing achievement.

This study focused on developing students' paragraph in writing story. Objective of this study was to prove whether or not there was a significant difference in writing paragraph between students who were taught by using POW+WWW, What=2, H=2 strategy and that of those were not.

2. LITERATURE REVIEW

2.1 POW+WWW, WHAT=2, H=2 Strategy To Develop Paragraph Writing

POW+WWW, What=2, H=2strategy is one of the mnemonic strategy of SRSD. SRSD has proven to be an effective tool for improving writing achievement for students with low writing performance. SRSD is a flexible and modifiable approach that meets the styles and needs of both teacher and student. This strategy can help writers in three ways. First, strategy usage assists students in developing knowledge about the writing process, thereby increasing the skills students need for effective planning, writing, revising, and editing. Next, students are supported in the development of the self-regulation procedures needed to monitor and manage their own writing. Finally, the development of positive attitudes about writing and views of themselves as writers is supported [21]. POW + WWW, What = 2, How = 2 is a strategy that helps students write better stories. The POW component of the strategy is designed to help students pick their idea, organize (i.e., plan), and write their story [22]. The first strategy, POW, prompts students to Pick an Idea, Organize Notes, and Write and Say more. Students are told that POW gives power to anything they write. The second strategy, W-W-W, What=2, How=2, provides students with a 7-step planning strategy for writing stories [23]:

Who is the main character?

When does the story take place?

Where does the story take place?

What does the main character do or want to do; what do other characters do?

What happen then? What happens with other characters?

How does the story end?

How does the main character feel; how do other characters feel?

The stages of POW+WWW, What=2, H=2 strategy to develop paragraph writing [24]:

Stage 1: Develop background knowledge.

Stage 1 involves increasing background knowledge. It might include discussions with students of how to write successfully, the purpose of writing, and what pre-skills are needed to achieve a writing goal. Teachers may assess for prior knowledge by collecting baseline writing samples. Development of any prerequisite background knowledge and skills specific to the genre of writing happens in this stage. The teacher and students would discuss what it means to write good stories and examine examples of good stories. Then, the mnemonic acronym POW+WWW, What = 2, and H = 2 strategy steps are introduced. Students work on identifying parts of a good story paragraph after discussing individual components of the strategy.

Stage 2: Discuss it

The second stage emphasizes the importance of how and when to use POW+WWW, What = 2, and H = 2 strategy. The teacher and students continue to discuss the purpose and benefits of this strategy. Next, the teacher gives each student a copy of a story that was previously written by the student and graphing chart. Students read their stories, identify story parts, and graph the number of story parts written. The teacher reinforces that the goal is to write stories with all seven parts. The students commit to use the seven story parts in their next story so that they may reach the top of the graph. The teacher and students discuss how the stories could improve by adding the parts of W-W-W, What=2, How=2, and by using POW to add power to their writing [23].

Stage 3: Model the strategy

Teachers model writing and the strategy through a think-aloud format or star sheet. Students observe teachers: (a) referring to a mnemonic visual, as in the POW+WWW, What = 2, and H = 2 example, (b) using a graphic organizer to identify components within model compositions, and (c) rehearsing the mnemonic strategy. The graphic organizer, which mirrors the targeted writing strategy, contains spaces that guide student note-taking while planning and organizing the essay. In the POW+WWW strategy, graphic organizers contain prompts and spaces for answering all of the guiding questions: Who? When? Where? What? What? How and How? With younger children, cue cards containing prompts with and without pictures for each strategy step may be used. The pictures would be faded out once students mastered the strategy steps.

Stage 4: Memorize the strategy

During the fourth stage, students practice the steps of the strategy and the meaning of any mnemonics used to reinforce fluency. Teachers provide students with cue cards (described above), common think sheets, planning sheets, and graphic organizers, that act as concrete reminders of the critical steps involved in writing compositions [25].

Stage 5: Support it

In the fifth stage, teachers provide scaffolding and continuous feedback while students practice writing. During this stage teachers may work collaboratively with the students following all of the planning and organizing steps to ensure student success. Gradually, as students begin to master the components of paragraph writing process, the cue and prompt cards, mnemonic charts containing strategy steps, and graphic organizers are removed. Generally, stage 5 takes the longest of the six stages for students. When required, "booster" lessons will be introduced to reinforce or scaffold the use of the strategy and/or the mnemonics.

Stage 6: Independent performance

During the final stage, students require little to no support from teachers. Students write independently without the use of the graphic organizers and, because they have internalized the strategy steps.

3. RESEARCH METHOD

Quasi experimental method was applied. Population of this study was all of students of eighth grade students of SMP N 2 Palembang. The sample was eight grade students which consisted of 82 students. Purposive sampling method was used to select the sample. The criteria of the sample were taught by the same teacher and they had the same total number of students. Flipped coin was used to decide which class was the experimental group and which class was the control group. Consequently, VIII.1 was as the experimental group and VIII.6 was as the control group. Written-test was used to collect the data which consisted five topics of narrative. Content validity was used to find out the validity. Inter-raters reliability were used to measure the reliability. Narrative scoring rubric was used when two raters gave scoring for students' composition. T-test was used to analyzed the data.

4. RESULT AND DISCUSSION

To find out whether or not there was a significant difference in achievement between the experimental and control group, independent sample t-test was used to compare the result of the post-test in both groups. Based on the calculation of independent samples t-test, it was found that the t-obtained (6.191) was higher than t-table (1.9901) and the $\hat{\alpha}_{value}$ (0.000) was lower than P_{value} (0.05), the null hypothesis (H_0) was rejected and alternative hypothesis (H_a) was accepted (See Table 1). It meant that there was a significant difference in writing paragraph between students who were taught by using POW+WWW, What=2, H=2 strategy and that of those were not.

Table 1. Summary statistic of independent sample test

Method	Variable	t	df	Sig(2-tailed)	Mean difference
POW+WWW, What=2, H=2 strategy	Writing	6.191	80	.000	5.9512

By using POW+WWW, What=2, H=2 strategy, students could get some ideas to write their story. Then, they could organize their ideas and write coherently and unity because they wrote some questions and answered it using WWW, What=2, H=2. POW+WWW, What=2, H=2 strategy which helped students to add more detail ideas and information to develop their story so that the readers can understand the story. It supported that offering students a step-by-step format and the opportunity to practice managing their own writing process can help struggling writers improve in composing elaborate text and this strategy may prompt teachers to reflect on their own writing-skills pedagogy and how they could help promote students' improvement with the often challenging task of becoming better writers [16].

By using this strategy, students could follow the process of writing such as pre-writing, organize, and writing. In this strategy, students did pre-writing step in pick the ideas. The, they did organize ideas step through WWW, What=2, H=2 strategy. At the last, they wrote and said more as a the writing stages. By pick the ideas first, students had a reference to explore their story in form of composition. Students could improve their story structure, add more the number of vocabulary, and wrote fewer errors in spelling by organize idea using WWW, What=2, H=2 strategy so that they could focus on what they wanted to write in their text. Finally, they could write and produce their story.

Based on the observation, students were interested and motivated in doing mnemonic POW+WWW, What=2, H=2 strategy. POW+WWW, What=2, H=2 could help students' improvement with some activities to be better writers. Students could follow the steps of this strategy to develop their story. Thus, POW+WWW strategy could develop students' in writing story.

5. CONCLUSION

Based on the result, there was a significant difference in writing paragraph between students who were taught by using POW+WWW, What=2, H=2 strategy and that of those were not. POW+WWW, What=2, H=2 strategy could encourage students to manage the steps of mnemonic strategy so that they could focus on what they wanted to include in their story. Thus, POW+WWW strategy could develop students' writing paragraph.

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The Implementation of Full Day Schools in Indonesian Cultural Contexts

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Abstract

Full day school systems have been applied in both western and east educational system. More interestingly, a discourse on the implementation of full day schools was popularized by the new appointed Indonesian ministry of education although the discourse triggers pros and cons of Indonesian people. To clarify this issue, the writer will make a study to find out how the implementations of full day schools are in some schools in Yogyakarta, Indonesia. In addition, he would like to reveal the challenges of the implementation of full day schools and he will also investigate its strength and weaknesses of such an implementation. To gather the data, he will purposively interview five parents, five teachers and five students from schools that have already implemented full day school systems. The findings of this study are expected to provide evidence-based pictures of the implementation of full day school system that may benefit parents, teachers, policy makers and even students themselves to deal with such an issue. The thematic analyses for the interview transcripts classified the findings into four major themes: a) motivation of sending, teaching, and studying at full day schools, b) teaching and learning processes, c) teaching and learning outcomes, and d) other facilities.

Keywords: formal education, non formal education, full day schools, informal education

1. INTRODUCTION

Recently the newly appointed Indonesian minister of education had raised a controversial issue regarding the idea on the implementation of Full Day Schools in Indonesian education system [1]. This issue triggered abandoning responses from educators, educational practitioners, faculty members and other related educational figures and ended by the suspension of the idea to implement the program [2]. Through rough observations, schools that have already implemented a full day school system in Indonesia can be found not as that difficult. Parents commonly know which schools let students stay the whole day in schools indicating that the schools impose a full day school system, which schools make student study for half days, and which schools demand students to live in school day and night known as boarding schools.

Mostly public elementary schools in Indonesia employ a half-day school system in which the schools start around 7 o'clock AM and end at about 12 o'clock mid-day. Concerning full day schools, mushrooming embellishments of new private schools, mostly religious-based schools, apply full day school systems. Within this type of schools, school activities began at 7 am and finish at 4 pm. Meanwhile, boarding schools undertake a different system in which students should stay 24 hours at schools as the schools commonly provide residential places to live. This type of schools has been practiced since a long time ago before Indonesian independence in the form of *Pesantren* (Islamic Boarding Schools). This type of education constitutes a part of Indonesian Culture.

According to Webster Dictionary Online, culture means "a way of thinking, behaving, or working that exists in a place or organization (such as a business)"[3]. Similarly, reference [4] defined culture as "a whole way of life that includes language, tools, practices, artefacts, spatial arrangement, high power and low power, mass and popular "(p. 44). In short, the peoples' ways of life constitute cultures whether it is the way they think, they behave, and they work in their daily lives in a certain contextual place.

Referring to this definition, Indonesian culture can mean how Indonesian people run their lives. It can refer to how they earn livings, how they habitually undertake their lives. Indonesian people dominantly work for agricultural fields [5]. The compositions of Indonesian people who work for agriculture are 40.83 percent, manufacture industries 15.39 percent, construction 7,21 percent, trade and commerce 24.83 percent, transportation, storage, and communication 5.11 percent, finance 3.18 percent, society services 18.42 percent, other unspecified fields 1.73 [6].

In regard to religion, Indonesia possesses various dominant religions like Islam, Christianity, buddha, Hindu, and Animism. Concerning literature and art, common people historically were close to the spoken literature as indicated by the existence of puppet performance known in various types including *wayang golek*, *wayang kulit* and *Wayang gedok* [5]. Written literature had also been introduced since the kingdom of Sriwijaya [5], yet they were mostly unreachable for common people. In the earlier history, written literature were mostly accessible only for noble families. This seems logical that spoken literature historically developed better than written ones

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as indicated by story-telling habits or *mendongeng*. This condition may become one of the points that are responsible for the low rate of reading culture in Indonesia.

The Indonesia culture as specified in a brief the last few paragraph can shape the Indonesian people to behave in responding the new idea, in this point, the implementation of a full day school system. This study does not discuss the whole types of education as mentioned in the previous paragraphs. Instead, it limits its scope to study the implementation of full day school system at elementary school level. Such a limitation is set up to focus this study on a certain domain for feasibility reasons. Besides, practically having the focus facilitates the writer to meet participants to obtain related information for the sake of collecting data. Conceptually, having this focus also helps him to construct the design of the study more appropriately.

2. RESEARCH METHOD

This study is qualitative in nature. The data collection methods were conducted using interview. The interview was conducted in the Indonesian Language in order to avoid misunderstanding in the communication between the interviewer and interviewees. Considering the time constraint, the writer applied purposive-convenience sampling in order to find the participants of this study. The term 'purposive' at hand refers to the way how he found the participants that purposively matched with the demand of this study, i.e., the individuals (students, parents and teacher) who have been involved in full day school practices. The term 'convenience' embodies the way how the writer found the participants in terms of ease. Once he found individuals in accordance with purposive standards of this study, he then conveniently interviewed them without disobeying the research ethics.

The study took place in Yogyakarta Special Province with 15 participants consisting of 5 students who studied in, five teachers who taught at and five parents who sent their children to schools that had already implemented the full day school system. The data analyses were begun by transcribing the interview recordings. The interview transcripts were then analyzed employing thematic analyses by codifying the themes into three levels of coding (open, axial, selective).

3. FINDINGS

The thematic analyses for the interview transcripts classified the findings into four major themes: motivation of sending, teaching, and studying at full day schools, teaching and learning processes, teaching and learning outcomes, and other facilities.

3.1 Motivation for Sending, Teaching, and Studying at Full Day Schools

Motivations of sending children to full day school are varied from one to another parent. *Firstly*, one dominant motivation is that parents are willing to have better education for their children. The parents prefer to choose this type of schools due to the recommendation from their friends, families, and colleagues who have sent their children to this type of school. The recommendations mention that most of the children show to have better attitudes and knowledge compared to those who study in regular schools. The following excerpt depicts one of the parents' reasons for sending students in full day schools

"...my friend told me in order to send my children to this school. Indeed, when I sent my child in this school, I saw the change on my child. She insisted on helping my wife to make a cup of tea for me. I was sank seeing it the first time. When I asked my child why she wanted to do that, she said that her teacher asked her to do so..... This experience erased my doubt that this school provided the better education for my child." (Parent 2).

Secondly, another motivation sending children to this type of school is due to the parent's own understanding of integrated linkages of formal, non-formal and informal education. This parent argued that better education can be achieved when strong linkages of formal, non-formal, informal education take place. The integrated linkages among these three contexts of education enable the educational processes repeating, emphasizing, strengthening, and empowering one to another. Children education can face troubles when one of these three educational contexts does not perform its function. The following excerpt show this parent's arguments.

"...as a parent, as well as an educator (this parent's profession is a lecturer), I totally understand how to educate my children. Excellent education may exist when strong integrated linkages among formal education (education at school), non-formal education (education in the society) and informal education (education in a family) exist. In the absence of this existence, education is facing a significant challenges. For instance, my wife becomes a counselling teacher. She found a female student violating school and religious norms of performing free sex. In the counselling processes, my wife obtained information that her father even sent her a porn movie through her mobile phone. The fact faced by my wife illustrate the limp of our education. How well formal education educate children will less likely produce better results when other educational contexts (non-formal and informal) does not perform their functions. I choose Full day schools because at least, the formal and non-formal education have been replaced by the school. I will take a part of my role educating my children informally. ... (parent 3).

This parent argument seems in compatible with the recently appointed minister of education who stated that longer time of educational process in school may provide better supervision of children in a guided interaction between students and students, and between students and teachers [7].

Thirdly, the motivation of sending to full day school is due to compatibility with parent's working schedule as indicated in the following excerpt.

"... ee yes .. I am aware of having benefits of sending children to full day school, but for me, I am practically very happy with scheduling of the school. The school finishes around 4 pm, my work finishes at 3 and frequently at 3.30 pm to 4 pm at the latest. It is awesome as the scheduling of the school is matched my working time. ..." (parent 1).

Interviewing teachers reveals their motivation of teaching in full day schools. The data analyses indicated that the teachers work in full day schools for several reasons like finance, religious services, and seeking experiences. Most of the teachers work to earn a living to support their family finance although all female teachers as the participants of this study declare that their husbands work as the main source of their family finance. Two teachers mentioned that their primary objective to use their time for religious services educating future generation. When asked whether they take the earnings, they admit that they still take the earnings yet they never bother with the amount as their main purpose is to assist the school. Additionally, one participant mentioned that he enrolled to be a teacher in the full day school because he looks for experiences in order to have stepping stones to achieve higher achievement for his future career. When asked why enrolling in a full day school, not in another school, this participant mentioned that working in a full day school can provide his better challenges and experiences compared to the regular schools since full day school has more varied school activities as seen in the following excerpt:

"... not hypocrite, I want to have a better career. Working here is good, I have got a lot of experiences and challenges and these are the ones that I look for. I believe that if I can surpass the bigger challenges, I will achieve higher. The more challenging works I face here, the better ability I master to benefit my future career..." (Teacher 5).

Interviewing students reveals additional findings for this study regarding the motivation of studying in a full day school. Most students mention that their parents sent them to the school. When I asked whether they mind or not studying in such schools. They answered that they do not mind. Most of them are happy to study in the place as they get a habit with the school atmospheres. As the researcher, I explored in-depth to know the student motivation from the number of students in the class. I was curious to know the number of students in one class from fist academic year to current academic year. Most students mentioned that some students quitted from the school for several reasons: moving houses, parents' working mutation, and moving to boarding school.

"...yes some of my friends quit the school. When I was in class two, 2 of friends quitted from school because their parents move to Padang to work there. When I was class three, there were three students leaving school to study in Islamic boarding school to memorize al-Quran. When I was class four, one of my friend moved school because his parents move to Semarang..." (Students 2).

The above excerpt indicates that from 5 students as the participants of this study their motivation to study in a full day school is due to their parents' willingness. However, such a condition show no problem as they still can enjoy the class.

3.2. Teaching and Learning Processes at Full Day School

The views of the parents, teachers and students on the teaching and learning process have similarities. The similarities are that they viewed that teachers are the central figures in making the class appealing or not. One of the parents mentioned his experience to deal with his child. He shared his child' experience when his child passed from class 2 to class 3.

".... When my child was in class 2, I found no problems. The teacher could figure out my child's characters and treated her appropriately, so my child was totally fine. Unfortunately, when my child passed the class from class two to class three, some changes happened since the classroom teacher changed. This affected my child eagerness to follow the lesson. In the beginning, my child frequently felt reluctant to go to school. This forced me to trace what the reason was. I found that my child did not like her teacher. After communicating the problem to the classroom teacher, the teacher realized it ..." (parent 5)

The significant roles of teachers for the success of teaching and learning process were also felt by the teachers themselves as participants of this study. When asked about how to conduct the classroom teaching and learning processes, the teachers as the participants of this study had to work hard to create the class interesting. The teachers' experiences made them aware of the condition of the students in the teaching and learning processes. They said that they faced real challenges when they taught in the afternoon since physically the students felt tired and sleepy. Tiredness and sleepiness affected the students' attention follow the lesson [8]. To cope with students' problem of tiredness and sleepiness, the teachers usually create games and make ice

breaking activities. The schools realize this need so the schools train the newly recruited teacher on pedagogical and technological matters. The teacher mentioned in the following excerpt:

“... I pay attention attentively the changing spirit of the students to learn during the days. The changes are usually signified by the restless movements, tired faces, and sleepiness. The failure of the teachers to identify these features lead to the failure to anticipate them and ends with uncondusive learning conditions. At this points the teachers are paramount. Their skills to create attractive activities through games and icebreaking activities can refresh the classroom condition. In my opinion, all teachers own these skills because they mostly have been trained in the early time of becoming a teacher. ... (Teacher 3).

One teacher admitted that although she had good skills in terms of pedagogical and technological skill, she was unable to manage well the classroom process when she had a problem with her family, for instance, when she got upset to her husband due to small things. Such a problem can change her mood to teach. The full day schools then should be aware of this condition and better to prepare the prevention strategies for better running the classroom teaching and learning processes.

The data analyses raised some issues relating to the students in the teaching and learning processes. Firstly, the issue is related to the students' endurance to follow the whole day lesson. Most of the students say that following the whole day teaching and learning processes is no problem since they get the habit to do the activities. However, they also admit that at the beginning when they were in class one, they felt the boredom.

“... I have no problem following full day lesson in my schools. I get habits to do it. Emm but, when I was in class1, actually I sometimes felt bored. My boredom was away when my teacher asked all students to jump and clap hands (ice breaking activities).” (Student 1)

When asked what they like most in the processes of teaching and learning, all of them answered that they like extracurricular activities. The extracurricular activities the students like are swimming, students market (extracurricular for building entrepreneurship), badminton, computer, dancing, self-defense, boy scouts and singing.

3.3 Teaching and Learning Outcomes

The data analyses show that most parents realize that attending full day school produces better learning and teaching outcome. Besides having better cognitive achievements, students also achieve better pertaining to their characters or their soft skills. Most parents who become the participants of this study recognize that their children obtain better teaching learning outcomes. One of the parents denotes that the student who move to half day schools because of one certain reason perform high as mentioned in the following excerpt:

“... one of my friends had to move working in another province. He found difficulties to send his children to a full day school. Because no other choices, he then sent his children to the existing public school there, which is a half day school. He found that his children were among the best three high achievers since his children had better ways to learn and better habits to practice. ...” (Parent 4).

This parent sees the different achievement in the educational contexts. Similarly, the participants from teachers in full-day schools also mentioned similar findings. The teachers are trained on how to handle children and to teach them considering the students' learning mood condition. Using these types of treatment, teachers witness that their students are better treated and achieved better as well.

“ ehm..learning outcome, ehmm I see better condition here. Of course, due to better treatment, based on what I see, students achieve better.” (Teacher 4)

3.4. Other Facilities

The findings show that a full day school provide the needed facilities for students' better learning. Parents, teachers and students confirm that every class in this school has a mini library that help students to stay in class room reading books. Although the numbers of the books are still limited, the school choose better and attractive books that can trigger the students to take book and read them.

The above findings show how to run a full day school. Teachers, students, and parents are set to work together to achieve better. The awareness on this linkage enables the full day schools to run in Indonesian cultural context. The existing cultures do not become barriers to implementing this type of school, but the people' willingness does.

4. CONCLUSION

The implementation of full day schools in Indonesian cultural contexts can achieve better when the strong integrated linkages between formal, non-formal, and informal education exist. Even, the existing full day school have served for this purpose. Students should be well treated by competence teachers so that the students can develop the capabilities fully for their futures to achieve better learning outcome. To run this processes, school facilities should also be supportive.

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Enhancing Students Writing Narrative Text by Using Pop-Up Book

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Abstract

The aims of this study were to find out whether or not there was a significant difference in students' writing achievement between the students who were taught by using the pop-up book and that of those who were not and in what aspects that the students who were taught by using pop-up book had progressed. The students who were involved in this study were 68 students divided into two classes, namely experimental and control groups. The method used in this study was quasi-experimental using pre-test post-test nonequivalent groups design. To obtain the data, written test in the form of the essay was used. The technique of analyzing the data was analyzed by using t-test. The result showed that t-obtained (3.937) was higher than t-table (1.9966) at the significant level of $p < 0.05$. It meant that there was a significant difference in students' writing achievement between the students who were taught by using pop-up book and that of those who were not. In the experimental group, the students' had improvement in the element of fiction and vocabulary. In conclusion, the students who were taught by using pop-up book had progress in their writing achievement because the plot of the narrative text made sense, the conflict was established, developed, and resolved after a climax and there was few misuse of vocabularies, but the reader could understand it.

Keywords: Writing, Narrative, Pop-up Book, Element Fiction, Vocabulary.

1. INTRODUCTION

Learning writing skill is an essential for students. It is because writing forces you beyond your intelligence and quotidian attention and anything making you think and perceive more clearly and expansively may assist you with finding perspectives on yourself and others. In fact, writing is a complex skill that involve aspect of language and aspect of writing. Therefore, the students must learn how to generate, analyze, and develop ideas. They must also learn how to compose sentences, develop paragraphs, and express what they want with fluency and clarity. In producing writing text, the students sometimes get some difficulties. Preregoy and Boyle mention that there are two problems of writing faced by the writers, namely conventions of written English, such as spelling, grammar, and theoretical choice and aspects of writing process, such as choosing a topic, deciding what to say, and tailoring the message to the intended audience; element that go into writing in any language.

To provide a better understanding in learning writing, it is useful to use pop-up book. Pop-up book is one of the media for teaching writing. paper pop-ups or movable books are three-dimensional books containing paper pieces that pop out or move when the books opened and fold completely flat when the book is closed. In other words, pop-up books have three dimensions and look like a real story. In the pop-up book, there are some pictures (sequence) that show the story. It means that the pop-up book is an interesting medium and effectively used in teaching writing. Pop-up and other movable books provide stimuli for oral, artistic, and written production. In other words, pop up book can improve students' writing because it can stimulate students' brain to write something after looking at the pop-up book. In addition, pop-up a book illustrates students to write or rewrite the text and to produce another book. The students can use the book's illustrations as a storyboard to organize, discuss and reorganize their text to fit their interpretation of the story before they commit themselves to formal written production. In conclusion, by observing the pop-up book, students will have ideas to write and organize it into a good paragraph.

2. LITERATURE REVIEW

2.1 Concept of Writing

Writing is the physical act of committing words or thinking about how express them, and organizing them into statements and paragraphs that will be clear to a reader. Writing is never a one-step action; it is an ongoing creative act that has four steps, namely creating ideas, organizing the idea, writing a rough draft, and editing draft and making revisions. In addition writing is a process that has structures and forms for communicating their ideas more effectively were expected to be meta cognitive positioned to engage writing differently than students who only thought of writing as an assignment. In short, writing is not a short process and a simple act because it covers aspects of language, such as grammar, punctuation, and so on. Besides, in writing, students should develop word by word becoming sentences and sentences becoming paragraph.

Moreover, in writing there are some characteristics that should be considered. There are three characteristics of good writing. First, unity; all the sentences support the topic sentence in a paragraph. Second,

coherence; the unifying element of good writing which refers to the unity created between the ideas, sentences, paragraphs and section of a piece of writing in order to understand the information more easily. Finally, cohesion; the connection that relate them to each other that can make reader easily to read.

In writing a paragraph, there are three aspects that should be considered, namely topic sentence, supporting sentences, and concluding sentences. First, topic sentence; it tells the reader what the topic the paragraph is. In other words, it tells the reader what is going to read about and usually appears in the first sentence of a paragraph. Second, supporting sentences; it is the middle sentences of a paragraph and explains or proves the idea in the topic sentence. Third, concluding sentence; it closes the paragraph that reminds the reader of the main point by restating the topic sentence in different words or summarizes the main points.

There are four process of writing, namely prewriting, drafting, revising, editing, and publishing. In prewriting, the students write the text freely, before starting to write or type. They try and decide what they are going to say. In drafting, piece of writing, this first “go” at a text is often done on the assumption that it will be amended later. In writing process, a number of drafts may be produced on the way to the final version. Next, in reflecting and revising are often helped by other reader (or editors) who comment and make suggestions. In editing process, it will help the writers to make appropriate revisions. In editing, after revising the writers must edit the text based on the instruction. It means that the editing has functions to help the writers in a good writing. In publishing, the writing text is published.

2.2 Concept of Narrative Text

Boardman (2008) explains that a narrative text tells a story about something that happened in the past that tells a story or relays a sequence of events. Narrative is a type of text that is proposed to amuse and to deal with actual and vicarious experience in different ways; narrative also deals with problematic events which lead to a crisis or turning points of some kind, which in turn find a resolution.

The generic structure of narrative text focuses on a series of stages that proposed to build a story. The stages of narrative text include (1) Orientation; the introduction of the characters who involve in the story, time and the place where the story takes place. (2) Complication; a series of events in which the main character attempts to solve the problem, and (3) Resolution; the ending of the story containing the problem solution. Furthermore, narrative text can be said as a fiction if the story is untrue and not happened in the real world. These include realistic fiction, fantasy, fairytales, folktales, fables, mysteries, humor, historical fiction, plays, and real-life adventures.

2.3 Concept of Pop-up Books

Pop-ups and moveable books have been delighting and engaging readers and non-readers, young and old alike, for nearly 800 years. Using inventive ways to fold paper and create movement, pop-up artist and paper engineers transform the printed page from two-dimensional forms to three-dimensional experiences.

“pop-up books in which the students had to guess the concept before they could see the entire picture is very interesting”. Pop-up books contain of some picture or series of picture, especially for pop-up book that tells or show about story.”paper pop-ups or movable books are three dimensional books containing paper pieces that pop out or move when the book is opened and fold completely flat when the book is closed”. In other words, pop-up book is a book with 3D form showing the picture likes real consisting series of pictures.

Pop up book has two parts, namely carousel and tunnel book or peep-show. The two elements explained in detail below.

1) Carousel

In a carousel book, the covers are folded back and opened to a complete circle and secured with string, ribbon, snaps, or Velcro. This creates a series of three-dimensional dramatic scenes that tell a story or sometimes present a set of little rooms to play in.

2) Tunnel book or peep-show

A series of cut paper panels are placed or hinged one behind the other, creating the illusion of depth and perspective, like looking into a tunnel. Moreover, Glaister (2012, p, 3) mentions that there are seven advantages of pop-up books. First, it can help bridge the gap between subject content and writing. Second, it can help bridge the gap between the abstract world of writing, and the concrete world of real objects. Third, it can bridge the gap to more involved, better quality writing. Forth, it is popular with children, including reluctant readers. Fifth, it is a great medium to enhance more traditional instruction. Sixth, it can promote hands-on learning. Seventh, it appeals to children because of their incongruity, their surprise element.

3. RESEARCH METHOD

This study deals with quasi experimental method which applied pre-test/post-test non equivalent groups design and aimed to examine the influence of pop-book medium on students’ writing narrative text. The participants who were involved in this study were 68 students which were non randomly selected and divided

into experimental and control group. Each groups consisted of 34 students that had the same criteria, such as had the same average English score, taught by the same teacher, had the same total number of the students, and had the same age range between 13 – 14 years old. Based on the criteria, classes VIII.2 and VIII.3 of SMP Negeri 2 Tanjung Raja were selected as the samples. To decide the experimental and control groups, a lottery was used. Consequently, class VIII.3 was the experimental group and class VIII.2 was the control group. The experimental group learned writing narrative text by using pop-up book, while the control group did not use pop-up book in learning writing narrative text.

The research instrument used in this study was writing test in the form of essay in which the students were asked to make narrative text. The test was administered twice as pre-test and post-test. Content validity was applied to ensure the validity of the test. Then, to estimate the reliability of the test, inter-rater reliability was used in which there were two raters who had S1 qualification and taught English for 5 years were asked to judge the students' writing test. Since the reliability coefficient (0.794) was higher than 0.70, it meant that the written test was reliable.

4. RESULT AND DISCUSSION

Independent samples t-test was used to analyzed the possible variances in learning writing between the two groups participated in the writing test. The following table reveals the writing test results after the treatment.

Table 1. Results of Independent Samples t-test in Writing Test between Experimental and Control Groups

	Levene's Test for Equality of Variances		t-test for Equality of Means				
	F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
PosttestEC	.086	.770	3.937	66	.000	.5294	.1345

The result of independent samples t-test indicated that the mean difference between experimental group and control group was 0.5294 and there were significantly different between the groups in which t-table (3.937) was higher than t-table (1.9966) at $p < 0.05$. In other words, the students in the experimental group had better progress than of the control group in writing test. Therefore, pop-up book had contributed to the writing learning improvement of students.

The following table reveals the aspect of the writing rubric that made students' had progress in writing narrative text.

Table 2 Aspects of Writing Rubric

Aspects	Pre-test Exp	Post-test Exp	Pre-test Con	Post-test Con
Organization	1.91	3.77	1.97	3.38
Element of Fiction	1.19	4.52	1.2	2.73
Grammar	1.97	2.52	1.38	2.36
Vocabulary	1.45	4.25	1.54	2.77

Based on the students' writing scores which were judged by the two raters, it was found that the students in the Control group had improvement in element of fiction (1.53) and organization (1.41), meanwhile the students in the experimental group had improvement in element of fiction (3.33) and vocabulary (2.8). Based on the result of independent sample t-test in which the results of the post-tests between the experimental and control groups were compared, it was found that t-obtained (3.937) was higher than t-table 1.9966. In other words, there was a significant difference in writing achievement between students who were taught by using Pop-Up Book and that of those who were not. It meant that students who were taught using pop-up book could improve their writing achievement especially in writing narrative text because they could organize the ideas based on the chronological order in showing in the pop-up book.

Moreover, the students felt comfortable with the medium because pop-up book was interesting medium because the the 3D pictures of Pop-up book were full of color that made students focused on looking it, made easy to understand about the material, and had idea to write it. In addition, the students understood the story when they made relationship between the series of Pop-up book and the series of story. Pop-up book give contribution to improve students' writing because the form showed every event of the story and the picture looked like real condition in the story. The result of this study was in lined with the research done by [15] who states that pop up book was good for students, pop-up books teach in clever ways, making the learning experience more effective, interactive, and memorable.

In addition, in terms of aspect of rubric of writing, the students in the experimental group had improvement in the element of fiction and vocabulary, meanwhile the students in the control group only had improvement in the element of fiction and organization. In other words, the students who were taught by using pop-up book had progress in their writing achievement because the plot of the narrative text made sense, the conflict was established, developed, and resolved after a climax and there was few misuse of vocabularies, but the reader could understand it.

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In addition, in terms of aspect of rubric of writing, the students in the experimental group had improvement in the element of fiction and vocabulary, meanwhile the students in the control group only had improvement in the element of fiction and organization.

5. CONCLUSION

Teachers of English need to have variation of media in enhancing their students' ability to write. Teachers of English can use pop-up book as a medium to teach writing narrative text because pop-up book gave good illustration to the students and was full of color that made the students focused on observing the book so that they could have some ideas to write the story and organized the ideas well. In addition, the results of this study revealed that the post-test scores of the experimental group were significantly higher than those of the control group. It proved that pop-up book was successful to enhance the students' writing narrative text.

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Student's Drama Learning through Copy the Master Method in Reviving the Characters

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Abstract

The objective of the research is to examine and describe the use of copy the master method in learning drama of the fourth semester students of Indonesian Language and Literature Study Program, Faculty of Teacher Training and Education, University of PGRI Palembang. This research is a survey research. The subject is the fourth semester students of Indonesian Language and Literature Study Program, Faculty of Teacher Training and Education, University of PGRI Palembang. This research is also expected to benefits for lecturers and teachers that can be used as a source of alternative usage of copy the master method in teaching drama. Technique of collecting the data of this research are observation, interview and documentation. Technique for analyzing data is qualitative descriptive which describes the fact by interview and observation. Based on the results of this research, there is significant influence to the fourth semester students of Indonesian Language and Literature Study Program in reviving the characters in learning drama through copy the master method. The students were more active and creative and confident to develop imagination when appreciated the drama in the form of staging.

Keywords: Drama, Drama Learning, Copy the Master Method, Reviving the Characters.

1. INTRODUCTION

Drama is one of the literary skills. The specificity of drama is not just delivering the events through the play, but also the play can be forwarded to allow staged. Therefore, learning drama is not only addressed drama as a literary work that functions as reading material, but also as a literary work staged. Drama can be interpreted one art form that tells the story through conversation and characters action [1]. Drama is the oldest literary works since Greek era in 500 BC.

The development of the art of drama is increasing so rapidly. There are many dramatic performances in mass media such as television. Drama is one of the literary works that is less desirable at university. This is because dealing with plays in form of dialogue is more difficult than in form of prose and fiction manuscript. Teaching of literature generally aims to enrich the students experience and improve their speaking and writing.

Teaching drama at university or college can be divided in two kinds, the teaching theory of drama and teaching of appreciation of drama. Teaching theory of drama includes the cognitive area and teaching of drama appreciation focuses on affective area [2]. Learning drama also aims to carry students' sensitivity to the values of sensory, affective value, and social value.

A teacher is driven to give understanding through the use of learning methods in teaching drama. Learning methods are ways of presenting the subject matter which is performed by educators in order to achieve the learning objectives for students [3].

One of the methods than can be used in teaching drama is copy the master method. Copy the master method has been applied by Ismail Marahimin in his book *Writing By Popular*. [4] explains that this method begins with painting techniques. In ancient times, people who wanted to be a painter would be given ready-made painting and created by the master. The painting should be replicated as closely as possible until someone is able to paint based on a distinctive form and in accordance with his personality. Therefore copy the master method is used in the study of literature now. This method is expected students are able to live and ensoul the meaning of a play performance optimally. It is a method used to imitate the techniques and ways used by the master when playing drama, so that students can see and imitate the appreciation techniques presented by the master. In addition, the method is expected to motivate the fourth semester students of Indonesian Language and Literature Study Program, Faculty of Teacher Training and Education, University of PGRI Palembang in playing drama.

The issues of this research is how the use of copy the master method in teaching drama to the fourth semester students of Indonesian Language and Literature Study Program, Faculty of Teacher Training and Education, University of PGRI Palembang. The objective of the study is to examine and describe the use of copy the master method in learning drama of the fourth semester students of Indonesian Language and Literature Study Program, Faculty of Teacher Training and Education, University of PGRI Palembang in

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playing drama. This research is also expected to benefits for lecturers and teachers that can be used as a source of alternative usage of copy the master method in teaching drama.

This research is a survey research. The survey research is used as a theory which supports the hypothesis that has not existed and the author does not provide treatment [5]. So this study can be categorized as an ex post facto research. This study was conducted to investigate the events that occurred and then demanded backward to find the facts that precedes.

2. RESEARCH METHOD

2.1 Technique for Collecting the Data

Technique of collecting the data is the tolls of researcher in obtaining a number of field data which is then described in accordance with the form qualitative research approaches and data sources to be used. Techniques of data collection performed by the researcher are observation, interview and documentation.

a. Observation

Observation method is a conscious effort to collect data that is carried out systematically with standardized procedures [6]. Direct observation of teaching and learning appreciation of drama in the classroom is used for collecting the data of this research. Observation is used to strengthen the data, especially in the process of teaching and learning.

The researcher is not only observing the object of the study but also note all the things in that object. Beside that, the researcher used this method to obtain the data of condition and situation from the object of the research. They are learning component, learning object, the class condition and copy the master method in learning appreciation of drama.

b. Interview

Technique of data collection through an interview is a conversation with a purpose. The conversation was conducted by the two parties, namely the interviewer that asking the questions and the interview that providing the answers [7].

Interview is a way that is used to obtain the information from respondents by doing answer and question. It means question of interview comes from the interviewer, while respondents only answered questions [8].

In this study, the interview is used for communication with related to research subjects of lecturers and students.

c. Documentation

Documentation method is the tools of collecting the data through important documents relating to the research title. According [7], documentation is any written material or motion in the form of films which have been prepared for their demand for a researcher. The documents is in the form of Units of Learning Events, syllabus, books, photographs in class learning activities, records, and magazines, newspapers, transcripts that are directly related to this study which is learning by using copy the master method in teaching drama to students. The documents are used as materials researcher to compare and provide interpretation in order to present descriptive data.

2.2 Technique for Analyzing the Data

Technique of qualitative descriptive data analysis is the technique that is used in describing the fact in the field by interview and observation.

The steps of the data analysis are data reduction, data presentation and conclusion on the reduction step includes focusing the selection process, and simplification that facilitates organizing data. In first step, the data collected are numerous and consist of field notes and comments of the researcher, documents, reports, and others. Furthermore, data analysis is to organize, sort, classify the data that aims to find a theme and a hypothesis which promoted to the real theory.

3. RESULT AND DISCUSSION

3.1 Definition of Copy the Master Method

Copy the master method is one of the method that is applied in teaching writing skills. In this study, the researcher applies copy the master methods in reading a drama by presenting the master who read drama. Students directly see the master reading a drama and it can increase student's experience in reading a drama.

According [4], copy the master method is to copy or imitate the master or model of an expert that demands the exercises given in accordance with the master.

Copy the master method is a method to copy or imitate the master or expert. In the teaching of writing students are encouraged mimic the form of a best writing samples (master) that are presented directly (Lukman, 2009. <http://tazidailma.blogspot.co.id>).

Copy the master method inspired from the habits of Chinese people in learning to paint. It is said that in ancient times, if someone studied painting in China, then he will be given a painting created by a who has skill

in painting. The candidate of painter should imitate the painting of master to as closely-similarity. After dozens of attempts, the candidate of painter will get a new master to be replicated and so on, until the And so on, until the prospective writer can paint yourself and discover the distinctive style suit his personality. This learning technique is called a copy of the master [9].

Based on the opinion above, it can be concluded that copy the master method is a method to copy or imitate an idea, way, or techniques of a master or a person skilled in the art. Imitating does not mean fully included plagiarized from a master but the master will serve as an example to provide experience and imagination to students.

3.2 Drama

The term of drama and theater is derived from Greece. Both term is also widely used in the countries of Europe, America, and almost all parts of the world. There are many experts express his opinion about the notion of drama.

According to [10] drama is a clone of human life projected on stage. the audience as if viewed events in the community. Sometimes conflict is presented in the same drama with their own inner conflicts. Drama is a portrait of a human life, a portrait of the ups and downs, bittersweet, black and white human life.

[11] suggested that drama also comes from the Greek, draomai, it means to act /apply /do/ act. So the drama is a work in the form of a series of dialogues that create or created from inner conflicts or physical conflict and has the possibility to be staged.

[12] said that drama is the story of human life in the form of poetry and prose that is presented in the form of motion and conversation / dialog by plakon in front of the listener or the audience.

Based on the three opinion above, it can be concluded that the drama is a literary work that has conflicts in accordance with people's lives presented in the form of motion and conversations between characters with one another which is likely to appear on stage and be a demonstration.

3.3 Drama Learning

Learning drama at the university should be adjusted to the level of education. The higher the education level, the more in-depth material submitted. Appreciation of drama material can be a script, selecting a script adapted to the level of education (the element of psychological development).

During this time lecturers still fixated on the judgment and purpose of teaching in the cognitive aspects. Whereas the purpose of teaching drama is more emphasis on appreciation rather than on knowledge.

According to [10] lecturer in drama should be able to introduce drama to the students, then guide appreciation of drama, making them please, fond, and make the drama as one part of the fun to their lives.

Drama lessons can be a combination of learning language skills (listening, reading, and speech). If the script made or students assigned to create a reviewer of the staging or reading, then in this lesson also contained lessons writing skills (understanding and use of exercise discussed). [10].

The difficulties in teaching drama in the classroom is in terms of acquiring manuscripts. Drama that is written by playwrights appropriate to be staged that which has a duration of approximately 90 minutes. Students need to specify a script to be staged. Lecturers can also decisive and discuss together adapted to the conditions and situations. Another difficulty is to train the students to play the role naturally.

Copy the master method is used to facilitate learning drama in the university. Copy the master method is expected to be able to help lecturers of Bahasa Indonesia study program in teaching drama.

According to [10] the difficulties in the development of theater in schools and universities are:

- 1) Lack of a coach or educative director.
- 2) Lack of a short play and the theme that relevant to the demands of school.
- 3) Lack of a serious participant in practice.
- 4) Lack of facilities performing.
- 5) Lack of staging costs and training costs.
- 6) Lack of support and concern of school leaders for the sake of continuity staging and development of drama in school.
- 7) Lack of technical and artistic personnel.

Thus the teaching and learning of drama at the university still cannot be done effectively because it is still hampered by internal problems such as the support of the university authorities and facilities are still inadequate for the holding of a staging or drama.

3.4 Procedures of Learning Drama by using Copy the Master Method

The procedures of learning drama by using copy the master method is to use a master or expert to play drama. The Master can be a writer or lecturer. The procedures of learning drama by using copy the master method are:

- 1) The lecturer distributes script of drama titled "Jamila and the President" by Ratna Sarumpaet to the fourth semester students of Indonesian Language and Literature Study Program then ask students reading and understanding the script.
- 2) Lecturer as the master gives direct example of how to play a role to the fourth semester students of Indonesian Language and Literature Study Program.
- 3) Lecturer and students determine the procedures and things that must be considered in play drama that has been exemplified master.
- 4) Lecturer provide reinforcement to students about the steps to do plays and things that must be considered (vocal technique, performance, appreciation, and blocking).
- 5) Students make a group that consist of 5 members.
- 6) Each student practice to play the script of drama that has been shared and decide who will play the role as well as who will be the director in the group.
- 7) After the students practiced in the group, Lecturer asks students to play a role in accordance with a play of masters and lecturer then view and choose some of the actors from each group as the main actor.
- 8) Having considered that the students has been in charge of technical appreciation, vocal and appearance as well as a master blocking exemplified, and then all the actors that have been selected training together to be able to perform the same script with a master in public.
- 9) The lecturer assess how students manage the script and play the role in the form of process and outcome assessment.

Here is a piece of script "Jamila and the President" by Ratna Sarumpaet used by the master when giving an example to the students to build the character.

BU RIA, 30 TAHUN (SIPIR PENJARA) MASUK. SAMBIL MEMBAWA PENTUNGAN – IA MENATAP JAMILA DENGAN TATAPAN TANPA EMPATI, MESKI IA TAMPAK BERUSAHA MENAHAN SUARANYA, SUARANYA TETAP TERDENGAR KETUS – CULAS.

BU RIA: “Hei Hei! Apa-apaan terik-teriak begini?”

JAMILA – 2 MENDADAK STATIS OLEH SUARA KERAS BU RIA. IA MULAI SADAR IA BARU SAJA MENGALAMI MIMPI BURUK.

BU RIA: “Penghuni penjara ini bukan cuma kamu Mila. Mimpi buruk itu biasa. Jadi gak usah teriak-teriak. Membunuh seorang pejabat tinggi mampu, menghadapi mimpi buruk kok seperti orang kesurupan.”

JAMILA TIDAK MENANGGAPI. TAMPAK LETIH, IA MEREBAHKAN TUBUHNYA, MERINGKUK. JAMILA MASIH MERINGKUK. BU RIA MENDEKATI JAMILA, DUDUK DI SALAH SATU SUDUT DENGAN POSISI MEMBELAKANGI JAMILA, SAMBIL TETAP MENGAYUNKAN PENTUNGAN.

JAMILA: “Itu pengalaman terpahit sepanjang hidupku Bu Ria. Aku dititipkan di tengah keluarga itu agar aku aman dan tumbuh sehat. Dan dua lelaki di keluarga terhormat itu, setiap malam menggerangi tubuhku, merenggut kesucianku”

BU RIA BANGKIT. IA BICARA SINIS SAMBIL MENGITARI JAMILA, TAK HENTI MENGAYUNKAN PENTUNGANNYA.

BU RIA: “Pelacur bicara tentang kesucian”

TANPA SEDIKITPUN EMPATI, BU RIA DENGAN SIKAP KASAR YANG BERLEBIHAN MEMUNTAHKAN KEJENGKELANNYA PADA JAMILA.

BU RIA: “Hei, Dengar ya !! Aku sudah tiga tahun diangkat jadi Kepala sipir di penjara ini. Jadi aku sudah kenyang dengan cerita-cerita pembelaan-diri seperti itu. Anak-anak yang diperkosa... Dianiaya, diperdagangkan dan walaupun kamu betul korban, Itu tidak berarti kamu berhak membunuh orang, apalagi mengharap bonus belas kasihan.”

JAMILA, MENEPIS TANGAN BU RIAYANG SEJAK TADI SECARA BERLEBIHAN MELECEHKAN JAMILA. SIKAP JAMILA TAMPAK BERUBAH. IA DUDUK DENGAN TUBUH TEGAK, KEPALA MENATAP LURUS KE DEPAN, TAMPAK KUAT.

JAMILA: “Aku membunuh dua laki-laki itu dalam waktu bersamaan Bu Ria. Aku membunuh keduanya dengan tanganku sendiri.”

BU RIA MENATAP JAMILA TERPANA SEKALIGUS MARAH. MASIH BELUM PUAS DENGAN EJEKAN-EJEKANNYA, IA MENANGGAPI PENGAKUAN JAMILA DENGAN SIKAP DAN SUARA SEMAKIN BERNAFSU.

BU RIA: “Ooooo.... Dan kamu bangga? Apa yang kamu banggakan Mila? Menjadi sorotan dimana-mana? Menjadi berita utama di koran-koran”

TIDAK TAHAN, BU RIA TIBA-TIBA LONCAT KE BALE, MENGUNYANG-UNYANG KEPALA JAMILA, KASAR

BU RIA: “Eh, dengar ya, pelacur Kamu itu harusnya malu !!!”

JAMILA TIDAK MENANGGAPI. MATANYA TERUS MENATAP JAUH KE DEPAN, TAJAM, SEPERTI MENATAP KE MASA LALUNYA.

BU RIA MENINGGALKAN SEL. SEORANG POLISI PENJARA MASUK DARI ARAH BELAKANG ARENA MEMBAWA SEBUAH KORAN. JAMILA TIBA-TIBA MENGUBAH POSISINYA MENJADI TERLENTANG, DAN MENGANGKAT SALAH SATU KAKINYA TINGGI-TINGGI, MEMBUAT BAJU TAHANANNYA TERSINGKAP HINGGA KE PANGKAL PAHA.

POLISI PENJARA: “Turunkan kaki kamu Jamila!”

JAMILA TIDAK MEMATUHI TEGURAN POLISI PENJARA. DIA MALAH MENGULANGI KELAKUANYA DENGAN MENAIKKAN KAKINYA YANG LAIN. POLISI PENJARA MENJADI MARAH. DIA MENGHAMPIRI JAMILA, DENGAN MENEGURNYA, KERAS.

POLISI PENJARA: “Hei Jamila! Turunkan kaki kamu itu!”

MERASA SUKSES JAMILA TERTAWA. IA MEMBALIK TUBUHNYA CEPAT, LALU MENGEJEK POLISI PENJARA.

JAMILA: “Kenapa? Terangsang? Jangan liat!”

POLISI PENJARA: “Dasar Pelacur!” (MENGGERUTU)

JAMILA: “Saya dipenjara di sini bukan karena melacur Pak Polisi, tapi karena membunuh. Jadi saya pembunuh bukan pelacur.”

POLISI PENJARA: “Pansus RUU APP menipu masyarakat baik pihak yang mendukung maupun pihak yang kontra”

JAMILA GERAM. DIA TAHU POLISI PENJARA MENGGANTI TOPIK YANG DIBACANYA. DIA TAHU ADA BERITA HANGAT TENTANG DIRINYA MAKA POLISI ITU MEMBAWA KORAN KE SANA UNTUK MEMBACAKANNYA PADA JAMILA. JAMILA MENDEKATI POLISI PENJARA, MERAMPAS KORAN YANG SEDANG DIBACANYA. JAMILA MEMBOLAK – BALIK KORAN ITU, LALU KEMBALI MENYERAHKANYA PADA POLISI PENJARA.

JAMILA: “Hari ini Pengadilan akan memutuskan Hukumanku. Aku yakin hari ini semua Koran dengan bersemangat sedang membicarakannya..... Baca !!”

POLISI PENJARA MEMBACA KORAN SESUAI KEINGINAN JAMILA.

POLISI PENJARA: “Forum Pembela Iman Bangsa atau FPI, besok akan mengerahkan ribuan massanya ke depan Kantor Pengadilan, memastikan sidang Pengadilan menjatuhi Jamila hukuman mati.”

JAMILA: “Forum Pembela Iman Bangsa. Milisi moralis munafik itu”

DENGAN GAYA SEORANG PELACUR JAMILA MENGHAMPIRI POLISI PENJARA, MENANGGAPI DENGAN SINIS BERITA YANG BARU DIDENGARNYA

JAMILA: “Kalau saja mereka mengerti apa arti moral Mereka akan tahu moral seperti apa yang membuat nasibku jadi seperti ini, dan mereka seharusnya mengangkatku menjadi anggota kehormatan.”

3.5. Research Findings

The purpose of this research was to analyze the English lecturer ways in implementing copy the mastermethod in teaching process of fourth semester students of Indonesian Language and Literature Study Program.

Based on observations and interviews when assessing the play of drama in reviving the character. Data showed that the students were given a lesson with copy the master method to be more active and creative as they have gained direct example that makes them more confident to develop imagination when appreciated the drama in the form of staging.

4. CONCLUSION

Based on the results of this research, it can be concluded that there is influences of copy the master method to the fourth semester students of Indonesian Language and Literature Study Program in reviving of character in learning drama.

The students were given a lesson with copy the master method to be more active and creative as they have gained direct example that makes them more confident to develop imagination when appreciated the drama in the form of staging.

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The Effect of Learning Experimental Method toward Learning Writing Ability of Creative Poetry based on Personal Experience of Seventh Grade Students of SMP Pembina of Palembang

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Abstract

This study aims to determine and describe the influence model of experiential learning to creative poetry writing ability based on personal experience of the seventh grade students of SMP Pembina Palembang. The method used in this study is an experimental method with a pretest-posttest control group design. Samples are 39 students of VII.1 class as an experimental class and VII. 4 class which consist of 34 students as the control class. Technique for collecting data used in this study was the written test. The results of study was there is significant influence of experiential learning method toward students ability in writing creative poetry based on personal experience of seventh grade students of SMP Pembina Palembang", The result of t-tests showed that the value of t-obtained was higher than t-table (2.95 higher than 1.66)

Keywords: Learning, model of experiential learning, writing poetry, personal experience

1. INTRODUCTION

Writing skill is one of the four language skills that play an important role in language learned. By writing one can express all ideas or even suggestions also the opinion of a person through writing. Writing is a skill that is quite complex and complicated to do, other than a writer must have the ability to speak, also must pay attention to grammar, style, types of sentences and other elements in writing. The ability to write is one aspect of language skills should be mastered by students.

Writing is a creative process steps. This means that writing is a skill which is done through the stages that must be done by mobilizing skills, arts and tips so that everything runs effectively Basically, creative writing is built on two important elements of creative writing as a skill and a mentality that tends to create. A writing can be fun to read if laid out in such a way, so it will be a series of words or phrases that are both cohesive and coherent.

Creative writing can be defined as the process of writing, which is based on the development of creativity and personal expression in writing good and interesting. Writing poetry is a form of creative writing requires a strong capability in the form of express words that represent the content of the heart. The choice of words is very important. Meaning is not only appropriate, but also need the right sound. The wording may give the impression of aesthetic or beauty inherent in a poem. The better play the word, the more beautiful poem written.

In the middle schools, the ability to write poetry implemented in teaching creative writing for students of class VII. To reach the aim, the teacher would have to try to use a variety of learning models in achieving the learning objectives. The use of appropriate learning models can maximize student learning outcomes. Therefore, teachers must set and apply a variety of appropriate learning models that can assist teachers in achieving the learning objectives.

One model of learning that can be applied in Indonesian classroom, especially learning creative writing poetry based on the personal experience of seventh grade students of SMP Pembina Palembang is Experiential Learning Model. This is an approach which centered on students who started with the premise that people learn best from experience, and this is in accordance with the expression of the experience is the best teacher. Then, for a learning experience that is truly effective, have to use all the learning wheel, from goal setting, observation and experimentation, recheck, and action planning. When this process has been passed, allowing learners to learn new skills, attitudes or even a way of thinking.

This has attracted the interest of researchers to conduct this research on the influence of experiential learning models on writing creative poetry based on personal experiences of seventh grade students of SMP Pembina Palembang. Issues raised in this study was whether there is any influences of experiential learning models on writing creative poetry based on personal experiences of seventh grade students of SMP Pembina Palembang?

2. RESEARCH METHOD

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The research method is basically a scientific way to get data with a specific purpose and usefulness. The method used in this study was experimental method with pretest-posttest control group design. Experimental method is a method of research that allows researchers to manipulate variables and examine the consequences. In this method, the variables are controlled such that external variables that may influence can be eliminated.

Experimental method aims to find a causal relationship to manipulate one or more variables, on one or more of the experimental groups and compared the results with a control group who did not undergo manipulation. Manipulation is systematically changing the properties or the values of the independent variables. Control is the key experimental methods, because without control manipulation and observation will yield questionable data. Experimental method used in this study in order to determine and describe; the influence of experiential learning models on writing creative poetry based on personal experiences of class VII of SMP Pembina of Palembang. The population in this study was all of the seventh grade students of SMP Pembina OF Palembang with the total number of 154 students in four classes. The writer used simple random sampling method to take the sample of the study. The sample in this study were VII.1 class (39 students) as an experimental class, and VII. 4 class (38 students) as the control class.

Techniques for collecting the data are the techniques or methods that can be used by researchers to collect data. Data collection techniques used in this study was written test of creative poetry. To determine the score obtained from the test results creative writing poetry based on personal experience, that never happened using the following test specification:

STUDENTS POETRY WRITING ABILITY ASSESSMENT RUBRIC

No	Aspect	Descriptors	Score	Score Maksimum
1.	The novelty of theme and meaning	a. Student poetry contains many novelty themes and the good meaning.	3	3
		b. Poetry students mostly contain novelty themes and the good meaning.	2	
		c. Poetry students some contain novelty themes and the good meaning.	1	
2.	Power of Imagination	a. There are a lot of the power of imagination in poetry students.	3	3
		b. There are only a few students the power of imagination in poetry.	2	
		c. There are no powers of imagination in poetry students	1	
3.	Accuracy of Diction	a. Words used aesthetic, solid, compelling and meaningful.	3	3
		b. The words used are less aesthetically pleasing, solid, compelling and meaningful.	2	
		a. The words used are not aesthetically pleasing, solid, compelling and meaningful.	1	
4.	Inveiglement figure of speech and imagery	a. There are a lot of figure of speech and imagery conveyed in poetry students.	3	3
		b. Only there are some figure of speech and imagery in poetry students.	2	
		c. There is no figure of speech and imagery in poetry students.	1	
5.	Creative innovations	a. There are many creative innovations so as to effect a high beauty.	3	3
		b. There are only a few of creative innovation but it is sufficient effect of beauty.	2	
		c. There is no creative innovation resulting in less effect of beauty.	1	
Amount				15

Source: adapted from [8]

$$\text{Value} = \frac{\text{the number of scores obtained}}{\text{the amount of the maximum score}} \times 100$$

3. RESULT AND DISCUSSION

3.1 Writing Poetry

Poetry is a form of literature that is bound by the lines and stanzas. Poetry using short words and concise. Choice of words in poetry are also interesting. Sometimes a poem using words figuratively. The words represent the meaning of poetry. Poetry is a form of literature that use the words beautiful and rich in meaning. It also said, poetry is a form of expression of the soul of human creation is shown expressively manifested in a beautiful language, words aesthetic, a series of graceful sound and appeals to the reader. From the series above opinion, it can be said that poetry is a result of a concrete expression and artistic creativity of the human mind which is manifested in a beautiful language, words and sounds that dynamic as well as aesthetic and appealing to the reader.

Writing poetry as a creative process, should consider forming elements of poetry. A person who wanted to write poetry must pay attention to the characteristics of linguistic poetry. The characteristics of the language of poetry is as follows.

- a. Compaction Meaning
- b. Poetry is not a row of words that form sentences and paragraphs, but to form lines and stanzas completely different substance with the sentence, because the array has a broader meaning of the sentence.
- c. Choice of Words
- d. Factors to be considered in choosing the word is; (1) The figurative meaning (not the actual meaning); (2) the symbols (replacement of a thing or object to the terms or other object); (3) rhyme or rhyme.
- e. Concrete words, in the sense or the viewpoint of the reader.
- f. Imagining the word or wording to clarify or memperkonkret what is expressed by the poet.
- g. Rhythm associated with repetition of sounds, words, phrases, and sentences. The rhythm can also mean pegantian loud-soft, high-low, long-short or words repeatedly with the aim of creating a wave that embellish poetry.
- h. Tata faces, forming an image representing a particular purpose.

In addition to understanding the characteristics of the language of poetry, before someone wrote, he must know the characteristics that distinguish poetry with a bouquet that is; (A) The poem was solid meaning, (b) Poetry many using words connotations, (c) Poetry prioritizes the beauty of words, (d) Poetry is presented in the form of a monologue, (e) Poetry formed in stanzas or row- line is not finished, not in the form paragraph The steps to write is as follows.

- a. Deciding on a theme favored, either about nature, beauty, social life, divinity, and others
- b. Determine the sequence of key ideas
- c. Viewing or observe the object to be written
- d. Determining the precise choice of words
- e. Writing figure of speech appropriate to the context
- f. Developing the idea of the basic ideas
- g. Writing poetry as a whole.

3.2 The Model of Experiential Learning

Learning by Experiential learning model was introduced in 1984 by David Klob. David Klob defines learning as the process of how knowledge is created through changes in the form of experience. Knowledge caused by a combination of understanding and transforming experience. The idea was finally wide impact on the design and development of lifelong learning model. Model-based learning experience defines learning as a process of constructing knowledge through the transformation of experience. Learning from experience includes the link between doing and thinking. If someone is actively involved in the learning process and it shall learn much better.

Experiential Learning is one model of learning-oriented learners experience during the learning process. Experience is a series of activities designed to help student teachers in finding and collecting new knowledge. This learning model aims to develop the knowledge and skills of the students through the experience. Students will be easier to understand and comprehend the material firsthand experience of what is being learned rather than simply listening to the explanations of the teacher. Learning experience can help students achieve competency. To engage students in learning, teachers need to provide a variety of learning experiences.

From the opinions above it can be synthesized that model of experiential learning is a learning model that is oriented on the learning experience of students by using a set of wheels learning, ranging from setting goals, making observations and experiments, recheck, and plan for action. When this process has been passed it is possible learners have new skills, new attitudes or even a new way of thinking. Experiential learning model is formulated and implemented by departing from the things possessed by learners. Thus, learning by using this model will create a fun learning environment so that students better understand the benefits of science studies.

3.3 Implementation of Experiential Learning Model in Learning Writing Poetry

Almost the same with other learning models, in applying the model of experiential learning teacher should improve procedures so that the learning goes well. Reveals several things that must be considered in the experiential learning model of learning is as follows:

- a. Teachers carefully formulate a plan learning experiences that are open (open minded) regarding the potential outcomes or have a certain set of results.
- b. Teachers should be able to provide stimulation and motivation introduction to the experience.
- c. Learners can work individually or work in small groups / whole group in the learning experience.
- d. The students are placed in real situations, meaning that learners are able to solve problems and not in replacement situations.
- e. Learners are actively participating in the experience available, making its own decisions and accept the consequences based on the decision.
- f. Whole presents the experience that has been poured into the post in connection with these subjects to broaden the learning experience and understanding of learners in conducting the meeting will discuss a variety of these experiences.

In addition to some of the things that must be considered in the model of experiential learning in teaching, the teacher should also pay attention to the methods learned through this experience that includes the following three things.

- a. Strategies learned through experience using sequences form of inductive, learner-centered and activity-oriented.
- b. The emphasis in the strategy of learning through experience is a learning process, and not the result of learning.
- c. Teachers can use this strategy both in the classroom and outside the classroom.

4. RESEARCH RESULT

The use of experiential learning method as a learning process that is process of change which is used the experience as a medium of learning or learning not only the material that is sourced from books or teachers. The used of this model is a new way of learning in SMP Pembina of Palembang on writing a creative poetry based on personal experience.

Based on the analysis, it was found the average score of the test in the experimental class after getting treatment was 78,61, while the control class was 65,65. with score range between the experimental class and control class was 12,96. After getting the test result, the researchers analyzed the test. Data analysis was performed using t-test consisting of test of normality and homogeneity test data. Data normality test was performed to determine whether a normal or dissemination of data used, and then test the homogeneity of the data necessary to prove the variance equation groups that make up the sample.

Based on calculations for a class experiment, test the normality of the data obtained $K_m = -1$ while for grade control data normality test obtained $K_m = -0,74$. The two data normality lies between (-1) and (+1) so that it can be said that the data experimental class and control class distributed normally. Then to test the homogeneity of the data obtained from the data and $X^2_{obtained} = 73,71$ dan $X^2_{table} = 3,84$ and a condition known as homogeneous $X^2_{obtained} \geq X^2_{tabel}$ ($73,71 \geq 3,84$). It can be concluded that the samples come from the same population. Thus, this study both experimental classes and control classes follow a normal distribution and homogeneous.

Furthermore, after the test data normality and homogeneity of the data, the data is expressed normally distributed and the variance in research is homogeneous, then the next stage is was the research hypothesis testing used the statistics parametric formula, t-test criteria of hypothesis was if $t_{obtained} \geq t_{table}$ H_a will be accepted, meanwhile, if $t_{obtained} \leq t_{table}$ H_0 will be rejected. Based on data analysis of the results of the test to write creative poetry through t-test, the t-obtained = 2.95, while table = 1.66. The research result shows that $t_{obtained} \geq t_{table}$ so H_a was received. This means that there was a positive and significant influence of experiential learning model toward writing creative ability based on personal experience of seventh grade students of SMP Pembina of Palembang.

5. CONCLUSION

Based on the findings, it seemed that, the average score of the experimental class after getting the treatment was 78,61 was higher than the average score in control group class 65,65. with the difference score between the experimental class and class control was 12,96. H_a , which states that "There is a significant influence of experiential learning model on writing creative ability of the seventh grade students of SMP Pembina of Palembang" was accepted, with the score calculation through t-test were t-obtained = 2.95 and t-table = 1.66. The result showed that $t_{obtained} \geq t_{table}$ so H_a was accepted.

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Models of Teaching Materials to Read Chinese Language Based Culture and Literature Using Contextual Approach

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Abstract

The formulation of this research is “How does the model of teaching materials reading Mandarin with a contextual approach also introduce elements literature and culture to be a story in the reading skills”. Using Research and Development method, was called *research-based development*, is research methodology which developed new product and complete existing product. Research and development teaching materials will focus on product textbooks development which appropriate in the needs of students, faculty and major. Teaching reading Mandarin language materials which is made use literary text and culture. Literary text and culture is literary text which manifold folklore or we usually called Folklor, because folklore is kind of culture that spread and in herited either verbally or gesture or auxiliaries reminder. Folklore was used to students more known about habit of Chinese society and motivated students to learn Mandarin language. Folklore which will be used in manufacturing teaching materials of this course is partially oral folklore. The aim of this research is developing product that can be used in educational institution, and give an attention to language aspects. Data analysis of this research is using research and development (R&D) by Brown, Borg and Gall. Research development teaching materials consisting three phases which are development phase, implementation phase and evaluation phase [1].

Key Words: Chinese Language, Reading, Model materials, Implementing, Goals

1. INTRODUCTION

Teaching materials reading effectively will involve vary complex process with specific context which are skill level, age, motivation, purpose of reading, mastery of language content. Therefore, to develop reading materials we must understand the process and the context that appropriate in learning and teaching where the material will be used.

Teaching materials reading Mandarin that will be created using literary text and culture. Literary text and culture referred to by the researchers is manifold literary text folklore, because folklore is half of the culture inherited from generation to generation either verbally or gesture or auxiliaries reminder. Folklore is used so that learners more familiar about Chinese’s habit and motivate learners to learn about Mandarin language. Folklore that will be used to make teaching materials of this course is partly oral folklore.

Teaching materials that will be used in this course reading Mandarin Indonesia which is one of the compulsory subjects in the Faculty of Literature Departement of Chinese Literature University of Darma Persada Jakarta. This course discusses about the process of reading and understanding text in Mandarin language, this course is a course tiered and consists of reading 1 until reading 6. Due conditional subject, each student is required to pass the course before and then students can continue to next level.

In the case of reading there is a fundamental difference between Mandarin language and Indonesia language which is shape of writing, Mandarin language doesn’t use alphabets like other language in the world, they use own script called Han, Han script is used in RRT, Singapore, Hong Kong and Malaysia. Han script also has a similar shape with Kanji in Japanese language and it is also used as a script in Korea.

Then read Han script becomes difficult for Mandarin language learners in Indonesia because there is limitation to know about this script, students are required to search for letter that are not known in dictionary after that they can read or view new vocabulary to text read, so the process of reading will be slightly helped. In Mandarin language often is used metaphors or proverb in literary text and culture this is because there is an expression in Chinese society that the higher education level will be more use metaphors and proverb in speaking.

Due to the conditions, so in the teaching materials use several literary and culture containing Mandarin idioms and grammar so that students can understand the philosophy Chinese society and students more understand about the culture and institution in China so they can be more loving in learning Mandarin language as a second language or their third language. So in this research teaching materials is used based of literacy and culture adapted to place which is Faculty of Literature of China University of Darma Persada, approaches is used in this teaching materials is contextual approach and an integrated approach. Contextual learning is study concept that help teacher between materials they taught to the students real-world while in integrated approach is

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study concept that combines two or more skills in the teaching materials. In teaching materials integrated approach undertaken are reading skill, writing skill, and the ability to translate.

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This study is focused on the development of teaching materials reading Mandarin language based literary and culture as well as learning is done by using inquiry methods and skimming for 6 semesters students of majoring in Chinese literature in Indonesia. There are several sub-focus in this research which are: Design of teaching materials based on literary and culture in appropriate with the needs of students, faculty and department

The issues contained in this research as follow: Does the design of teaching materials based on literary and culture in appropriate with the needs of students, faculty and department?

2. LITERATURE REVIEW

2.1 The Concept of development model of teaching materials

Development model is the basis for developing a product that will be generated. Development model may be a procedural models, conceptual models and theoretical models. Procedural model is a model that is descriptive, showing the steps that must be followed to produce the product. The conceptual model is a model that is analytical, mentioning the components of the product, analyzing the components in detail and shows the relationship between the components that will be developed. Theoretical model is a model that drew a framework of thinking based on theories that are relevant and supported by empirical data.

Most author focused on the development process of needs analysis as their starting point. However, some of the authors report begin by articulating their principles, for example starting with articulate the guiding principles of their writings are: flexibility, from text to focus on language, engaging context, natural language, analytic approach, emphasis on review, personalized practice, integrated skills, balancing approach, the development of learners, professional respect. Research and Development is a strategy or method research to improve practice. What is meant by the Research and Development is a series of processes or steps in order to develop a new product or improve product.

The research method research and development (Research and Development), which is also known as research-based development, the research methods to develop new products and enhance existing products. The product in question is a longitudinal or gradually.

R & D as the systematic study of design, development and evaluation processes with the aim of establishing an empirical basis for the creation of instructional and non-instructional products and tools and new or enhanced models that govern Reviews their development [2]. R & D consists of a cycle in which a version of the product is developed, in the test field (field-tested), and revised based on field data according to Gall & Borg.

Research R & D is a bridge between research and educational research educational practices for the main purpose of research R & D is to apply the knowledge generated by educational research and combine them into a product that can be used in schools [3].

In contrast to other research, R & D aims to develop and validate educational products using the steps called R & D cycle. This cycle generally consists of a study of research findings related to the product to be developed, a field test in the actual setting in which the product will be used, and revise it to correct the deficiencies found in a field test phase. So the results more accurate and precise, the cycle is repeated until field data indicate that the product has reached its destination.

The aim of this development is to produce products as a function of creation to improve the quality of learning, product yield as a function of development to tackle problems in learning, describing factors - factors that cause the appearance of gaps of the problem is revealed, indicating a possible alternative to solve problems by using learning products.

3. RESULT AND DISCUSSION

3.1 The Development of Teaching Materials Reading

Harjasujana suggests that reading is a process. Reading is not a single process but rather a synthesis of various processes which then accumulates in a single act. Reading is defined as the pronunciation of words, identifying words and finding the meaning of a text.

Kridalaksana argued that the act of reading involves two things: (1) reader has implications for understanding and (2) the text that implicates their authors. Syafi'ie mention the nature reading is:

- 1) The development of skills, ranging from skills to understand the words, sentences, paragraphs in reading through a critical and evaluative understand the overall content of reading.

- 2) Visual activity, in the form of a series of eye movements in the following lines of text, visual concentration on the words and groups of words, look at the words and groups of words to gain an understanding of the reading.
- 3) Activities to observe and understand the words written and gives meaning to words based on the knowledge and experience that is already held.
- 4) A thought process that occurs through the process of perceiving and understanding the information and giving meaning to the readings.
- 5) Process readers process information by using the information in the reading and knowledge and experience that is already held previously relevant to such information.
- 6) The process of connecting the posts with the sound according to the writing system used.
- 7) The ability to anticipate the meaning of the lines in the text.
- 8) Reading is not only the mechanical activity, but rather an intention to capture the activity of groups of words that carry meaning.

After reading some of the experts above it can be concluded that the nature of reading is a process that is both physical and psychological. The process in the form of a physical form of writing activity observed visually and is a mechanical process in reading. The mechanical process continues with psychological processes such as thinking activities in processing information. Psikologis process that begins when the visual senses transmit observations about writing to the center of consciousness through the nervous system. Through the process of decoding the pictures sounds and combinations were then identified, described, and given meaning. Decoding process takes place with the involvement of the World Knowledge in schemata that such categorization amount of knowledge and experience in the vaults of memory. a process that is both physical and psychological. The process in the form of a physical form of writing activity observed visually and is a mechanical process in reading. The mechanical process continues with psychological processes such as thinking activities in processing information. Psikologis process that begins when the visual senses transmit observations about writing to the center of consciousness through the nervous system. Through the process of decoding the pictures sounds and combinations were then identified, described, and given meaning. Decoding process takes place with the involvement of the World Knowledge in schemata that such categorization amount of knowledge and experience in the vaults of memory.

Reading is an activity of constructing meaning. Through reading, reader reconstruct the message author in the text. In connection with that, Rosenblatt argued that reading is a transactional process. The reading process includes a number of steps for readers construct meaning through interaction with the text or reading material. Meaning generated through this transactional process.

Reading is an activity that is receptive second language after listening. The relationship between the narrator (author) and the recipient (the reader) is indirect. Various information whether it's news, stories or science and other highly effective announced by means of writing, either in the form of newspapers, magazines, letters, leaflets, storybooks, textbooks, literature and so on. Thus the activity of reading about various sources of such information would be very open and expanding world and one's horizon.

Learning to read the stages are;

1. Phase Observations

Observance of the measures reading comprehension conducted with the implementation of the action. It is carried out intensively, objective, and systematic. In this stage the teacher identify, record, and document all indicators of the results of changes that occur both on the planned action and the impact of interventions in learning.

2. Phase Reflection

Reflection held after the cycle ends. The issues discussed concerning the activities carried out to analyze the new measures, to review and explain the differences in planning and execution of actions taken, and intervene, meaning, the conclusion of the data obtained. The result of this reflection is used as an input to the next action.

To learn to read, children should read, say about what they read, or expressed about the ideas in the book. Mental activity in building new knowledge is the result of physical activity in this case, reading is a physical activity. Children will learn when they have experience in raising involving mental schemata.

Kids naturally acquired language through by interaction with adults and other children. So that students become fluent readers should have a teacher or an adult to provide material or reading materials, providing time to ask about the reading material to children, and becoming a model of reading for children. The reading process occurs when there are interactions between readers and reading texts. In reading the transactions between mental activity readers and reading texts. The strategy adopted by the teacher will greatly help to improve the ability of students.

While the primary purpose of teaching students to read is delivering literate and have a high reading culture. If the student already good when they read they will easily digest the content of reading, information,

experience, and has a number of appropriate vocabulary in reading. Furthermore we will be able to know, when they are skilled at reading is expected to be able to master all subjects without any major obstacles.

Ability to read to students a basic ability to learn because almost all of the ability to obtain information in the study rely on such capabilities. Through reading, students can gather information, learn knowledge, have more experience, develop insight, and learn everything. Therefore, students who have not been able to read well, will have difficulty in participating in learning activities in all subjects

3.2 Teaching Materials Models based Reading Chinese Literature and Culture

The literary can provide a bit challenge for language learners and also related to the socio-cultural context of language learners. Students or language learners can master a second language well through readings of literary texts. On the basis of communicative competence, functionality and language expression, language learning is often overlooked due to its emphasis on things that are more practical. Textbooks that there is more emphasis on the language of international communication, the language used to of communicating on a social-cultural situations and only to convey information.

In the ordinary discourse we can freely anticipate, taking shortcuts [4]. However, not so with literary discourse. In literary discourse, the actual procedure is more emphasis on reality or real evidence. Students can learn the language through literature. As a language teacher, the ability to select and sort of literary texts in accordance with the interests and socio-cultural background of students is certainly very necessary.

In the classroom language there is always room for teaching materials that modern literary literature or unconventional. As stated by that separates one kind of language exclusively from literary works there, and more productive if we express in language and literature at the mere mention of a literary language [4].

Language teaching and learning always involves the question of the meaning of social culture, learning a foreign language implies a modification of cognitive implications for the identity of the student as a social being and culture, which needs teaching materials that privilege the identity of students as factors integral in developing the ability to function as a whole in cultural "third place".

To develop cultural awareness and language awareness, teaching materials should be capable of delivering more than just recognition of identity (cultural identity). One of the best ways to raise the consciousness of students is through literary texts that mimic, or represent a cultural experience. However, the pedagogical implications through issues of content: if culture is seen as an expression of beliefs and values, and if the language is seen as a manifestation of cultural identity, the methodology required to teach the language needs to consider ways in which language expresses cultural meanings. An integrated approach to the teaching of language and culture, as well as the present language and cultural information systems, will be focusing on the cultural significance of the language and skills needed by students to understand the cultural differences. Improved language syllabus that takes into account the cultural specificities attention to aspects of language commonly neglected, or pay attention to the course materials such as connotation, idiom, style and tone development, structural rhetoric, language awareness and language translation. language teaching and learning always involves issues of social significance of culture, and approach ignores the cultural dimension of language is fundamental.

Learning a foreign language implies a modification of cognitive implications for the identity of the student as a social being and culture, which needed instructional materials especially identity of students as factors integral in developing the ability to function fully in the culture of "the third place".

To develop cultural awareness and language awareness, teaching materials should be capable of delivering more than just recognition of identity (cultural identity). One of the best ways to raise the consciousness of students is through literary texts that mimic or represent culture. But experience, the pedagogical implications go beyond issues of content: if culture is seen as an expression of beliefs and values, and if the language is seen as the embodiment of identity culture, the methodology required to teach the language needs to consider ways in which language expresses cultural meanings.

Literary works to attract more readers to know what the contents of a literary mind. Position works of literature in the cultural influence can reinforce positive values in human thoughts and feelings. The literary can make anyone who reads be creative, resourceful, and be a good leader if he is able to draw the values set forth by the authors in literature.

In many kinds of literature there are various moral grains are revealed and can be used as a study and contemplation for the readers. Literary works able to arouse public awareness to absorb and process influences from outside. In a literary work has always contained the message and the message that can be applied in social life.

The first literary oriented-approach text, which includes the study of philology, rhetoric, formalism and structuralism, new criticism, and semiotics and deconstruction. The second approach-oriented literature author literary works. In this case literary critics see that the author of literature as an object of literary studies. This study covers the author's biography, psychoanalytic and phenomenology. The third approach-oriented literature on the reader. The literary work is a form of communication between literary writers with readers. This means that readers of literary work is an important aspect in the literary.oriented approach readers include reception

theory, reception history, and reader-response criticism. Besides the three earlier approaches, literary work also can not be separated from the background and history of literature itself.

3.3 Definition of Folklore

Folklore or Folklore is a compound word derived from two words, namely basic and folk lore. Folk is a group of people who have physical identification characteristics, social and culture so that it can be distinguished from other groups[5]. But most important is that they have a tradition, that culture which they had inherited from generation to generation, at least two generations to admit they belonged with him and most importantly, they are aware of the identity of their own group. It can be concluded that the folk is synonymous with collective that also has the characteristics of a physical identifier or the same culture and have no awareness of personality as a unified community. While the tradition of folk lore is that the majority culture, which is inherited from generation to generation orally or through a sample accompanied with a gesture or auxiliaries reminder.

In the story of the Chinese people, protagonist of the story is generally identified by name, who in some historical figures famous events have a specific time and place, and some of the major events involving the nation, and the results of the development of the characters or events that often with some history, geographic phenomena and phase will be attached to the social habits, which often gives the illusion that it is real history. Folklore and history are fundamentally different, there is also a legend that is not the true life history, and there is no record of historical events which may contain certain elements of true history.

Chinese folklore is an oral narrative literature that is based on historical events, historical figures and scenery related local stories. Chinese folk story themes are diverse and wide folklore, myths and legends, ancient woman, emperor, poetry, modern stories of love and so on, which is a legacy of culture from generation to generation.

The use of folklore in Mandarin textbooks commonly used because it contains cultural folklore and Chinese society so that students indirectly when reading texts also recognize and learn the culture of the Chinese people in China.

3.4 Teaching reading Chinese as language skills.

In accordance with the curriculum ICCLE level 5 then teaching Mandarin as the language skills aimed at students can understand complex language material, determine the ideas in the text, identifying details and structure of the text, including:

1. Understand and be able to describe the text content of text material, determine an important part of the text, and understand the structure of the text.
2. Understanding the composition of narrative text that has some words, idioms and figurative language.
3. Understand the description and the introduction of some new words and be able to specify some of the information contained in the text.
4. Understand some slang words who related work, school or daily life.

3.5 Application of Contextual Approach in Teaching Materials Reading

Contextual approach has seven main components, namely constructivism, inquiry, questioning, learning communities, modeling, reflection and authentic assessment. A class is said to use this approach when applying the seven principles into teaching and learning. Contextual approach can be applied in any curriculum, any field of study and class circumstances.

Constructivism is basically emphasizes the importance of students construct their own knowledge through the active involvement of the learning process. Teaching and learning process centered on the student rather than the lecturers, most of the time with the learning process takes place based on student activities. Constructivism is a cornerstone think a contextual approach, namely that the knowledge built man little by little the results of which extended through the context of limited. Knowledge is not a set of facts, concepts or rules that are ready to be retrieved or remembered. Man must construct the experience and give meaning through real experience. Knowledge grow through experience, understanding will evolve if they always tested with new experiences.

Inquiry is a core part of the contextual based learning activities, knowledge and skills acquired Students are expected not result given set of facts, but rather the result of finding themselves. Lecturers should always design the program refers to the activities of finding any material being taught.

The knowledge that one has always started from the question, question is the main strategy contextually based. Inquiry learning is seen as an activity to stimulate, guide and assess the thinking skills of students. For students, the activities asked an important part in implementing inquiry-based learning, which gather information, confirm what is already known and to bring attention to the aspect of the unknown.

Community study suggests that learning outcomes gained from cooperation with others. Community learning can occur if there is a two-way communication process, a lecturer who teaches his students is not an example of a learning society. Mutual learning can happen if there is no dominant party in communication, no party is reluctant to ask and neither party considers most know.

In a study skills should be provided a model that can be replicated by students, lecturers in contextual learning is not the only model. Modeling can be designed with the involvement of students, models can be imported from outside who are experts in their field.

Reflection is a way of thinking about what is newly learned or think backward to what we have done in the past. Reflection is a response to the events, activities or new knowledge acceptable, meaningful knowledge gained from the process. The knowledge possessed by students expanded through learning context, which is then expanded through a learning context that is then expanded little by little. Lecturer helping students make connections between prior knowledge and new knowledge. At the end of the lesson Lecturer leaving time for a moment to allow students to reflect. Realization can be a direct question, notes, discussions or impressions and suggestions regarding student learning that day.

Authentic assessment is the process of collecting a variety of data can provide a picture of students' learning progress. Data were collected through assessment activities is not to look for information about student learning. Learning the correct rightfully emphasis on helping students to be able to learn and not emphasized in obtaining as much information at the end of the learning period. Because the assessment emphasizes the learning process the data collected must be obtained from the real activities undertaken students during the learning process.

Authentic assessment assessing the knowledge and skills obtained by the students. Appraisers not only lecturers, but could also be a friend of another or others. Characteristics of authentic assessment:

1. Implemented during and after the learning process takes place.
2. Can be used for formative and summative.
3. The measured skill and performance not remember facts.
4. Continuously.
5. Integrated.
6. Can be used as a feedback.

Authentic assessment provides an opportunity for students to demonstrate their understanding of the language and the discourse proficiency in a variety of ways and Lecturers can use assessment tools to support, guide and monitor student learning. Pappas, Kiefer and Levstik presents three main characteristics that are interconnected techniques for authentic evaluation, namely;

1. Assess the level of development of a student who has achieved on various aspects of learning.
2. Assess the efforts that have been done by the students to learn.
3. Assess what has students take.

There are different strategies that can be valued Lecturers include periodic observation and documentation, conferences, portfolios, assess themselves, tests and exams. Cox adds authentic assessment can be done by reading logs, learning logs, journals dialogue, developmental checklists, rubrics, notes, anecdotes, examples of student writing, individual projects, group projects and oral presentations[6].

Authentic assessment consists of observation and analysis of the interaction, kidwatching, notes, checklists, conferences, portfolios, self-assessment, and rubrics. The following comparison principle presented with an authentic assessment of standardized tests[7].

Some examples of authentic assessment that can be done in class Reading:

Example 1: Observation Card

11 November 2015

Naila : Read aloud

Literary work text titled 春节的故事 *chunjie de gushi*

Reciting well

Pronunciation right tone

Example 2 : *Checklist* Read aloud

seven components, namely the title, learning instructions, basic competence or subject matter, supporting information, training, assignment or task and assessment measures.

3.6 Future Work

The first step in this research is the needs analysis. Data needs analysis obtained through preliminary surveys conducted on students of the faculty of literature majoring in Chinese literature S1 being followed subjects read Mandarin Indonesia (level 2). Having in mind the need to learn their language, it will be structured syllabus to guide the development of teaching materials.

a. Development phase

The development phase consists of several stages:

In establishing a common first step in the development of the course syllabus is set capabilities are expected to be achieved by students after participating in learning. Furthermore, the ability to be achieved it is formulated in general-purpose learning. Determination of Interest based on the needs of students.

- a. Conduct a needs analysis, needs analysis conducted in the identification of special needs students and lecturers subjects reading Mandarin.
- b. Identifying the initial capabilities and characteristics of students. This step is very important because the initial description of the capabilities and characteristics of students have implications for the preparation of the program of learning for the students concerned. Identification of prior knowledge is required to determine the specific behavior controlled by the students. The results of this activity be used as guidelines for setting specific behaviors do not need to be taught and to be taught to students. Activity identify the characteristics of the students performed to determine the student's interests, skills or knowledge aspect is expected to be expertise, and other matters that are considered important for the development of learning programs.
- c. Formulate specific goals. The specific objectives of learning are formulated by the formulation of general purpose learning and learning analytical results. The specific objective of learning is something that will be done after the student researching a topic. Activities in this step resulted in the formulation of specific goals of learning in full on each topic.
- d. Develop and select learning material Learning material compiled based learning content that has been translated into general purpose and special purpose. Overall the preparation and selection of learning materials derived from the development of the first step up to the sixth step. The results obtained in this step is the arrangement of describing the content of the materials on any topic that is taught to the students to achieve the intended purpose. In the study of this development, further developed the teaching materials is a collection of readings form. To be used more effectively, teaching materials prepared by the beginning of every translation procedure material.

e.

b. Implementation phase

Develop learning strategies. In this step is to design a systematic procedure to communicate the learning material to students so that learning objectives have been determined can be achieved. The design of learning strategies include learning activities, presentation of information, and participation. In addition, the design of learning strategies is equipped with the estimated time needed and outline the learning activities are carried out in order to achieve objectives. In designing learning strategies also conducted a discussion between the writer and lecturers with the aim that the analysis of the needs of students and faculty will be maximal.

c. Evaluation phase

The evaluation is the assessment of the experts Stages next evaluation is the assessment or field trials during use of the product in the real field. In connection with the evaluation, design to evaluate the process or progress of learning to use tasks that are given at the end of the topic and also conducted midterm and final exams 6 by using any topic of reading has been learned.

Revise the learning step revising the learning is done by testing the product development, the expert testing and field trials on the student. Data or information on the results of two tests are used as an ingredient to revise the product's development of teaching materials.

4. CONCLUSION

In accordance with the objectives of this research, product instructional materials subjects reading Mandarin Indonesia based on the tales of the people who thrive in Chinese society, community cultural institutions like the story of the new year. Each chapter will have a story of different levels of language.

The story text developed through reading and writing skills (training). Elements of vocabulary and grammar are integrated into those skills based on the curriculum and contextual approach. Beads of training and learning implementation drawn attention to the contextual approach which consists of seven steps using active verbs such as "demonstrate, write, explain and read".

The draft model of teaching materials to read Chinese literature based culture with a contextual approach in this study is based on the results of a literature review, expert opinions, as well as users. This is related to the objectives of the learning process through this model of teaching materials. The design of the chart consists of 1. Concept, 2. Orientation contents, 3. Evaluation, 4. Result

After the analysis of the needs of the teaching material, then start making the number of teaching materials that will be used within a period of learning, in terms of both the type and quantity. There are two properties in compiling teaching materials namely teaching material relating to other teaching materials that have to pay attention to each other and stand-alone teaching materials. Teaching materials are made in this study is related teaching materials between literature and culture Mandarin with contextual approach.

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